

one of Greek buildings, the ruins of
this valley on both sides of which the
The stone was broken and defaced but
here, probably some one may be able

10YΛ10YΛΛM
PEINOYME
MΛZHONN
TH

I. Hamnerring
April 18th 1913

from Vienna from the
blowing to all parts of the
Budapest at 2 pm
station of Vienna
we were in 24 hours
the way. One of the
the station and in two
were driven first to
is about 15 miles

A person who excused himself
me said: "Praise be to
the treasury of the King
the Kingdom of God.
has happened that a pe
ner hand a soul may po
poor. Every treasure
tion, save the treasure
ible. I hope that the
jury of the Kingdom.
were poor.
it is not possible ev
his is not possible ev
be so and had the
the experience. This is
e! This is service!
l with the good-pleasur
ve power of the Cause
3. Whenever thou do
of the Blessed Port
oly Spirit. Were one in live in accord with
3, no one can predict the loftiness of his st
yond the computation of human imagination."
orning the telepathic transference of thought
medium of speech, he said:-
is self-evident and is in no need of proof
the hand corresponds with another hand. No
I take hold of the hand of the beloved than
s and writings are needed to reach the
the state, the eye sees the letters
s, and the spirit with spirits. Just at this
speaks with thine eyes; the sun converses with
It addresses it, saying: 'I am most kind to
I am causing in thee the growth of flowers ar
rs!' In the earth this is the case. I am
avors. We are not to be benefice. I say, my
would not have been adorned with the roses and
Pour thou thy bestowals uninterruptedly upon

Fabris, Sea of Galilee
Lyria
May 31st 1914

in our minds as most
motors of the Glad
shall not find it
for clear instructions, fo
I find that this is the
ey that saw in tears sha
Psalmist; meaning of
is trials and tribulations

5 DECEMBER 1912
24 JUNE 1915

احمد ياردي
Ahmed Yardi
Port-Saïd, le 17th June 1913
عنوان يفراني يردى
ADRESSE TÉLÉGRAPHIQUE: YAZDI
A. B. C. CODE USED 411 ED
Dear Harriet!
After ten years of Western life and experiences, I am
actually back in the East - the home of my spirit and my soul. Have
I had already 3 years in Port Saïd before going to America, I am am
old friends and acquaintances. The East, the East, what a volume in
a word! Is not the East the Dawning-place of lights? the home
of divine civilization? the birthplace of the prophets? the spring
the water of eternal life? the rose-garden of the flowers of ideal
the sea of the pearls of wisdom? the land of the heavenly quest
the orchards of the fruits of spiritual knowledge and the
mine of the jewels of glory?

In that I should address these
wonderful predictions are quoted.
It will be a...
that address is...
many private
interviews were given but as
the card were...
the Master
we have been

Royal and United States Mail Steamers.
R.M.S. "Olympic" (Electric Screw), 45,321 Tons,
The Largest Steamer in the World.
SOUTHAMPTON - FERROURG - QUEENSTOWN - NEW YORK
(Via Queenstown, Westbound, Via Plymouth, Eastbound)
LIVERPOOL - QUEENSTOWN - NEW YORK.
LIVERPOOL - QUEENSTOWN - BOSTON.
LIVERPOOL - CAPE TOWN - AUSTRALIA.
LONDON - CAPE TOWN - NEW ZEALAND
(In conjunction with Shaw, Savill and Albion Co. Ltd.)
NEW YORK AND BOSTON - MEDITERRANEAN.
Via Azores.
WHITE STAR DOMINION CANADIAN SERVICE
Employing the largest steamers in the Trade.
LIVERPOOL - QUEBEC - MONTREAL.

POST CARD
THE ADDRESS TO BE WRITTEN ON
THIS SIDE
to the Captain
Dear friend

KURHAUS
BAD MERGENTHEIM
a. d. Tauber
Hausl. Ranges. 150 Zimmer m. Salons
Bäder oo Auto-Garage.
Telephon Nr. 6.
Hervorragende Heilerfolge
mit Mergentheimer Karlsquelle
und deren Produkten bei:
Chron. Magen- und Darmleiden, =
Verstopfung, Gallensteine, Zucker-
krankheit, Leberleiden, Fettsucht,
= = = Gicht etc. = = =
Kurzeit vom 1. April bis 15. Oktober.

S.S. Celtic
December 6th. 1912
11 pm.
Miss Harriet Magee
226. W. 75th
New York City

The Beloved
about the
Bakha d
Story. He
roses to
is feeding
with car
Loubly n
People s
I transla
afternoon

Hotel Ritz
Budapest
April 11th 1913
SÜRGÖNYI R.
ADRESSE TÉLÉGRAPHIQUE:
RITZOTEL - BUDAPEST
Dear Harriet!
Although ~~some~~ ^{few} had heard
about the Bakhai Cause in Budapest
before the Beloved's Arrival, for the last the

THE DIARY OF AHMAD SOHRAB

VERSION 6 – 13 DECEMBER 2021

ABOUT THIS DOCUMENT

This document was compiled, and formatted by Violetta Zein.

SOURCES

The section from 5 December 1912 to 21 January 1913 was provided by David Merrick from his document "[Abdu'l-Bahá in Britain, 1913](#)". The section from 1 July 1913 to 30 September 1913 came from the document "[Abdu'l-Bahá in Egypt](#)". Violetta Zein transcribed and proofread the date of 30 November 1913 for the online chronology "[The Extraordinary Life of 'Abdu'l-Bahá](#)" because it contains the full story of how Mírzá Jalál helped 'Abdu'l-Bahá leave the Holy Land on 29 August 1910.

All other sections came from Chad Jones' transcriptions of the Diary of Ahmad Sohrab for [Ocean, the Bahá'í library](#).

SPAN OF THE MANUSCRIPT DIARY

There are in total 931 days between the start of diary, 5 December 1912, and the end of the diary in manuscript form, 24 June 1915. Ahmad Sohrab remained in the Holy Land until the Winter of 1918, but we do not know if he kept diaries between 1915 and 1918. Over 500 days have been transcribed and about 350 days remain to be transcribed.

IF YOU WOULD LIKE TO HELP WITH TRANSCRIBING THE REMAINING PAGES

The transcription of the remainder of the Diary of Ahmad Sohrab rests in the hands of volunteers. All the original manuscripts (sometimes typed) are available. However you should know that there is sometimes a discrepancy between the typed version and the manuscript version. Personally, I have a preference for the manuscript version, because it is in Ahmad Sohrab's own hand, and I do not know exactly where the typed versions come from, and there is sometimes more than one typed version for the same date.

Some important dates have not been transcribed, such as the month of December 1913 in Egypt, and four days in Hungary and Austria have not been transcribed.

The guidelines are simple if you are interested in participating to this worthwhile endeavor:

- Preface your entry with the date in the following format: DD Month YYYY, for example 20 June 1915 then skip a line, and type Ahmad Sohrab's date and place, exactly as he writes it, skip another line, and transcribe the entry
- Corrections: Please abide strictly by all of Ahmad Sohrab's corrections. If he crosses something off, ignore it completely, even if it is a name. We know from their diaries that both Ahmad Sohrab and Mirza Mahmud were asked to redact information from their manuscripts by 'Abdu'l-Bahá so we do not take the risk of keep something there is even a minute chance they were asked to redact by the Master.
- Even if the text is very legible, if Ahmad Sohrab crosses off entire paragraphs and even entire pages, skip them.
- Please correct the spelling of Central figures and eminent Baha'ís. Transliterating correctly with diacriticals is ideal but not mandatory, as long as it can be searched and the spelling is corrected.
- Please correct misspellings, especially of place names. If Ahmad Sohrab writes Tiberius, correct as Tiberias for example.
- Once you're transcribed a day, please re-read the manuscript with your transcription next to it and make any last changes. Attention to detail is paramount, because this may very well be the last time someone ever checks the transcription against the original, so it is an important step.
- You may contact Jonah Winters if you wish to send him your complete transcriptions, you can find his information [here](#).

VERSION 6 CHANGES

Version 6 includes the newly transcribed/edited dates of:

1915-05-06
 1915-05-07
 1915-05-08
 1915-05-09
 1915-05-10
 1915-05-11
 1915-05-12
 1915-05-13
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THANKS AND ACKNOWLEDGMENTS

Our many thanks to our volunteer transcribers and reviewers, who have donated their time and skill to making this work better and more complete:

BRETT ZAMIR
 MIM GOTTSCHALK

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ABOARD THE CELTIC

NEW YORK CITY

5 December 1912

Aboard Ship

December 5th, 1912

Our beloved Abdul Baha left Alexandria, Egypt for the United States on March 25th, 1912 on the White Star Line, S.S. Cedric, and arrived in New York City on April 11th. He was welcomed by several hundred Bahais and friends and from that day to this /day he has been travelling and lecturing throughout a large number of American cities and Canada. He spoke before Churches, Clubs and many Civic institutions and everywhere he was welcomed by the people and the Press.

The story of his American tour belongs to a separate book but here I will try to give you a glimpse of Abdul Baha from this day leaving the United States for Europe and the events and incidents belonging to this portion of his Western journey.

It is eleven o'clock and the Salon of the Celtic is overcrowded with a very large number of the friends who have come to bid farewell to Abdul Baha. This is the last hour of his stay and many eyes are dim with tears. Dressed in his long flowing robe and with majestic appearance, he enters the Salon. Many of the passengers info on passengers eg sorts of people join the friends and wonder at the sight of this Oriental Patriarch to whom the people are giving such a spontaneous and heartfelt reverence!

Abdul Baha walks back and forth, giving his last advice and exhortations and trying to impress upon the minds and hearts of his followers the salient point of is teachings. They all listen with the greatest attention and treasure his words.

NEW YORK TO LIVERPOOL

5 December 1912

Miss Harriet Magee

226 West 75th St

New York City

U.S. America

December 5th 1.30 pm 1912

Dear friend!

The wonderful farewell of the N.Y. friends at the dock picture will ever be remembered. We are now at lunch. I am silent. I think over the spiritual scenes of the past eight months and I feel happy that America was so greatly blessed. May God assist to upraise His banner.

Ahmad

December 5th 12 pm. 1912

Dear friend!

The sea is smooth. Our Beloved is feeling well. He spoke about the spiritual life to a woman who heard his farewell address in the Salon. He told us many stories. At ten he had his dinner in his cabin. We can go to the first class and be with Him all the time except eating and sleeping. We all think of you. Love to all. Ahmad

6 December 1912

December 6th. 1912. 2pm.

Dear friend!

The sea as calm as a mirror. Master took bath this morning. He walked on deck for one hour. Spoke>{He spoke} about you, Louise, your sister, Mrs ^{Kinny}>Kinney and Mrs Krug. Revealed many Tablets to American believers in his cabin. In a Tablet, He said:

"This is the Ark of Noah, its moving power is the fire of the Love of God and its captain>captain is Baha Ollah"

so we are safe. Ahmad

December 6th 1912 8pm.

Dear friend!

Delightful weather. Sea calm. Steamer most steady. Master well. Had lunch in his cabin. Slept well. We walked on deck with Him. Had tea on deck. He said weather is as balmy as springtime. People read Palo Altan papers,>{ containing articles about the Cause and} all are interested. He said. I hope to teach a few souls before reaching destination. Love to all.
Ahmad

December 6th. 1912 11 pm.

Dear friend.

Beloved spoke to us about the early life of Baha-ollah. Wonderful story. He sent two boxes of roses to the capitain>captain and is feeding all the stewards with candies and fruits. Lovely night. Fine music. People walking on deck. I translated Tablets this afternoon. Mirza Mahmoud and Sayad Assadollah send greeting. God is very wonderful to permit us to travel with Him. Ahmad

7 December 1912

December 7th. 1912 7am.

Dear Harriet!

I have been walking on the deck and you come to my mind so I am in the Salon just near the place Our Beloved spoke, writing you this note. The sea is calm as the surface of the>a mirror, the weather is as balmy as spring. All the sailors marvel at such weather at this time of the year. "Most unusual," they say. The sun is just rising from behind the scattered clouds flooding the marmorial sea with golden lights. The Master is yet in his cabin, Sayad Assadollah is making tea, Mirza Mahmoud is sleep>asleep and I am writing you this note.
Ahmad

December 7th 1912 noon.

Dear friend!

We are enjoying a wonderful weather. Master this morning revealed many Tablets; one for you. He said: Miss Magee and her sister/s Edith are two angels.

The sun shines gloriously; the weather is warm, the surface of the sea is calm as glass. Commander called on the Master and expressed the pleasure of having Him here. Just now He is eating His lunch in His cabin. Ahmad

December 7th 1912 6pm.

Dear friend!

Weather most ideal. Clear sky. Master said He likes to see a real big storm just for once. He said, in future people will cross the Atlantic in airships. Steamers will only carry freight. Had tea on the deck. Spoke for nearly two hours on the Arabian Civilization and its great moral

effect. He is now walking on deck. He called many of the stewards and gave me money and put a piece of candy in the mouth of each. Ahmad

December 7th 1912 11pm.

Dear friend!

The ocean is still. The weather continues to be summer-like. Master in his cabin spoke of Mrs Krug and Mrs Kinney, saying that they can bring the women together{ in the Cause}. For more than one hour he walked on deck. One of the melons sent by your sister was served to him and we partook of the same. He did not eat anything tonight. Ahmad

8 December 1912

My dear Harriet!

This morning although cloudy yet the sea is much the same, as the preceding days, calm and still. I have been walking on the deck and the weather is getting just a little colder which adds to the zest of walking. Last night the Beloved said He hopes to take a trip to India but all alone. "I will go there incognito and will teach the people in that way." He walked on deck till He was fatigued. "I am exercising now, so that when I reach /in Acca I may be able to walk to the Holy Tomb of the Blessed Perfection and carry water from a well which is for to water the Rose garden surrounding the tomb. You too walk and exercise.

Ahmad

December 8th 1912 11am

Dear friend!

The sun is shining, the ocean under the rays of the sun is beautifully calm. I had one hour of walk with Our Beloved. He spoke about Columbus and the discovery of America.

"I want" he said "two souls like Columbus in America who may be filled with the Love of Baho-Allah and spread His teachings. Then you shall see the results. Columbus discovered America, they must establish the oneness of the world of humanity."

Ahmad

December 8th 1912 6pm

Dear friend!

This was indeed a wonderful day. All afternoon Our Beloved dictated great Tablets to Ahmad for Persian believers which shall make them very happy. He spoke beautifully about Mrs Krug, Mrs Goodall and other believers. He is now walking on the upper deck. I just left Him 10 minutes ago. He is well and most happy. Our Persian brothers send you greeting. Love to all Ahmad

December 8th 1912 10pm.

Dear Harriet!

It is a wonderful night. A few minutes ago I came in from a long walk. This time I was walking all alone, thinking of the blessings and Bounties of Our Lord. The stars are shining, the sea is so still that were it not for the ripples which are caused by the cutting of the steamer through the water one would think he is on land. Tonight the surface of the ocean is as unmovable as the sandy desert. Really it is a marvel! The attendants tell me during the 12 years of the life of the boat they never had at any season such smooth sea. Dear me! it is unbelievable yet I see it with my own eyes. I wish all the friends could see this!

Love to all. Ahmad

December 8th 1912 10pm

Dear friend!

At 5.30 pm Our Beloved was walking on the deck. I joined Him. He said do you want to get tired? I said "I will be glad to follow the Master." Mirza Mahmoud was standing by. He turned to him and said: "Do you see, Mirza Ahmad wants to walk with me; but he must accompany me to the end and not flag behind."

Later on looking up at the star of Venus which was shining in the horizon like a blazing Torch, he pointed it out with His blessed Hand and said: Do you see that brilliant star? "Yes Master, it is most luminous."

"I declare by Baha-ollah" - his face was wrapped in a sea of white light, his eyes soft with the warmth of divine love and compassion. - "that it is my fondest hope to see each one of the believers of God shining like /unto this star. I wish for them this illumination. I desire for them this luminosity; so that they may rejoice the hearts and spiritualize the souls - but alas! How often they let the cloud of self and ego becloud the horizon and thus prevent the stars of their divine verities from shining." Here he stopped, he looked again and looked again earnestly and appealingly at the brilliant orb. "It shines clearest at the early dawn. So at this dawn of the Sun of Reality the stars of our lives must glisten and gleam in the darkness of the world."

He continued walking and I followed Him silently. Ahmad

9 December 1912

Dear Harriet!

The weather continues as lovely as ever and the sea as calm as a small lake, even in summer the lake may have more waves. I have just come in from breakfast and the Master having had his tea is lying down on a steamer chair watching quietly the blue ocean.

Last night He gave us a big basket of fruits and we took it to the second class dining room and there divided them amongst the diners of three Tables. When we returned to Him we served to Him the second melon sent by your sister.

This morning is cloudy but not as cold as yesterday.

Love to all Ahmad

December 9th 1912 12 am. noon

Dear friend!

Since 10.30 the winds began to blow and the sea is getting rough. The steamer is rocked gently through the waves. I am feeling the effect of it just a little; the Master not at all. The winds blowing over the crests of the waves, gather the foams and scatter them like snowflakes in the space. Very lovely sight! I was just walking on the promenade deck.
Ahmad

December 9th 1912 12 am.

Dear Harriet!

This morning the Master gave a basket of fruit to the bath steward. In it was fallen a small package which after being opened he finds its contents to be a leather pocket book. He brings it back, for he realizes that it does not belong to him. The Master was most pleased with his trustworthiness. He praised him, gave him back the pocket book which had His initials in it and beside He gave him one dollar. Then He told us apropos two stories illustrating how certain people are or are not trustworthy, ending his remarks by saying: - Trustworthiness is the most brilliant jewel on the diadem which crowns man's heavenly attributes. Love to all Ahmad

December 9th 1912 6pm

Dear friend!

At 5 o'clock I went on deck and saw the Master standing like a king watching the storm. The sea looked like a boiling pot or an undulating hilly country. "Look at that imperial wave, how it mounts high, how it devours the smaller waves! It is a wonderful sight! This is the best day! I am enjoying it." Then for many minutes he looked silently at the scene of the storm!
Ahmad

December 9. 1912 11pm

Dear friend!

The storm is quieting down. I was on the deck. Till ten I was with the Master. He revealed many Tablets identify? to the Persian believers with allusions to the storm raging around and how He remembers them in the midst of the Atlantic Ocean. He told us several stories about storms, all graphic and beautiful. He is very happy. In one Tablet identify He told a great deal about his trip in America which might interest the friends to know. Ahmad

10 December 1912

December 10th 1912 8 am.

Dear Harriet!

Last night while our Beloved was walking on the deck watching the waves His spirit was with the believers in New York. Mirza Mahmoud, Sayad Assadollah and myself were standing near the rail. When He reached us He stood erect and said:

"Appreciate the value of the Bounties of the Blessed Perfection, for He made you dear everywhere. The revered ladies of America went into the kitchen and prepared food for you. If the Shah of Persia had come to America they would not have served him. Think of Mrs Kinny>Kinney, Mrs Krug, Miss Krug, Miss Magee and her sister! how they served! The Sea of the Favors of Baha-ollah like /unto this sea is tumultuous and waving high.>," and with His blessed hand he pointed the sea with its waves.

This was a great drama, a great lesson; the Master standing on deck teaching us the lesson of appreciation. Love to all Ahmad

December 10th 1912 12 am.

Dear friend!

Winds are blowing and the sea is rough. Our Beloved did not get up this morning till ten. He had fever last night, and could not sleep. At ten I walked behind Him on deck. The tumultuous scene, waves rolling over waves, and each step gathering force to strike against the steamer interested Him. He gave candies and fruits to the children. Later he went to his staterom>stateroom to sleep. Ahmad

December 10th 1912 5.30 pm

Dear friend!

I am sitting in the Presence of the Beloved. He dictates Tablets for the Persian believers; thus I remember you. The storm is not yet abated, yet His Love is so great as to write to all those who are far away from Him. He is just now reading another letter and I must be ready to take down dictation. Sayad is preparing tea. Ahmad

December 10th 1912 10pm.

Dear friend!

Just a few minutes ago the Master went to His stateroom. Sayad has cooked for Him a nice spring chicken, for the last three days He has not been eating much. He spoke to us about the lives of several Persian Bahais who have made all sacrifices and yet they think they have done nothing. "Such souls are the jewels of existence" He said and left us to our thoughts.

Ahmad

11 December 1912

Dear Harriet!

I was taking my customary walk before breakfast. Like /unto a sandy Sahara {beaten by a sandstorm} the sea is turbulent and waving. The weather is getting cold too, so I had to wear my fur coat for the first time. I am now used to looking at the waves dashing gallantly against the giant steamer and I rather enjoy it.

The other day the Master was walking on the deck with the roaring ocean before Him. He told me to prepare myself for dictation. He dictated several Tablets. I was sitting awkwardly on a steamer chair. He was walking. The following sentence is graphic of the occasion:-

"I hope a new conflagration may appear in the Orient and the friends of God may obtain new tumult and commotion and like /unto this great Atlantic Ocean (here he pointed *to the storm with His hands) which at this moment is in the utmost agitation and motion they may roar and reverberate."

Love to all the believers Ahmad

December 11th 1912 11 am

Dear Harriet!

The storm is at its height. Huge waves wash the lower decks and the sea is as terrible as you can imagine. The winds lash the waves into one gigantic body forming veritable mountains, deep valleys and Niagara Falls. The Master was walking just now; Ahmad following Him. Looking at the giant waves He rapturously exclaims "Bravo! Bravo! that one is a royal wave! It is a great spectacle!" As the steamer speeds along, the ocean is like a destructive torrent rushing hither and yonder confusedly. The sprays of the white foams have changed the atmosphere. The sun peeps out now and then from behind the clouds. The wind is blowing from behind the steamer, thus adding to speed. Ahmad

December 11st 1912 Noon

Dear friend!

The Master is feeling well. He spoke this morning about his trip through the United States, how well He was received by all American people and how America on the whole is in the cradle of Peace and Civilization.

Tonight there will be a musical concert for the Sailor's Fund in the second class. The Master may attend it and also speak. We expect to be in Liverpool Saturday morning. We have covered 2000 miles and one thousand miles yet to go. Ahmad

December 11th 1912 6pm

Dear friend!

This afternoon the Master told us many stories about the hero who defeated Napoleon in Acca; then he spoke about Mrs Krug; then about his early childhood and the troubles that overtook Baha-ollah; then He asked abruptly: What will you do if I go directly to Persia and before the Mohamedan clergy proclaim the Cause? Ahmad

December 11th 1912 12 pm

Dear Harriet!

I have just left the Master, the sky is clear, the stars are shining but the storm continues. All night the Beloved spoke on various subjects of voice, music and philosophy, saying that He will speak on these topics in London and Paris. He went on deck several times, enjoying the fresh invigorating air. The ship is rocked by the waves. Ahmad

12 December 1912

Dear Harriet!

The sea is calmed down, the clouds are being scattered, the sun is shining and the hearts are rejoiced. I was walking on the deck and breathed the fresh air of the early dawn. The Master is not up yet. Sayad is making tea and for the last few days he had permission to go to the kitchen and cook for the Beloved.

We will arrive in Queenstown within 20 hours and from that port to Liverpool is about 12 hours. I suppose the weather will continue to be fair, now that it has fired its deadliest ammunition.

The Breakfast trumpet comment is calling and if I do not want to be left out I must end this silent conversation. Love all. Ahmad

December 12th 1912 Noon

Dear friend!

We are all very happy because the trip is nearing its end. The Master had a good rest for the last few days. He enjoyed the calm and stormy sea alike. Today in the course of his remarks on woman He said:

"The most glorious crown, the greatest charm and the most wonderful jewel of woman is her chastity, purity of the heart and sublimity of character."

Ahmad

December 12th 1912 12. am. Thursday.

Dear Harriet!

While I am writing you this note my mind reverts back to the self same day of the last week. Abdul Baha walking to and fro in this very room in which I am writing now, giving his last

counsels, the believers gathered around, the eyes tearful, the hearts sad and yet the faces radiant and set aglow with the Fire of the Love of God and the Climax, that wonderful last scene of the waving handkerchiefs in front of the Pier, hundreds of voices reaching to our ears "farewell, farewell Abdul Baha". That scene will ever remain in my mind as one of the most thrilling experiences of my life. This is the same day but how different. Our ship is an oasis in a Sahara of water. Ahmad

December 12th 1912 6 pm

Dear friend!

Abdul Baha is well. He is just now drinking his tea. He told us we have to learn everything from Baha-ollah's manners. His walk, His eating, His drinking, His speech, His every act was an example for us to follow. When he walked, He walked with such majesty and power as though He was the king of the world. Everything He did was a miracle. Ahmad

December 12th 1912 11pm

Dear friend!

This is a beautiful evening, the sea is calm and the myriads of stars are shining. The Master spoke to a German critic of Oriental Arts; about the excavations in Babylon, Persia, Egypt/*e and Tyre. He told him a charming story about Abraham, how he came to teach the unity of God. The critic is a writer of note and he is going to Paris. We will meet him there. A most intelligent man. Ahmad

December 12. 1912 Midnight.

Dear Harriet!

In two hours we will reach Queenstown and this mail will be forwarded. Tonight the Master addressed the passengers of the first class. More than 60 were present. He spoke about his nine months trip in America, his lectures on International Peace and the oneness of the world of humanity. He likened humanity into>to a bouquet of variegated flowers which lend charm to each other, and encouraged them to work for the Cause of Peace. They were all most wonderfully impressed and came and expressed their pleasure. They requested Him to spoke> speak to them tomorrow night also. It was a most lovely meeting!

Love to all. Ahmad

13 December 1912

December 13th 1912 9. am.

Dear Harriet!

This is the last day on the ship. Some say we will land tonight; others claim arriving late we will sleep on board. I suppose some of the London believers will come to Liverpool to welcome Our Beloved back to England; and I heard that Mon. Dreyfus is coming.

At this minute the weather is cloudy and it rains; the sea is a little rough and unpleasant.

Last night at 10. pm I had dinner with the Master in His room; because I missed my own, when I was translating for a number of people.

The people, I mean the servants have been very attentive and polite and the Commander has called several times on the Master.

Love to all. Ahmad

December 13th 1912 Noon

Dear friend!

The sea and the sky are covered with mist and the outlook is cloudy. The Master spoke with several of the passengers. One of them from British Columbia brought her two children to Him. He caressed them and loved them very much. To each He gave money and fruit and the father and mother were most pleased with the heavenly Blessings bestowed upon their children, a girl of 5 yrs>years and a boy of two. Love to all. Ahmad.

December 13th 1912 3 pm

Dear Harriet!

Last night while Our Beloved was speaking to the passengers, He made a statement which was most tragic in its significance:

"I was a young man, at the prime of age when they put me in prison; I was an old man, laden with years when I came out of prison."

For a few seconds something got hold of my throat and I was speechless. I could not open my lips. He spoke with such tragedy, with such pathos that one could feel the sorrows and hardships of those dreary years. In those few simple words one reads a world of meanings. I wish I could describe to you, how I felt the pangs and how my eyes were filled with tears!
My Bahai love to all Ahmad

December 13th 1912 6 pm

Dear friend!

Since three o'clock we see occasionally mountains and lands. We have been arranging our baggage and Sayad has 25 pieces of them. Just think of it!

The Master gives liberally to all the stewards and servants. We had>have just had our dinner. The steamer docks at 8 pm.

Ahmad

December 13th 1912

Dear friend!

This is the last card. We are now near the dock. It is very beautiful. On both sides for nine miles the lights of the Piers are illumining the horizon.

There is a great hustle.

Everyone comes and thanks Our Beloved. He gave 50 shillings to the musicians.

In 5 or ten minutes the steamer docks

Ahmad

ENGLAND

LIVERPOOL

13 December 1912

Weather (Liverpool) : \$L raining, mist and fog (Sohrab).

December 13 1913 11-30 pm

Dear Harriet!

Here we are at last, the most beautiful hotel of this city. The steamer docked just at 7.50 pm and there were about 12 believers waving their hats and handkerchiefs and welcoming Our Beloved to England. Amongst them there was Mrs *Isabel Fraser and Mrs Herrick and a number of other believers Hippolyte Dreyfus-Barney, E T Hall, John Craven, John Downs etc per below whom I did not know. The Master came out two or three times and waved His Blessed Hands to them.

Then Mon. {H.} Dreyfus came up. The Master embraced him and kissed his two cheeks. Immediatly>Immediately four newspaper men perhaps identifiable surrounded Our Beloved asking Him questions. He told them about His trip into America etc which no doubt will appear tomorrow in the dailies which. Then the Master began to speak with Mon. Dreyfus and I talked with the newspapermen {a little} longer giving them some minor details {of our western journey}.

The capitain>captain, the stewards, the sailors, the passengers, the maids all of them came to the Master and expressed their pleasure and happiness. One of the maids told Him, she had never seen any person on the steamer who has been as kind and as generous as the Master was to all of them.

The Master immediatly>immediately left with Mon. Dreyfus and Mirza Mahmoud for the Hotel and Ahmad was left behind to attend to *nearly 30 and odd pieces of baggage. By nine thirty I was through. One thing I must say, the customs officers did not even open one single package or trunk and they were most polite and decorous.

Arriving in the hotel I find lovely quarters appointed. This hotel is only nine months**Error! B ookmark not defined.** old, the entrance is all of white marble and even the high walls of each floor is of long pieces of marble .

The Theosophical Society of Liverpool has invited the Master to speak and He may do it tomorrow night. On Sunday morning or evening he may speak at the Unitarian Church. The President**Error! B ookmark not defined.** of the Theosophical Society and the Minister**Error! B o**

okmark not defined. will call on Our Beloved tomorrow morning and arrange the details. Please remember me to your mother and sister and Louise. Love to all

Ahmad

14 December 1912

Dear Harriet!

Our Beloved Abdul Baha is most pleased with his reception in Liverpool; because the people of England just at this moment when the Ambassadors of the Great Powers are gathering in London to discuss the terms of Peace Negotiation concerning the Balkan allies are most interested in any movement which spreads the bennign influence of Peace.

This morning the President of the Theosophical Society, a very intelligent and bright woman ,TRACE Mrs Armour called on Our Beloved and had a very interesting interview. It was arranged that the Master may speak at their hall tonight at eight. Then Mr Fraser**Error! B ookmark not defined.**, the Minister of Pembroke Church was introduced and he invited Abdul Baha to speak to morrow night at his church. As I understand just now Pembroke Church is an open forum wherein all the great thinkers of the age address the people. It holds about 1500 people. The Master accepted the invitation.

Then he dictated many cablegrams to all parts of the Orient and to New York, Washington, Chicago and San Francisco giving the news of his safe arrival so that all the friends may be rejoiced and the anxious hearts may be calmed.

Mon. Dreyfus brought in many many letters from the Orient. He (Abdu'l-Baha) read some of them and the rest must wait their turn. He said I have brought from America many letters yet unopened and here are some more.

Then he called me to take a walk with Him. We left the hotel and walked toward down town district. One thing that struck my notice and I said it to the Master was the apparent poverty of many people. It was a common sight to see children with shabby dresses, bare footed walking in the streets; beggars standing at the corners who received quarters from the Beloved; women and girls with most untidy dresses, some of them positively ludicrous. I was really sad to see so much poverty in England with her boasted civilization.

Our Beloved walked on till He reached /at a square where the Statue of Wellington was placed on a high column . The Master asked "Whose statue is this man? They have hung/ed him so high." Then he entered a department store where He bought a pair of warm gloves for Himself. We returned, many people looking and staring at us.

A young man came to us, took out of his pocket a newspaper, and showed the Master His picture. It was yesterday's Liverpool paper ID Liverpool Newspaper announcing his approaching arrival. The young man said: "I have read everything about you! You are

teaching beautiful lessons." And he vanished from /the sight, perhaps never to see the Beloved, yet receiving a divine Blessing which he will never forget.

Arriving at the hotel Mon. Dreyfus was there and we had a good dinner in the beautiful dining room.

I had to go out with Sayad Assadollah in>to the market to buy rice, meat, celery etc for the evening. He is going to cook for us an excellent polow. I am sorry you and Louise are not here to arrange the Table for the Beloved.

Then the Master had tea and spoke to us about the wonderful Bounties of Baha-ollah. He said were it not for the Favors of the Blessed Perfection this unity and love between the Orient and Occident would have been impossible. There is no bodily relation between us yet these people are showing us so much affection. Praise be to God that His Holiness Baha-ollah is protecting all his believers, both in the East and the West under His Royal wings. All of them are guarded, cared for tenderly beneath His Imperial Canopy. Here to more graphically illustrate how Baha-ollah is protecting his believers under his wings, he opened wide his two blessed hands, his two divine eyes closed, his face wreathing with celestial smiles and heavenly happiness, he slowly brought them together. You could imagine, as he was bringing together His hands, that the divine Bird is slowly closing His wings under which all the little birds are being sheltered.

Then Monsieur Dreyfus came in and the Master spoke about several interesting events of his trip in California.

Just now we received a telegram from London stating that the friends are arranging a big welcome reception for Abdul Baha tuesday afternoon and a large meeting for Friday night.

At eight o'clock the Master and the rest of us went to the Theosophical Society. The President came herself {to the hotel} with *an automobile. Her name is Mrs ?<Armour>spelling seems confirmed in SOW Isabel Fraser. There were>was quite a large audience considering the short notice, the foggy and rainy weather.

The Master spoke on the three aspects of humanity. The animal nature, the human nature and the spiritual nature, encouraging the audience to develop their spiritual nature, not to devote all their times to material or human problems of life and try to become the image and the likeness of God. Toward the end he admonished them to be ever watchful for the coming of the Promised One whose dominion is never-ending, whose potency is eternal and who is the Very Mercy of God to humanity. Toward the end he recited how the Persian Bahais have become the embodiments of these heavenly virtues in Persia by devoting their lives to the promotion of these eternal principles of divine life. Then He ended His address by saying:

"I hope that you will assist them in the establishment of the Kingdom upon this earth, so that conjointly you may become the means of transforming this world into another world, heavenly progress may be realized, spiritual powers may be obtained, divine Bounties encircle humanity and this nether world may become the world of the Kingdom"

Then He shook hand with all those who were present.

Coming back we had {a Persian} supper prepared by Sayad Assadollah in his own room. Mon Dreyfus being present.

Please excuse my style. These are just the plain recital of events and no attempt for literary beauty and rhetorical composition.

Love to all

Ahmad

15 December 1912

December 15. 1912

Dear Harriet!

This is the early morn of Sunday. The Master had had his tea and is praying for our confirmation and assistance. Every morning He prays for all the believers throughout the world so that they may receive aid and assistance from the Divine Source. He said: At all times I supplicate and implore at the Threshold of Baha ollah to encircle His faithful ones with the spiritual powers, to illumine their hearts, to expand their thoughts; so that they may become enabled to raise the standard of International Peace, to serve the world of humanity and to attract the souls to the Kingdom of Abha.

Today Our Beloved Abdul Baha is the centre of the great spiritual awakening and through his wonderful words of life people are being awakened and realize the deeper and more significant life of the spirit.

This morning we called on Him early and He spoke to me about the concentration of one's powers:

"The water flowing from one spring has more force and energy than if the same water is divided between eight springs." He said "Try always to concentrate your activities in one channel and let that one be the Cause of Baha-ollah! Then you shall see how the confirmations of God are descending."

He spoke a great deal along these these lines which really helped and assisted. Since I have left N.Y. I am beginning to realize more and more his tenderness and his love for all humanity, his desire that all humanity may advance, that all the children of the Father may become characterized with divine attributes.

Later on Ahmad Yazdi who is the Consul of Persia in Port Said and is one of the most beautiful Bahais arrived from London. The Master loves him very much and most of the forenoon he was speaking with him. Then He took a long walk through the down town district with Mon. Dreyfus and Ahmad Yazdi, returning about one o'clock.

Meanwhile Mirza Mahmoud and myself made nearly 50 packages of the Arabic newspapers which we brought with ourselves from N. Y. City. This newspaper contained the translation of Our Beloved's address in Arabic in the Jewish Synagogue in San FranciscoTRACE Arabic

News of Address in San Francisco Synagogue. This translation was made by Doctor Zia BagdadiTRACE and its circulation in the Orient will have a great effect.

When the Master returned he took his lunch in his own room and we went down stairs in the Louis XVI SalonTRACE.

After lunch Mon Dreyfus came in and Sayad Assadollah told us some of the incidents in connection with his trip in America which made us laugh.

It was during the tea service that the President of the Theosophical Society of another cityTRACE MAYBE Theosophical President (young man) of another city a young, intelligent man came to call on the Master. Having heard His last night's address he was greatly interested and asked questions about reincarnation, the expected coming of their Great Teacher etc. "I believe" he said "that you are the promised Teacher of the Theosophists. In you I see all the prophecies fulfilled." The Master explained to him the question of reincarnation and said "The promised Great Teacher was Baha Ollah." "Yes," he rejoined - "So far as the teachings are concerned we believe in all that you teach, the only difference, then, that exists between the Theosophists and the Bahais is this: The Theosophists are yet waiting for the coming of the Great Teacher and the Bahais believe that He has come."

"Bravo" the Master said "You have well explained the issue."

Then He told him about the Jews and their expectation of the Messiah but when He came, they did not reconize>recognize Him. Our Beloved kissed him and prayed for him most eloquently.

Then Miss Herrick brought flowers and a little lady from Manchester who has come especially to meet the Master; then a man who had a sorrowful tale of being cast in the depth of despair, desiring to commit suicide. He was very earnest about it. He has a wife and four children. He cannot take care of them. His wife has left him with two of his children; the two others are with him. He does not believe in God. He has no faith. His wife and children are unhappy and in order to release them from this wretchedness he is contemplating suicide. Then the Master speaks in gentle words of advice, consolingly, helping him upward, building up the palace of his life, assisting him to realize his duty, most lovingly telling what to do, to be happy, to cast away these imaginations, God loves him, God cares for him, God likes to see him a conqueror in the face of difficulties and little by little the man feels, senses the Presence of a Superior Being from heaven, he realizes a happiness, a joy, quite distinct. "Then I should go back to my wife, I must go to work, I must throw away these thoughts." "Yes." "All right." And he goes out of the room with a new smile on his face, a new light shining in his pathway, a new star shining in his horizon.

Then Miss Herrick tells a pathetic story about the elevated boy in her hotel. This boy reading articles about Our Master becomes interested. Miss Herrick after giving him some literature asks him: what has he learned about Abdul Baha. "Madame", he says very politely "I have learned that Abdul Baha likes to see all the poor children wear shoes and stockings and not walk in this cold winter bare footed in the streets."

The Manchester old lady says she is the only Bahai in that city. "I hope you will teach many souls. etc."

Then several other men and women came, each receiving blessings.

At half past six the Master goes to Pembroke Chapel. We all go with him.

The Minister, Rev. ___Donald Fraser gives an eloquent introduction which you may read laterTRACE Liverpool Pembroke Intro. The Church is crowded to the door, fully fifteen hundred people, all waiting anxiously to hear the Pearls of Wisdom falling from his blessed lips.

The Minister is most pleased, the people come forward to shake hands and the Cause of Baha-ollah is heard for the first time publicly before such a large audience in Liverpool.

We return to the hotel and the Master, Mon. Dreyfus, Ahmad Yazdi and the rest of us have dinner in the dining room.

This is really a wonderful start! The meeting of tonight had something of the life and breath of the gatherings in America. The Master said soon there will be a Bahai meeting here. Already there are many people who are most interested and they are going to teach.

From the time of our arrival we have not seen the sun and we may not see it for a long while. It has been raining, mist and fog making the horizon gloomy.

Tomorrow morning at 9.45 am we will leave for London arriving there at 1.40 pm. The friends in London are notified. They have been doing some great preparations. TRACE Timetable!

I hear that Mr, Mrs and Miss Woodcock are in London and we will have the pleasure of seeing them. Love to all Ahmad

LONDON

16 December 1912

Monday

London Weather : BX fine; light wind; 8mm rain; 2.2 hrs bright sunshine.

1 97 Cadogan Garden
London, England
December 16. 1912

Dear Harriet

This morning we had to get up very early and arrange our luggage. The Master was up early and when I went to his Blessed room to pay my morning homage, He was with hands raised toward heaven praying and supplicating to God.

Attending to the various minor details we were ready by nine o'clock to leave the hotel. As /the Lime Street Station was near, the Master decided to walk, Mon. Dreyfus going before to secure tickets. The morning papersTRACE Liverpool Theosophical had some accounts about the public meeting held at the Theosophical Hall which you will find in a separate package.

Arriving at the station we took our compartment, Mon. Dreyfus, Ahmad Yazdi, Mrs Fraser and Miss Herrick travelling with the Beloved. One of the fine things about the railroad in England is this: The officials will let you to carry with you any amount of trunks you have, no charge like America. As soon as we took our seats the sun began to shine. In England and at this time it is a great treat to have the rays of the sun. The sky was really blue, the air was temperate; the country was green, the farms well cultivated. There was not a patch of ground not ?<under> cultivation. There were small streams over which quite large boats carried merchandise and all manner of goods, a kind of inter-state waterway systems. However, every/ thing seems to one so small, so tiny, the farms are small, the houses are small, the doors of the houses in the villages are so small that I was wondering how can the people enter therein.

On the way the Master spoke to Mrs Fraser and Miss Herrick.

"I am most pleased with you. You are the real servants of the Covenant. You have written (to Mrs Fraser) excellent articles in the papers in regard to the Cause, I will never forget these services of yours. You must become like /the burning torches, so that you may become able to melt these mountains of snow. Europe is filled with these mountains which are snow capped all the year around>round. May you attain to such a degree of heat that you may melt all these snows. Europe is submerged in materialism. People are not thinking of God. All their attention is turned toward matter and nature. Like /unto the cows they graze in the meadow which is overgrown with grass. They can see nothing beyond their

noses. America is much better. People in that country are investigating the Reality. They are more susceptible to spiritual life."

At one 40 pm. the train reached in Euston Station, London. There were more than 50 Bahais ready to welcome Our Beloved. Lady Bloomfield>Blomfield with her automobile and her two daughters were at the station. The Master went to 97 Cadogan Garden with them without any interpreter and later on they told us the Master was speaking to them all the time.

We met most of the friends at the Station but I did not know anyone of them except Miss Rosenberg who has many friends in America. We took a large omnibus and with Mirza Lotfollah we arrived at the apt.

We were welcomed by Lady Bloomfield>Blomfield and her gracious daughters and our rooms were shown to us. As the Master had his lunch in the train he could not partake of the special repast prepared for Him but the rest of *us were hungry enough to enjoy it. Lady Bloomfield>Blomfield is a very noble woman, most sincere Bahai, an active worker, an enthusiastic speaker and altogether a most wonderful woman. The Master told her: "You have a sister in America." "I have a sister in America?" - "Yes! A sister who is just like you." "Who is she?" "Mrs Krug. She is a good Bahai" - "I hope to see her some day."

The Master rested part of the afternoon and afterward came in the reception room. Miss Rosenberg sat at the feet of the Master. He joked with her on different subjects which made everybody laugh. "You have many friends in America. They all send you greeting and love. Many people in Liverpool came and mentioned the fact that you have taught them. A woman said that she is your follower." She asked about Mrs Waite of Chicago "the Persian cook." The Master said she is a good woman, a very good woman." Then she asked about Mrs Goodall and Miss Thompson to which our Beloved made appropriate remarks. Then tea was brought in and first He served every one, then He served Himself, a wonderful lesson!

Then He took Mirza Lotfollah and Ahmad Yazdi for a walk in a garden near by. After his return he brought in fishes to be fried for dinner.

Then the newspaper/s women and men came. The subjects the Master spoke about cover/s a wide range: a review of his trip in America, a message to the people of LondonTRACE, a synopsis of the Teachings of Baha ollah and many minor questions asked by the reporters.

Then he attended to his mail. Many telegrams from Stuttgart Bahais expressing their happiness at the safe arrival of the Master, and an invitation from Edinborogh>Edinburgh, Scotland. etc.

At eight o'clock we had dinner and several people were present, especially a young man and a young girl who are Greek and will leave tomorrow for Athens to become nurses and take care of the wounded. The Master expressed his pleasure at their intention and said, this is one of the great services to the world of humanity. To take care of the wounded is very good; because they are despondent and they must be helped and assisted.

There was another man, a minister from the church in Switzerland who have had the Message. The Master spoke with him in detail, giving him an account of the religious

procession in Denver and its contrast with the simple life of Christ. It was very graphic, very impressive, very effective recital and showed very distinctly how far Christianity have>has grown from its original foundation.

This is nine o'clock now. The Master, being tired has gone to his room, Lady Bloomfield>Blomfield and several others are discussing most seriously the suffragette question. She says the Ministers have broken so often their promises that the suffragette leaders have no more confidence in them. So they are committing grave acts, such as pouring hot corrosive materials in the letter boxes of the city destroying the letters. The leaders want to come to ask the advice of the Master, what they should do, what measures they must take. They are desperate and they are against *the wall. They would walk barefooted in the Streets of London in the snow if this would materially help their Cause.

Well! This is our first day in London. So far as I know I will not see much of the city, but there will be many meetings; the first tomorrow at 4 pm. It is a welcome reception arranged by Mrs Cropper in Caxton Hall where friends and strangers will gather together to welcome Our Beloved!

I hope you are well. Remember me to your mother, Louise, sister and all the friends.

Ahmad

17 December 1912

1 {December 17th. 1912}

Dear Harriet!

The Master not being able to sleep the early part of last night, he took his rest in the morning and by half past eight he was in the reception room and Sayad Assadollah ready with the tea tray. The Beloved was kind and loving and poured out tea for all us>{us all}. He spoke about America and the probability of his return trip. He said "God willing. But if I go to America this time I will go differently. But it is very difficult. This first trip was also made with great exertion."

As I was reading one of his addresses in America, He said it will be well if all his addresses in that country would have been printed in one or two volumes. At present he declared they are all scattered and not collected. See how quickly the Paris and London addresses are printed and this was done through one woman, Lady Bloomfield>Blomfield.

Then the news of the Conference of the delegates of the Balkans and Turkey who have gathered in London and are holding their sessions in St James Palace {were read to Him}. He was pleased to know that the delegates are conciliatory in spirit and are desirous to bring about peace after this terrible loss.

Some one mentioned the name of a prominent wealthy woman to the Master and He said:

"One of the poor, sincere, honest women is more beloved by me than a thousand millionaires. Just now this Lady Bloomfield>Blomfield is dearer to me than all the Queens of the world."

In Belfast, Irland>Ireland we have a fine Bahai, a splendid believer and she had travelled all day and night to see the Master. Our Beloved welcomed her more cordially and said:

"You must become the cause of the illumination of Irland>Ireland. In Persia a woman came to the city of Ardestan from one of the surrounding villages. She was made radiant, *because she became a Bahai. She returned to her home. In one year she was enabled to ignite fourty>forty lamps, but now you {(the Belfast Baha'i)} must ignite four thousand lamps in one year. Praise God that you enjoy freedom in this country. There was no freedom in Persia. They used to kill the Bahais whenever they got hold of them. If a Bahai desired to teach another he had to do it with the utmost precaution."

This lady said that in speaking about this movement to the people they are afraid of a new religion, they say our old religion was good enough for our ancestors, it is good enough for us.

The Master said:- "They are like /unto those souls who say we don't like fresh flowers but we are satisfied with withered and decayed flowers. However decayed flowers do not have sweet fragrance. Its odor is not good. It has no freshness and charm. The fresher the flower the sweeter it is and the more charming. If old and decayed flowers was>*were good then the Adamic flower would have been sufficient. There was no need of a new bud to blossom forth. Every New Year needs a new flower; new fruits are necessary, fresh and gentle breezes are needed. Every new day requires new food. You cannot partake of the decayed food of yesterday."

Another woman has come from Switzerland and she had an interesting interview. Little by little people began to gather as they are going to be here every day from 10 to 12.

Speaking to Miss Jack, who is known as "General Jack" the Master said:

"Those souls who consider themselves as imperfect, they are the people of the Kingdom. And those persons who prefer themselves above others, who are egoists and worshippers of self, they are deprived of the graces of the Lord of Mankind."

Then an Englishman who is the Arabic professor in London came to see the Master with his wife. Our Beloved took him into his own private room and spoke with him in Arabic about America. The American people investigate every thing. Their minds are open, their ears are listening. They comprehend the teachings of Baha-ollah. They are thirsty for this salubrious water. They are a mighty nation, a noble people. They love the Reality. They are not limited. They have a vast country. They enjoy all the material blessings. God has perfected His Bounties for them. They listen to every discussion with dignity, urbanity and politeness. If it is in accord with reason they will accept. If they do not understand, they ask questions. But the Egyptian people are very prejudiced, they are very dogmatic."

Then the Master told the story of one of the ex-Supreme Judges of the United States who came to see him in Washington in the home of Mrs A. J. Parsons . This Judge listened very

carefully to all that the Master had to say but like others did not ask any questions. The Master thinking that the Judge must have some objections/so he asks him whether he was pleased with the problems discussed. Then the Judge drew himself up and said: "All right!"

Then after talking with this Arabic scholar *on many other interesting topics, he came out to the reception where people were gathered. He gave His wonderful address. It was on the subject of the conformity of all the problems of life with science and reason. It was very interesting and everybody was pleased. Just toward the end of the address Mr and Mrs and Miss Woodcock came in. They had a private interview with the Beloved. They looked very well and the Master commented upon their look. He told them about the better conditions in New York, the love and harmony which exists among them and the spirit of mutual service and cooperation which is witnessed by all. The Master seemed to be pleased with New York and the spirit which was manifested of late. To another person he spoke in detail about the two ?<dimensions>>*aspects of religion; to a few Persians he talked about the four standards of understanding.

Then the Master went out to take his customary walk with Mirza Davoud, the translator of the "Mysterious Forces of Civilization". He has a Persian wife and lately a baby girlTRACE Davoud's baby girl was given unto>to him. Both of them are very happy over it {and the Beloved blessed them}.

On his return, the Master had lunch with many people at the table. Lady Bloomfield>Blomfield's table is like Mrs Kinny>Kinney's table. Around it many people gather. While we sat around the table Our Beloved told us the story of several clever monks on Mount Carmel who wanted to rob the poor shepherds from their lands over which their flocks grazed; and how the governor frustrated their plot.

After dinner he took his nap, Lady Bloomfield>Blomfield and her daughters went to Caxton Hall to arrange the reception.

It was about 20 minutes after four that we took a taxicab and arrived a few minutes later in the Hall. There was a very large gathering of people present. The Master spoke on various subjects and gave a great tribute to the Americans and emphasized the love and the unity which exists between the two countries. Then the chairman of the meeting made some appropriate remarks and refreshment was served. The Master walked back to his apartment, but {we stayed behind to talk with the believers} and it took us a long time to arrive.

No sooner we arrived than people began to come; especially a woman of high rank, whose name may not be wise to mention, who goes to the English Court a great deal and an intelligent old gentleman who has been for eleven years the editor of one of the most influential papers in IndiaTRACE Indian Paper Editor. With them the Master spoke about 3 hours and they had dinner with Him.

He spoke about the Balkans; about suffrage; about Mary Magdalene who went to Rome and presented a message from the Christians to the Emperor, speaking to him very fearlessly and eloquently; about the "Terrible Meek" which he went to see in New York and

giving suggestions how to perfect it; about a broad international patriotism which includes all nations etc etc. These two people were very much impressed and most pleased with their visit to the Master.

When they left the apartment the Master told us one of the most thrilling incidents in the life of Baha ollah, how his property was pillaged, how with eleven others he was put in prison and later on brought before the clergy; how they bastonadoed Baha ollah; how he was threatened with death by the populace and how at last he was saved from the claws of these wolves. It was most interesting to hear him speak about these incidents in the life of Bahaollah of which we know nothing.

In brief this was a very busy day. I have *been translating all the time and now it is nearly 12 o'clock.

The Master is most pleased with the outlook {of the Cause} here. There are many Bahais but I do not know any one of them except a very few. However they are all most kind and loving and the Bahai spirit is visible amongst them.

The Theosophists in London have invited Abdul Baha to speak to them after the busy Xmas *season which centers all the attention as much as in America if not more.

It is very interesting how people in this land go wild over the appearance of the Sun and the clear sky . Well since the time we have left Liverpool the Sun has been shining gloriously without any hindrance and every one can actually see the stars shining and the moon shedding her light. Everybody is happy because they behold the Sun, the moon and the stars. The Master told us a story of his last ship>*stay in London; that he was in the automobile with Lady Bloomfield>Blomfield. Suddenly the sun peeps out of the clouds. Lady *Blomfield Bloomfield in AT in a state of ecstasy jumps out of her seat and in the act the translator who was sitting in one of the front seats falls and she exclaims "Oh the sun! the sun! Is not this wonderful!"

Love to all

Ahmad

18 December 1912

Dear Harriet!

This morning I had a few minutes to go out and walk around this quarter. It is a very good district. When I returned I found the Master up, having his tea and waiting for the news of the Conference of Peace. Well, it seems the Greeks are being refused by the Turks; and they do not want to deal with them. So they have adjourned till thursday.

Lady Barkely>Barclay who is the wife of Sir Barkely>Barclay, the President of Persia's Society in London called on the Beloved. The Master thanked her and Sir Barkley>Barclay for the services they have rendered to Persia. She is a believer and on leaving the room she kissed twice this>*His Blessed Hands.

Then a Minister called on the Master. He was very open minded and attentive. He listened carefully to all that was said and left the room most impressed and happy. Another woman entered in the Presence of Our Lord. He advised her to think of God, to open her ears to the Call of the Kingdom, to devote her time to the spread of Reality etc.

Another woman was admitted whose eyes *had troubled her for some time. With His fingers he rubbed on the ball of her eyes saying "Be /thou confident, thou shalt>you shall get entirely well. Do not worry. Be ever happy. Be always joyous! Do not let thy>your mind be disturbed."

Madame Dreyfus arriving from Paris had an interview with the Master and the question of His trip to that city was discussed. She looked well and very happy.

Then the Master delivered an address on the spiritual worlds and was translated through Mon. Dreyfus. The address was very inspiring and eloquent. It conferred spiritual uplift and exalted one's aspirations above this mundane life. The Master alone can speak with divine authority on this subject. His words are borne out of the spirit. His utterances create conviction; his very Presence is a heavenly proof.

Then he shook hands with all those who were present. There were a few children who received his celestial kisses and benediction.

Professor {Ed. G.} Brown*e who has written so much on the subject of the Bahai Movement was present in the meeting and afterward he was called in the Master's room. "The last time I met you" he said "was 22 yrs>years ago in Acca under *a different environment but now I have the pleasure of seeing you in London."

?Thenor 'their' if dot over i missed discussion commenced in Persian, for Prof Browne speaks the Persian language most fluently.

Many subjects as usual were discussed about Persia, the history of the Movement, education of woman, invention, etc. I hope the result of this meeting will be very good; for lately Prof Browne has not been very friendly to the Bahais and he devotes most of his time

to the literary, political and historical events of Persia rather than the Bahai Movement. He had his wife with him too.

For nearly one hour the Master spoke with him and when he left all of us talked with him. He is a most intelligent and Persian-loving man.

Then the Master received a Doctor who is from Chicago who had heard the Message many years ago in that city from Kirulla>Kheiralla. Later on witnessing many selfish ambitions and petty quarrels>quarrels he leaves the Cause and devotes his time to the study of various sects and different kinds of philosophy.

The Master told him now is the time that he must study carefully the principles of Bahaollah, for they are a healing to the sick body of the world. "May thou mayst>you become as bright as this lamp! May thou mayst>you become able to guide many souls to the Kingdom of God."

Then, although the dinner was ready , the Master had to take a walk, so he took with himself Ahmad Yazdi, Mirza Lotfollah, and myself. After walking a few blocks he called a taxi and we drove through the famous Hyde Park and Regent Park. It was a rainy day, the streets were not very clean. Then the Master spoke about the cleanliness of Broadway and its wonderful illumination by night. He told us about *the Ben Hur *electric horses, the ad of spring water, the ad/d of Pepsin , ad/d of automobiles, the ad/d of many other things which are lighted by night. He told us about the electric office in Denver, which is a tall and magnificent building, how at night, the whole structure from top to bottom is lighted {with thousands electric signs}. I assure you our Persian friends in the taxi enjoyed the recital very much. Perhaps if I told them about these many wonders of the New World, they would think I am out of my wits.

On our return we had our lunch. There was another MinisterShortlistable from one of the suburbs of the great Metropolis . The Master praised his lack of Prejudice, his fair-mindedness, his impartiality to investigate the Reality; saying that most of the Ministers of today do nothing but /to teach men prejudices and blind dogmas. Then he told him the story of a Jewish Rabbi in Tiberias who was giving to the Jews along such lines that made them haughty and stuffed with pride and prejudices.

He took a nap after his lunch and in the afternoon the Counsellor of the Persian Embassy called on Him. The Master spoke about the greatness of America, its wonderful civilization. Then the Balkan wars were touched and the Counsellor who is a very excellent man gave an account from his own standpoint why the Turks were defeated in several engagements.

Then the Master spoke about the time of Baha-ollah in Bagdad and a story, how Baha-ollah ordered a man to beat another because he said unseemly words; and how that man tore his own clothes, scratched his face and ran to the Persian Consul, who happened to be the grand-father of this present Counsellor, - and cried out:- the Bahais have beaten him. The Consul instead of sending for Baha-ollah, put in>{sent the} man *to prison, saying: "You must have done something, you would not have been beaten." After two hours the wife of that man goes to Baha-ollah and pleads his release. Baha-ollah sends a man to the Consul,

that this man has a wife and it is better to be released.... The Counsellor listening was very much touched and on his departure expressed his belief in the Master and kissed his hand .

Then the President of Esperanto of England called on the Master bringing with him the first translation of the New Testament in Esperanto. He offered a copy to the Master. The Master spoke a great deal of the necessity of International language, that the nations must organize an international Congress of language, ratify it and then let it be studied in all the schools. The Master said all through America I have encouraged the Bahais to study Esperanto and to the extent of my ability I will strive in its spread and promotion.

Later on Haji Ameen who is an old Bahai of the type of Sayad Assadollah with three other young Persian Bahais arrived from Paris. These have been staying in Paris for the last two weeks waiting for the arrival of the Master. They have just arrived from Persia. The Master received them. They threw themselves at his feet and wept. It was a touching scene. He, however, took them up, kissed their cheeks and showed them much love. Haji Ameen is a most wonderful Bahai, the Master loves him very much and he is a kind of grandfather to all the friends in Persia. Whenever the name of Haji Ameen is mentioned, those who have seen him before and hear the name, are made immediately happy. We have rented rooms for them just very near here. They are going to be here all the time except when at night they go to sleep. {Haji Ameen is the treasurer of Abdul Baha and all the Persian Bahais send to him their contributions. "Ameen" means "faithful" and the Master trusts him completely.} The friends in London are very busy just at this time being Xmas.

You are no doubt interested to know about Miss *Alice Buckton. Eager Heart is being presented for all this week and she has invited Abdul Baha and his entourage to attend one of the *matinee performances on Saturday afternoon. She was here last night and was very pleased and happy. One of /the Lady Bloomfield>Blomfield's daughters is in the play, taking the part of the Eager Heart. I have never seen the play so I suppose if the Master goes all of us will have a chance to see it.

Remember me to Louise, your sister, Miss Edith Champney, Mrs Champney, Carrie Kinny>Kinney **Error! Bookmark not defined.**, Mrs Krug, your dear mother and all the dear friends

Ahmad

19 December 1912

Dear Harriet!

It was most interesting!! to see dear Haji Ameen this morning coming in with the other Persians in the most reverential and happy frame of mind to ask "the Lord of mankind" what they should do and what course of action they should follow as long as they have the privilege of being with Him.

A most touching incident of the Cause was unfolded when Haji Ameen opened his handkerchief in which he had petitions from many believers from the Orient and one thing that caught my eyes at first sight was two small loaves of bread and an apple which were sent from a Bahai from far off Russia. This was all this poor man could send to our Beloved with his devotion and love. The Master looked at this love offering with such tenderness, with such joy and kinliness>kindliness in his eyes that one can never forget. I am sure if the millions of the world would have been sent to him he would not have been so happy. He ate a piece of the stale bread and gave the rest to Sayad Assadollah:- so that he may bring them at the table.

Haji Ameen spoke about a wonderful Bahai we have in ?Qazwin Hakim Bashi who is the embodiment of hospitality, whose love is limitless and who is the "New Creation of this new dispensation".

Then he told our Beloved, the general news of Persia, how the friends are united and happy, serving the Cause most faithfully, receiving the news {most joyously} of the Master's trip in America and holding divine Feasts of Peace and good fellowship.

Then the Master sent several telegrams to America, one of themTRACE to Mrs Krug giving the news of his safe arrival.

Then the long line of interviews commenced. One was a strong suffragist**Error! Bookmark not defined.**, a militant one. The Master advised her that the women who are working for the interest of the woman's enfranshiment>enfranchisement should not commit such unseemly acts and should not resort to such violent measures, such as window smashing, police-beating, train-wrecking, letter/s-box - destroying, *poisoning, etc, nay rather they should demand their rights with the power of intelligence, with scientific accomplishments, with artistic attainments. Such *destructive deeds would rather retard the realization of their cherished hope. In this age a weak person resorts to frightful measures but an intelligent person uses the superior power of intelligence and wisdom.

Then a prominent womanTRACE maybe being in a position to speak for the society came and invited the Master to speak at the Cosmos Society the latter part of this month.

Later on telegraphic communication with Edinburgh, Scotland established the fact that the Master is going to visit that country the second week of January. Is not this very wonderful?

Miss Rosenberg was with the Master. He answered her many questions and gave a beautiful testimony of her services; how her whole aim is to spread the truth, her wish is to serve the world of humanity, her longing is to hold aloft the Banner of Baha-ollah.

Then Lady Bloomfield>Blomfield came to see the Master. She is a splendid, most wonderful Bahai. She is enthusiasm embodied, gentleness, kindness and dignity personified. She has an impressive personality, an effective power of delivery, cultured, and refined. The Master showers upon her love divine and she is happy. He told her to communicate with five women of America, Mrs Krug of N.Y., Mrs *Agnes Parsons of Washington, Mrs *May Maxwell of Canada, Mrs *Corinne True of Chicago and Mrs *Ella Goodall of Calif>California. "I want you to know these people, to correspond with them and to write to them" He directed me to give her the addresses of these ladies and I have already supplied her.

Then a young Persian who is studying agriculture in one of the schools of London came to see the Master. He is a Bahai from Acca. The Master is very pleased with him because he has passed through his examination with flying colors.

Tomorrow night there will be a meeting in which probably there will be present several hundred people. Sir Barkely>Barclay**Error! Bookmark not defined.**, the President of Persia's Society, and if I understand correctly a Member of the House of Commons will introduce the Master and preside at the meeting. Before the meeting, however, Lord Weardale, who was the President of the Universal Races Congress will call on the Master.

Lord Lamington**Error! Bookmark not defined.** also has expressed desire to meet the Master and *the date is fixed.

Miss Natalie Barney has come from Paris to meet the Master. She brought a large bouquet of white lily for the Master and had a pleasant interview.

Our Beloved with Ahmad Yazdi went out to take a walk and I spent a most delightful hour/s with Lady Bloomfield>Blomfield, who recited for me some of the beautiful poetry of Tennyson and other poets. I enjoyed it very much and will ever remember it.

When the Master returned we had lunch. There were ten Persians at the table. Lady Bloomfield>Blomfield's daughters serving, although she has four servants**Error! Bookmark not defined.**

The Master's talk before noon was on *the Suffragette question, an elaboration of his morning private talk with the woman who is a leader in that cause. She was present. It was translated by Madame Dreyfus Barney.

In the afternoon Prof. Browne with his wife called again and had a two hours talk with our Beloved. It was most interesting (and on leaving he kissed the Master's hands) (Don't read the last sentence aloud).

Then a newspaper reporter called on the Master. He spoke to him in detail about Baha-ollah's plan on economics and socialdom and other teachings and a message to the readers of the paper.

Then a Mr Sidley, who I suppose is a Bahai was admitted to the Presence of our Beloved. Our Beloved spoke upon the unity of religion, the requirements of this illumined century etc. At table he joked with Lady Bloomfield>Blomfield. Miss Rosenberg is the favored one in London with whom the Master jokes and laugh*s and causes others to laugh. If I want to write about these matters, then I must write a book. You know well. You have seen our Beloved! You have been with him as well as all the friends.

There are some plans on foot>afoot about a meeting of all the Suffragette Societies in London for the Master to speak to which I hope will be brought about. Probably there will be some meetings of Theosophists.

The Stuttgart believers are all aflame with joy/eousness realizing that the Master is going to bless that land and they write glowing letters of happiness.

Today the Master received many believers. The Morning meetings are getting larger and larger and as there are many people who cannot attend morning meetings we are going to have a few evening meetings in the evenings.

Please remember me to all the dear believers

Ahmad

20 December 1912

December 20th. 1912

Dear Harriet!

We are by this time getting acclimated to London weather. It has been very nice so far and often the sun is shining and the moon and the stars combine their forces together to make the weather very pleasant.

About 8.30 the Master came in the reception room. He had his tea and later on Haji Ameen and the other Persians arrived. By and by a few people gathered in the room. There was a lady who said she is a friend of Mrs *J Stannard of Cairo. I think Mrs Stannard is an English woman and devotes her time to the education and the uplift of the Egyptian women and girls. She is doing a most worthy work in that country and Our Beloved uttered most wonderful praises and commendations in regard to her devotion, faith, *and steadfastness.

Then someone spoke about divorce whether it is permissible in the Bahai movement. The Master said yes, but under certain restrictions. All means of reconciliation must be tried and if there is absolute incompatibility of temper then one year separation is advised perchance the old union might be established. However if in the mean time they meet each other and no reconciliation is realized, then, they start the year again. Then he told us a story of the Italian consul in Acca whose wife turned out to be immoral . After many intervening events he wrote to the Pope to issue a decree of divorce. The pope said it is impossible. Finally the man was so ashamed in the community that he sent a man to Smyrna, where his wife was living at the time to do away with her.

Then a Greek with his wife and child came to see our Beloved. They were all dressed in the old Greek tunic fashion, with sandals on the feet. The hands and arms were visible, very strange personalities in this modern civilization. They said the rough yellow clothes they were wearing was woven by themselves, even the child of 6 or 7 yrs>years had woven the scanty dress he wore. Their ideas were very radical in character. We were told they have rediscovered the lost art of Hellenic music and athletics and they are trying to revive the same {in the West}. They did not believe in wearing much clothes and they said near Vienna there is actually a community of these people whose dictum is back to nature and often they walk around naked.

Many people called on the Master and each one naturally received the inspiration of His words and presence. However it happened that many of these men and women callers were mourning for the deaths of their husbands or daughters or their mothers and the Master consoled them very much encouraging them to be happy, to forget their sorrows to pray for the departed so that God may surround them in His Divine Sea of Mercy. He talked to each a great deal and all were greatly comforted and received the blessings of happiness.

Therefore when at eleven o'clock the Master entered in the crowded drawing room he spoke on the narrowness of this world, its trials, its vicissitudes, its ordeals and how a soul is really freed when he breaks this physical cage and ascends to the world of the Kingdom; when he wings his way from this dark world into the realm of radiance. Therefore we must not feel unhappy over the fate of those who have departed from this life but think of those who are living.

While I was translating there was a face in the audience who was smiling all the time. When the Master finished speaking I found out the smiling face was Mrs Dower>Drower, the former Miss Stevens, authoress of the "Mountain of God". She has come from Southsampton to meet the Beloved. Three years ago she stayed three or four months in Acca and Haifa and gathered the materials for her book. The Master called her in and talked with her a great deal; one by one the private room of the Master was again crowded by eager listeners. He was speaking about the Promised One and how all the nations and religions have circumscribed limits for His coming. However when he came they rejected Him. The Master spoke with Mrs Dower>Drower a great deal about the time she was in Acca. She is now going back to Jerusalem for a trip of a few months. She is writing a book or novelTRACE Stevens book on waiting on Mt Olives for Christ about the second coming of Christ, a number of Christians going to Mount Olivet expecting the descent of the Messiah from heaven and then quarrelling breaks out amongst themselves {and they forget their object}. I think it will be a very interesting book. She is a very intelligent woman. She has a well developed power of imagination. She can describe events and objects very minutely. The Master invited her to dinner and gladly she accepted.

Then He went out with Ahmad Yazdi and Mirza Lotfollah for a walk in /the Hyde Park. I was left home with other Persians and had a very interesting talk with Mrs Dower>Drower about her work, America and all other kindred subjects.

As soon as the Master returned we had our luncheon. There are now about eleven Persian Bahais who sit at the Master's table in lady Bloomfield>Lady Blomfield's home and I will not be astonished if the number goes on increasing.

When the Master arose from his nap Mr ?<Lorge> TRACE Mr Lorge prominent English educator perhaps related to Irving Daniel Lorge (1905-1961), a very prominent English educator came to see the Master. Miss Steven was also present. The discussion was first turned upon America and Our Beloved gave the utmost praise to that country for her freedom, her civilization, her spiritual susceptibilities, her readiness of advancing toward the Kingdom of God, her quenchless thirst for knowledge, her progressive ideals, *and her future extraordinary illumination. In fact I had never seen Our Beloved so filled and enthusiastic about the wonderful possibilities of America. Europe is steeped in a sea of materialism. People are either agnostics or full of religious superstitions. In America it is different, people are more spiritual, they seek the knowledge of God, they hale>hail the truth no matter from what quarter it comes. If they hear that there is a house in China whose architecture is novel they like to know all about it. They analyze everything, they dissect everything. In brief they are a nation of independent investigators.

Then the question of spiritual communion was asked.

"Yes, it is possible. Often people speak together without the means of tongue. There are two means of intercourse. One the outward tongue, the other the ideal tongue. When the spirit is a>{in an} abstract mood, when the heart is in a subjective state, then the ideal tongue can speak, but as long as the spirit is preoccupied and the heart is objective in its activity it is impossible to attain to that station. Is there not a wonderful ideal union between the loved one and the beloved? Often with a glance of an eye, with a handshake a whole world of thought is conveyed to the other side without uttering a word. It is possible to attain to such a state of absolute, concentration if we are set aglow with the Fire of the Love of God, if we are attracted, if we are as a burning torch, if we overlook material phenomena and objects."

In brief the Master spoke a great deal along these lines, he uttered many significant statements. The man was very happy and hoped that the interpretation of this spiritual interview will become unfolded to him later on.

At first time the Persian Ambassador came. The Master received him very graciously and kindly. He praised the Republican form of government in America, its federal system, its independent and sovereing>sovereign states, its liberal institutions, its educational system, its parliament, and its vast resources. He gave a great tribute to Washington D. C.: all the houses are built amidst lovely surroundings, there are many Parks, the avenues are shaded with trees. In Chicago and New York there are many large Parks. He spoke about {the political} situation in Persia and Turkey, about the *moral conditions of Persian students in Europe etc. He was here for nearly one hour and discussions were changed from time to time.

At seven and 10 minutes, Our Beloved, Lady Bloomfield>Blomfield, Haji Ameen and myself in an automobile drove to Westminster Palace Hotel where the meeting was going to be. The rest of the Persians coming by the omnibus**Error! Bookmark not defined.** On our arrival I witnessed the very large Hall holding more than 600 people was nearly filled. Lord Weardale was introduced to the Master and in a private *room he had an interview with our Beloved for quite a long time. He is an old man but clean shaven. He is going to Paris for two weeks and return again hoping to see Our Beloved and have a long talk about Peace.

At eight the Hall was full and many people were standing around. This meeting was arranged by Mrs Thornburgh Cropper who is one of the finest and loveliest Bahais we have in London. Many writers, thinkers, literary men and distinguished personages were in the audience. At eight Sir Thomas Birkley>Barclay opened the meeting by delivering a very appreciative introduction referring to Our Beloved as the "Master". Then the Master spoke→PError! Bookmark not defined. very wonderfully about the law of love and hate and then went into the explanation of the principles. The audience was set aglow. All the faces were shining, all the 700 or 800 people were responsive *enthusiastically. Indeed to have such a warm and well attended gathering in London at this time of year is nothing short than>of a miracle. The Master finished his address about 14o'clock. There was great applause! Every one was delighted and happy. All inquired when they should come to see Him, to hear Him, to touch his hand. Really from many standpoints it was a most representative London gathering. After the Master Miss Casper (?) a leader in the suffragette Movement spoke, stating that just at this time it is the greatest honor to have "the Master" in the British Isles, then Miss Bughton>Buckton spoke, then Mon. Dreyfus, each only a few minutes. The meeting was closed by a very heartfelt prayer uttered by the Master in regard to the Balkans.

After the meeting everybody wanted to shake hand with Him but realizing that He was very tired so>He returned in an automobile with Ahmad Yazdi, Haji Ameen and Sayad Assadollah /returned to the house and all the Persians including myself returned by the Omnibus. This was the first time that I had a chance to see the streets of London.

After the return we had dinner. Because there were some in *the audience with deaf ears and hearing-instruments in their hands the Master spoke to us at the table about two incidents in Constantinople. One about the Minister of Poste and cables being deaf and another about a hungry Persian who makes himself *appear deaf and dumb, enters a restaurant, eats a square meal and finally the manager is forced to eject him, because he looks around in a blank manner as though he does not understand anything.

Altogether this was a very busy day. It is nearly one o'clock after midnight and I am writing this letter. Everybody is sleep>asleep and London is quiet.

I am getting interested in poetry. Lady Bloomfield>Blomfield has given me a book of poetry called the Epic of Hades by Lewis Morris who died a few years ago. This book that I read was offered by the author to the Lady.

Today Lady went to see the performance of the "Eager Heart", because her daughter is playing that part and tomorrow the Master and all the Persians are going.

All love to all

Ahmad

21 December 1912

December 21. 1912

Dear Harriet!

Just an hour ago (1 pm) I received your welcome letter of December 10th and it made me very glad to know that all the friends feel the Presence of the Beloved. It is indeed a great joy to realize that He has walked upon the soil of America, that He has blessed that land beyond any measure, that He has poured his divine Teachings upon that wonderful nation, that they listened to His heavenly music with rapt attention, their hearts attracted to the Love of God, their souls inspired by the knowledge of God, their beings exhilarated by the Fragrances of the Rose-Garden of Abha, their lives transformed through the Breathes>Breaths of the Holy Spirit. His Presence in that free land was a great benediction and future generations will record it. Last night as he was in the private room of this home *He remarked that many people may think that a Persian has come, giving a lecture and that is the end of it. No! in the future every word uttered in the far cities of America will be collected and preserved. This is through the Bounty and Favors of the Blessed Perfection.

In these days the Sun of Reality is shining upon all these regions, many souls are being quickened and are alive to the importance of the Cause. As the result of /the last night's meeting many people came this morning to see Our Beloved.

There was a woman who had come from forty>forty miles last night to hear the Master and this morning she brought her book for the Master to sign. She told the story of a young man who is invalid and dumb but he is so eager about the Cause that he likes to have the photo of the Master with his autograph. Although he is dumb and his hands are completely paralyzed owing to an automobile accident yet he holds the pen in his mouth and writes very well. She showed us some of his writing and it was really wonderful. He reads all kinds of books and writes interesting articles for the magazines and papers TRACE perhaps can identify. The Master sent to him a beautiful message that although he is speechless yet he has the language of the heart and speaks with the tongue of the intellect. He hopes that he will acquire the language of the Kingdom which is not in need of any outward means to convey the thought.

Another inquirer was presented to the Master and he spoke to her about the climate of Acca and Syria and Egypt saying that Syria is the abode of the prophets, Jerusalem is located there, the tombs of all the prophets are there, the traces of David and Solomon can be witnessed there; the birth place of Christ is there. In Palestine the spirit of man is dilated, because all the prophets have come from that land, the divine call has been raised in that country, the Holy books have been revealed there.

Then he spoke about America. American people have great capabilities. In England also one witnesses the *signs of awakening. In reality the American and the English people are of the same race, have the same language. The governments and the nations of both countries are noble and democratic.

Some one asked about the colors which according to the Theosophists each person is surrounded with a certain hue. The Master gave an answer which was very wonderful and too long to quote it here. The Secretary of the Theosophical Society came to see the Master and after the interview asked Him to write a message for the Theosophists to be printed in their weekly organ which is published in London locate pres Vahan. Then a Minister was

taken in. He has brought a cross to be blessed by Him. He said whenever he looks at the Cross he feels sad. The Minister is almost a Bahai and before leaving he kissed His Blessed Hands.

Many, many other men and women had interviews, each one *of them with his or her peculiar problems. They all came before the universal physician and he knowing so well the ailments of each prescribed medicine. This morning he told many jokes which made the listeners forget their sorrows.

At about a quarter *to twelve he came in the crowded Reception room and spoke about the various kinds of love; family love, racial love, patriotic love and human love, showing that each of these loves are not sufficient except the love which is spiritual and is born of the Breath of the Holy Spirit.

After that with Ahmad Yazdi and Ahmad Sohrab he left the house for a walk. At the door we met Miss *Alice Buckton. The Master invited her to be with us. Calling a taxi we drove to Kensington Gardens. There we walked behind the Beloved for nearly one hour. There is a large, beautiful lake there.

Two more Persians have come from the school so our family is increasing. There were more than 12 Persians, all sitting at the table. How similar to Mrs Kinney>Kinney's house. Instead of Harriet and Louise serving at the table the two daughters of Lady Bloomfield>Blomfield are doing that. Lady Bloomfield>Blomfield mothers all of us. The Master has given her the title of the Mother of believers. She is graceful, dignified and most cultured. I told her it will be a fine thing if she could travel through America for a few months.

After lunch the Master took his nap. Mrs Thornbourg>Thornburgh Cropper was present. At 3. 30 pm, Our Beloved with Mrs Cropper, Sayad Assadollah and myself left home in her automobile for the church where Eager Heart is being represented.

There were more than 1200 people present. The Master sat in the first row of seats. Mrs Cropper on his left and Ahmad on his right side to translate.

The play on the whole was very effective. Miss Mary Bloomfield>Blomfield who took the part of the Eager Heart interpreted the character with a delicacy and artistic appreciation that was very wonderful. There were such longings, such unutterable desire in her every movement and word for the {appearance of the} King, when Mary and Joseph came in with the child in her arms the Master was so deeply touched that He wept. I could not help myself but to weep. The story is so direct, so touching, so sincere, so holy and so above the sordid elements of life. The Master sat through the whole performance and was keenly interested in every act and move. When the play was finished He was invited behind the stage and congratulated the players and musicians for their delightful work. He gave them a long address about the prophecies of the old testament in regard to the Second Coming of Christ and how the Jews took those prophecies literally and what were their real significances. Toward the last the actors were introduced to Him and when he reached to the angels he recommended them all to remain as angels as long as they live.

From the Church he drove to the house TRACE of the Persian Ambassador. For more than two hours various subjects touching the Balkans, the lives of the various Turkish Ministers, the English rule in Cyprus and incidents in connection with it etc etc were discussed. At the door the Master put one English pound into the hands of the footman of the Embassy.

Having reached home we find Mr and Mrs Jenner who are at the head of the Bahai Publishing Society of London. They are invited to take dinner with the Master.

After the supper the Master told us the wonderful story of Mary Magdalene who went to Rome, presented herself in person before the Emperor and delivered a message from the part of the Christians. It was a most dramatic story and it takes me a long time to write it so I just refer to it. The Master admires so much the character of Mary Magdalene.

After this meeting he spoke of the world as a great theatre on the platform of which we see all kinds of plays, from tragedy to comedy are acted.

At eleven o'clock he asked for his dinner. I took an occasion to read your letter to Him. He listened carefully to every sentence. As soon as I told Him that I have a letter from Miss Magee, He said go and bring it. She tells the truth. When I finished he was silent and after a moment he said there are several souls in America who have great capabilities, amongst them is Miss Magee. Then he spoke wonderfully about Mrs Krug how enkindled and attracted she is, how firm and steadfast she is, how Louise and Carl love her and how ere>before long she will be assisted to render great services in the Cause.

Ahmad Yazdi has left us tonight for Paris. He will stay one week there to attend to his business and then returns to the Orient.

The date of Scotland is fixed for Jan. 6th.

On Dec. 30th Mr CCampbell who is now sick will call on the Master.

On the 28th we will go to Oxford to call on Prof. Cheney>Cheyne but not to deliver an address because it is now vacation. Love to all Ahmad

22 December 1912

December 22d 1912

Dear Harriet!

The days come and go like a dream. I am sure that sometimes in the future I may look upon these divine days with the eyes of envy and longing, yet while constant association with the source of light and life imbues a person with a feeling of devotion to the Cause, severance from all else save Him and resignation and submission, I often look upon these divine days, so far as I am concerned, as a period of preparation for future activities in the Movement. If after all these blessings and benedictions we remain passive and do not rise to do that which is demanded of us, it is very mean and ungrateful on our parts.

This being Sunday most people were up late but I got up very early and was in the Presence of Our Lord. First he dictated some Tablets to the friends, especially one to an English woman TRACE in theory who has composed a hymn to Peace. He was most pleased with the translation and told me to send the original to Mrs Krug. He also desired *it to be translated in Persian and be spread in the Orient.

Then a Mr Marshall was presented to the Master who is at the head of some Educational Working Association {for working men} which strives to diffuse higher sciences and arts amongst the laboring class. Our Beloved said that any movement which aims to spread public education is divine and heavenly Confirmation shall assist that movement.

Then another woman, a Bahai, who has come from Ireland>Ireland**Error! Bookmark not defined.**, to see the Master was brought in by Lady Blomfield:-

"In that thou art returning to Ireland" the Master said "thou must become a lighted torch. That lighted torch is the effulgence of the Love of God, summoning people to the Kingdom, proclaiming to the people to international Peace; it is the oneness of the world of humanity; it consists of the teachings of Baha-ollah. Thou>You must carry away with thy>yourself this light of Reality" He spoke a great deal more encouraging her in the path of the Cause.

A touching incident happened that was the Master received a beautiful Bouquet of some strange flower from South Africa. A believer had sent *it to Him through an English Bahai. The flowers were yellow, very delicate and very fragrant. The Master sent this message to her:

"Convey to her my special greeting. Announce to her my loving kindness. I will pray for her, that God may surround her with His Confirmation and assistance and that the means of happiness and well/ -being be prepared for her."

Mr Arthur Cuthbert, who is an active and prominent London Bahai, was ushered in by our charming Hostess.

"You are welcome, most welcome. How are you? Are you very happy?" "Yes. I am happy." Mr Cuthbert answers. Then Our Beloved:- "In reality the Cause of Baha-ollah is absolute happiness, absolute advancement, absolute perfection, were one to live in accord with its behests."

Then Lady Blomfield brings in her grandchildren. They are three. Amongst them there is a girl of a few years, very bright. She goes to the Master. He kisses her and keeps her in his arms. She receives a big piece of rock candy. "My dear baby. My sweet, very sweet baby" Our Beloved says. Then to lady Bloomfield>Blomfield: "God will give to you many children and grandchildren. I have not seen a child for a day or two" and hugs her more to his blessed breast. Her mother asks her to sing the hymn of Christmas. She does it very sweetly. Then a most charming conversation starts about her doll, elephant, horses, automobile, how He would like to take her to the land where Christ was born, where orange-groves blossom, where the Sun always shines, the stars always glow, the weather is always bright and clear. But she prefers to see the spot where Christ was born; she likes to become a soldier in the Army of Christ, she does not like those outward things, but she likes to be a

good girl. "I hope," the Master answers while he kisses her "that you may become a general in the Army of Christ." To her mother: This girl will progress very much. She is intelligent and keen. Educate her properly. Give her Bahai instruction so that her thoughts may become luminous, her susceptibilities become keen, she may become absolute good to the world of humanity. God willing she will study in the school of God, she will acquire ideal and heavenly knowledges and she will be informed with the mysteries of phenomena. Her name is Magarete Honor BloomBlomfield.

Then a number of Persians who reside in London were taken to the Master. They are merchants etc. After them many people had private and interesting interviews.

Now it's nearly half past eleven and being Sunday many people are waiting to hear the words of the Master. He comes in with the words of "Good morning" on his golden lips. As his subject he takes "Eager Heart"; first he praises the actors; then from entirely another standpoint, different from the address He gave to the actors yesterday, he discourses on the expectation of the people and when the promised one comes no one is willing to give Him a shelter. They prepare palaces for Him, they decorate the streets, they arrange a downy couch, but He, the son of man, cometh when no one knoweth keep this old style. Through the highways and byways he walks, people unconscious of His divine Presence, pursuing their own pleasure and yet expecting the arrival as a King and ruler.

At twelve o'clock Mrs {T.} Cropper comes with her lovely auto to take the Master for a ride. A young student from Bagdad and myself He takes as attendants. We drive through the London Streets and avenues, most of them decorated in honor of Xmas. Throngs of people coming out of churches are feeling their ways toward the parks. The air is warm and cloudy. Our auto. threads its way to Richmond Park. We pass by the Thames. The Park is very large, the trees are bare but here and there green sward is visible. The Master comes down to walk. After a few minutes the sun floods the field with its golden rays. Mrs Cropper asks a question about reincarnation. A detailed and satisfactory answer is given while we are walking. The Master enjoys the weather. He pushes off his fur coat. For one hour he walks, sometimes talking, sometimes silent, again answering questions, anon making witty remarks on the horsemen and horsewomen. In brief it was a heavenly hour never to be forgotten. I came to know Mrs Cropper so much better. She is a very wonderful Bahai, as pure as crystal, very sincere, very firm and very kind. I liked her ever so much. And so every Bahai will like her as soon as he meets her.

We return. It is nearly 2.30 pm. We have our lunch. Now we have so many Persians that notwithstanding of arranging another table, yet some of us have to wait for another course to be prepared.

At four o'clock the Master is up. All the Persians are invited to the home of Miss Herrick. Haji Ameen who has been a Bahai for 55 yrs>years was to tell some of his experiences.

Having tea a stream of callers began to flow. Miss Rosenberg who is going to the country for a few days to spent>spend with her brother says farewell. Another prominent man has an interview with the Master about his affairs. Then a member of Parliament who has been in the Balkans for two months, writing daily articles for two of the most important dailies, is presented. The Master speaks to him strongly on Peace, and on the Court of Arbitral Justice

recommended by Baha-ollah, the evils of wars, the education of *the public as to the horrors of war. The talk was so impressive that the man could say not a word. It created a deep impression upon him.

Then a theatrical woman was introduced. She was tall, graceful, and very charming.

Abdu'l-Baha said: "We have also a theatre." The woman immediately becomes all interest, set aglow with enthusiasm. "Yes, where is it? I love to see it. Can I play in it?" "Our theatre" the Master answers smiling "is built in a country where there is eternal springtime, the streets of that city are as clean as the surface of the mirror, the lights of that play-house are the rays of the Sun of Reality, the actors of our drama are the Holy Manifestations of God, the audience is composed of pure and sanctified souls. They play their parts with the most delicate art, they deliver their words with power and potency, the stage of our theatre is the arena upon which is played the sublimest tragedy, the most terrible dramas, the most thrilling and heart-throbbing events of life. Come and join our company. You have acted all your life on this material stage, now come and act upon the celestial stage. Your fellow-actors will assist you, will couch>coach you in your part and step by step you will become a star shining in the galaxy of these heavenly-inspired dramatists.

Lady Blomfield has a neighbor>neighbour who lives above her apartment. She is taught by the Master last year. She is called by Him "Neighbour". She comes in and requests Him to visit her apartment. This theatrical woman lives with her too. The Master accepts the invitation and immediately starts {to go}. For fifteen minutes He is there, blessing her apartment. He jokes with her all the time. She brings to the Master a string of rough big blue beads. "What are these?" the Master asks. "These are to decorate the neck of the donkey and when my friend went to Persia she sent me these beads, saying because I love you very much I like to decorate your neck" Then everybody naturally laughs, the Master more than all.

Coming down, Mr Dawson, the Editor of Christian Commonwealth, is presented. He knows the Master. A long interview is the result. The Beloved thanks him for all the services he has rendered to the Cause, especially 10000 copies of *a Bahai edition sending>being sent to America without a cent of charge. An interesting conversation on the effacement of the present misunderstanding between nations and religions is carried on.

It is arranged that another Bahai edition containing some of his late addresses delivered in London be printed in the number of January 1st.

Mr Dawson is outwardly a young man, a very pleasant happy man. I liked him very much. Having corresponded with him often TRACE from America I was looking forward to the time of meeting him. He stayed after the interview and had dinner with Our Beloved. He made him sit in His own chair at the table which was a great honor.

Then after ten I had to go over some of the addresses which must go into the Christian Commonwealth with Mrs *Isabel Fraser. She is an American woman and an ardent Bahai, and an excellent newspaper woman.

Give my Bahai love to all

Ahmad

23 December 1912

December 23d 1912

Dear Harriet!

One of the most interesting scene*s is to see our Beloved surrounded every morning by a large number of Persians. They will either stand erect and respectful if He walks or sit on chairs with the greatest devotion if he sits. His gentleness and courtesy, love and affection toward all the people touch the hearts of everyone who comes in touch with Him. His Life is the greatest example for right thinking and right living. If we could only let the empty desires of the world go, and grasp the Reality.

In the Presence of the Master no two days are the same, each has a peculiarity of its own; a fragrance particular to each day.

Today we started with music, with song the giver of joy and happiness. There was a woman, who while in the Presence of the Beloved asked Him to confirm her in the study of music. "The is>{There are} two kinds of music," He says "divine music and earthly music. Divine music exhilarates the spirit while earthly music has an effect over the body. Divine music belongs to the Kingdom of God; earthly music is of this mundane world. I hope that thou wilt>you will be confirmed to study both kinds of music so that thou mayst>you may be able to sing the anthems of heaven and the songs of this world."

Then Mr Hammond, the author of the book of the "Splendor of God" came in the Presence of the Master. He is of course well known to the Bahais through his book. He is really more than a Bahai. He has spoken most wonderfully at many large gatherings about the Movement and has attracted many souls to it. Our Beloved talked with him on various subjects, encouraging him to rise higher, serve more, aspire to rich>reach to nobler height*s, be a real servant of the world of humanity and attract the souls to the Kingdom of God. "Today," He said "there are two powers which have attacked the world. One is that of blind imitations of the so-called religions and the other the power of materialism. The world has been made dark. I hope you will become the means of dispelling these dark clouds and let the sun of reality shine.

Then a number of strangers, one after another entered in His Presence, each receiving words of wisdom and comfort.

At nearly 12 o'clock he was enabled to come out and speak to those who were gathered in the salon. Today there were not many, owing to the approach of Christmas. However he gave a very wonderful address on the education of one's self, teaching the Cause etc.

Again Mrs. {T.} Cropper was present and took the Master in her auto to Pattersea>Battersea Park which is quite near. The meadows were green. Haji Ameen and Mirza Lotfollah Hakim were with us. He walked for about one hour through the Park,

passing once or twice by the Thames river. Today we spoke very little, because He was speaking all morning.

On our return He spoke to Haji Ameen about the affairs of some of the believers in Persia and other parts of the Orient. The Master having his dinner went to take his nap. The Persian contingent roamed around the rooms talking, reading and generally not disturbing anybody except themselves.

At four o'clock all the Persians except two called on the Persian Ambassador **Error! Bookmark not defined.** He is a very good man. For two hours we spoke with him on almost all the conceivable subjects.

Returning home there were a number of people present; special correspondent of the Christian Commonwealth and Editor of the Theosophical Magazine each desiring an interview.

The Master first met several laboring men who had come from far to see him. One of these men said that although I am not a Bahai but I like to tell you what I think of you. You are "the Napoleon of Peace". I thought this was a very good thought.

To another one He said:

"The Cause of God is like /unto a rose-garden. As long as man is far from it, he cannot survey its artistic beauty, he cannot see how many kinds of flowers are planted therein, he cannot inhale the sweet fragrances of the roses. But when he approaches the garden, he experiences new feelings; he hearkens to the melody of the birds, the delicate perfume is wafted toward him by the gentle breeze; he beholds the variegated flowers; his soul is rejoiced by the charming scene and his spirit is refreshed."

To another one he said:

"The Cause of God is like /unto a house. As long as man has not entered therein he does not know what it contains. In the house there are many precious jewels, many rare objects the like of which cannot be found anywhere in this world. But the men in the street may pass by the house a 1000 times and know nothing about it. Only the one who has the key can enter. That key is the love of God."

To another he said:-

Every object in this world has the power of combustion. The objects by themselves and in themselves will not be ignited. A flame is necessary. I hope you will become that flame to enkindle the hearts.

To a railroad man he says.

Thou art>You are paving the material roads. May thou mayst>you become able to straighten the pathway to heaven. That is more important. Straighten the path for the Kingdom of God is nigh. Be /thou a heavenly lineman.

It goes on like this all day. I might write you a book.

The Editor of a Theosophist paper TRACE is given a beautiful message for his new year copy. The correspondent of the C*hristian C*ommonwealth is given a most wonderful interview which will appear with other addresses of the Master in the new year's copy.

Then Mr Dreyfus comes in. Having heard in Hyde Park some crazy man speaking on religion, denying the very existence of Jesus Christ, decrying the evils of the Church - he gives to the Master an account of it .

Then another hour is spent about the authenticity of the Bible*, the thrilling events of the Crusaders.

At dinner the question of Suffragists comes up. The Master tells a story which makes everybody laugh, Lady Bloofield>Blomfield tells a story which makes everybody serious about the wretchedness of man denying man>women the vote.

It's nine o'clock. It rains. The Master calls me: Let us go out and take a walk. I run for my overcoat and umbrella. For one hour we walk in the lighted avenues, the Master watching the windows decorated with all kinds of Xmas goods. We return wet and tired.

Then again another hour of talk.

Love to all Ahmad

24 December 1912

24th 1912 midnight

Dear Harriet!

This being the eve of Christmas, I was very glad to receive your greeting, today. You were indeed very kind and thoughtful to think of this unworthy one. I appreciated it most highly and wish you in turn not only many Christmas greetings but pray most fervently that the New Year may bring to you happiness, serenity and joy which is pure, heavenly and divine. A joy not tempered with human alloy is lasting, a happiness not mixed with the dross of human passion is eternal, a felicity not associated with the earthly desires is age-abiding, a unity not dragged in the rough turmoils of life is indissoluble. May each and all of us be imbued in this New year with the attributes of the Master who has set for us an example so high, a pathway so straight, a paradise so delightful, a heaven so studded with luminous stars and teachings so simple yet so sublime, so easy to read them and so difficult to practice.

The New Year is approaching and I suppose each person is passing before his view a set of resolutions, some of them as old as he can remember, others may be the result of the bitter experiences of the year just gone by. Whatever they are, I hope we will all keep them and try to live by them.

Altogether we had comparatively speaking a quiet day, not so many people, however enough to keep us busy. Many letters were read to the Master. He answered some of them, one, to a Humanitarian Club whose aim is to decrease the killing of animals and birds for "military>millinery craze", avoiding the "butchery of sentient beings" and begging the Master to speak against it in His Public addresses.

Then a woman comes to Him with a burden, wishing the Master to alleviate the load. Her husband has left her, he has carried away their only child and no one knows where they are. Is not this the tragedy of life? She weeps. He consoles her. They will return to thee>you real soon. Don't be unhappy! Do not weep! Be joyful! God is merciful to thee>you. God is thy>your kind Father. Then she leaves in a more happy frame of mind.

Then another woman comes in. She has two little children. The Master kisses them; speaks to them in English, caresses them with love, candy and fruits are given to them. They receive His Divine Blessings, perhaps ever to remember in the future that as children the King of Kings loved and embraced them.

Look at another woman. She is a good Bahai; is working for the children in the school. She shows her hands to the Master, so that He might see how she has scabbled>scrabbled the floor of the school rooms. He keeps her hand into His and says:- Hands which has>have labored in the Cause of education are ever blessed. I am pleased with your hands. I love such hands very much, because they have worked for the children. May thou mayst>you become a great educator and guide to humanity!

Another Bahai lady is presented. For the last 35 yrs>years she has been making hats to cover the heads of the poor. She desires to serve. She longs to do some actual service in the Cause. The Master smiles in her face. She is earnest. Then He slowly opens her>His heavenly treasury of wisdom!-

"For 35 years thou hast>you have been making hats for the heads of the poor people. Now is the time to make heavenly crowns for them so that they may adorn their heads - such crowns whose brilliant jewels may scintillate throughout centuries and cycles. This crown is the guidance of God and the knowledge of the Kingdom of Abha!

To another person He enjoins:

Make the plain of thy>your heart the Rose Garden of the Love of God and let the nostrils of the people be perfumed with the sweet fragrances growing in the prepared soil of the spirit. Thou art>You are endowed with great capacity. May thou mayst>you become a centre of the virtues of the Almighty.

Then a number of other people receive the heavenly instructions, the words of life. Their hearts are cheered, their souls are made joyous and the gloomy outlook of life changed into the>a scene of iridescent glory.

The subject of the address for today was Xmas, an>*and the trials of Mary, the birth of Christ in a Manger, the poverty and hardship of the Blessed family, their travel to Egypt/*e, their return, the proclamation of the Cause, and the crucifixion>crucifixion with its attending trials. But today, they worship his name, they commemorate His Birth in

thousands of churches, they celebrate His virtues and they spread sumptuous Feasts. Kings glorify in His Name. Emperors are proud to wear the golden crowns of Christendom. Royalties in their luxurious places>*palaces sing the hymn of praises and glorification because the Son of Man is born. But the King of Kings was born in a stable, he did not have a place to lay his head, he was shunned, persecuted, a crown of thorns adorned his heavenly Brow. This has ever been the custom of the people, to worship those who are dead, to martyr those who are living.

Mrs Cropper was present with her automobile. The Master took with Himself Mon. Dreyfus and Lady Bloomfield>Blomfield. For an hour and a half they were away, walking in one of the many parks of London.

Lunch we had about two o'clock and in the afternoon I translated a wonderful Tablet/s to the Readers of "the Vahan" the organ of the Theosophists in London. It will appear in their New year issue. TRACE

The Master left us all the afternoon to ourselves. You could see the Persians collecting into groups and talking about various things. I had one of these groups, naturally discoursing on America and little by little other groups joined mine. By the way, one of these Persians is going to America to enter the school. He speaks English quite well. He has studied in the American school and the school of Tarbiat in Teheran.

One of the many people who called on the Beloved today was Lord Keinard>Kinnaird, well known in England for his connection with the Y.M.C.A. Christian Alliance, Temperance and other good movements. The subject was turned around the realization of a better understanding between the religions and the nations and the talk was illustrative of the wonderful power of the Master who for *more than one hour spoke, keeping the Lord spell-bound. Dinner; Message for the Christian Commonwealth

Then we had others. Before dinner He dictated a Message which with its Persian and English will appear in the New year *copy of the Christian commonwealth ref.

Just now although it is long past midnight I hear His voice speaking to the Persians. The friends have sent much flowers to the Master for Xmas and the drawing room is transformed into a Rose Garden.

I am sorry to read in your letter that your sister **Error! Bookmark not defined.** Edith is not feeling well. I hope that by this time she has entirely recovered. You know how we admire her nobleness and spirituality. Remember me to her. I am praying for her at the Threshold of the Beloved.

A happy Xmas to Mrs Krug, Mrs Kinny>Kinney, Mrs Champney, Louise, Edith **Error! Bookmark not defined.** and all the friends of God.

Ever your sincere friend

Ahmad

25 December 1912

December 25th 1912.

Dear Harriet!

To be with the Master is a source of never-failing joy; to listen to his words is a heavenly boon; to bask under the sunshine of His Love is eternal honor; to follow in His footsteps is the greatest happiness; to serve Him is to serve Humanity; to receive His advices is the source of spiritual beatitude and to spread His Teachings and Instructions is the supreme privilege!

This was a notable day in the history of the Cause in England. It was not only the Xmas {in memory} of 2000 yrs>years ago but to us *it had a double significance, for before our eyes we could see how Christ lived in that far-off period, how He taught the people, how He conversed with them and how He associated with the lowly and downtrodden.

Early this morning Doctor Ahmad Khan who has lived in London for many years and who is a good and sincere Bahai came to see the Master. He is the relative of one of the prominent Bahai teachers in America. Later on Miss Yandell came in with several others and when each had had their private interviews while I was translating some Tablets, the Master about 12 o'clock gave his public address on the marvels of the 20th Century. He said that at the birth of every manifestation the world receives a new stir, a new motion. This was the case in the past prophetic Dispensations and so it will be in this glorious Revelation. Everything will be renewed. The worlds of the minds and intellects unfold new powers, the spring time of this Day will yield marvelous discoveries and the Sun of Reality will attain to its highest zenith. Now this is just the twilight. etc.

When Lady Bloomfield>Blomfield and her two daughters whose Persian names are "Nouri Khanom" and "Parvin Khanom" and Miss "Verdiyah Khanom" came in, they had gifts for all the Persians, so each one of us had four Xmas presents. They were really so lovely, so thoughtful, so kind that *it made me quite ashamed. You know we are at present nearly 10 or 12 Persians, all sitting at the table of Our Lady. They had even presents for the Master. Mrs *Isabel Fraser had brought for Him a sewing-box, with all kinds of needles, scissor, thimble, pin, thread etc. Because on the train from Liverpool to London He told her He can sew, wash and cook.

After delivering his address He went out to take a walk in the rain with Mon Dreyfus and Mirza Ahmad Khan.

Rev. Mr Lewis and Mrs Lewis had an appointment with the Master to discuss the time of his going to their church **Error! Bookmark not defined.** on Sunday night and speak to the audience. It is of Congregational denomination and I have no doubt there will be a great many people present. They had to wait however for half an hour and meanwhile I spoke to him about our American trip. When the Master arrived he expressed his sorrow because he had made them wait. Then he spoke to them about the various kinds of prejudices and how they are the causes of the destruction of the human race. How humanity is one family, only it is a large family. God is our real shepherd and we are all His sheep. Why this hostility?

Why this altercation? Why this narrowness? Let us all be brothers. He spoke a great deal along these lines and the Minister asked Him to speak about these very things to the members of his church. "You will feel at home amongst us, for we are all trying to live the life *of Christ. We will be most honored and privileged to have you speak to us."

After this interview dinner was served. The table was most beautifully decorated with roses, lilies, nasturcium, other flowers and holly. It was a very artistic spread and the Master expressed His surprise when He entered in the dining room. "Beautiful! Beautiful" he said in English. We had turkey and many other dainties. After the dinner the Master went to his room to rest.

At three o'clock Mrs Cropper came in to take the Master to her home where it was arranged for Lord and Lady Lamington who were in Persia last year to meet Our Beloved.

Before their coming the Master spoke with Mrs Cropper about the believers of Persia, how self-sacrificing they are. A Persian Bahai may not have a place whereby to lay his head but if a stranger comes in he would find a room for him.

At 4 pm they arrived. Lord Lamington has been /last entertained *last year by the Master in Alexandria and all the friends in Persia gave him really a great reception every where. For more than one hour various topics were touched and discussed. He was very pleased with the Bahais in Persia and said, in all the cities I observed all the Bahai children are in the schools.

Both of them were very respectful and called Our Beloved the "Master" and listened very attentively to every word He said. I liked them very much. They are sympathetic toward Persia. Tea was served and the meeting came to an end.

From Mrs Cropper we went to the Salvation Headquarters where more than 700 poor were fed. They were all men, very poor in appearance. This was their Xmas dinner. It was an interesting sight of the slum of London. As the Master entered all those men arose to greet him. They were just beginning to eat. It was a very long hall with chairs and little places joined for their plates. First Lady Bloomfield>Blomfield was introduced by captain _____>Spencer She spoke of the Beloved, of His sympathy for the poor, of his love for those upon whom Fortune has not smiled, of His 40 yrs>years in the Cause of humanity. "He is your brother, the elder brother of us all."

Then Our Beloved spoke of his pleasure to be present at such a great gathering, how all the prophets have been poor, and of humble origin, how Christ himself was born in a manger. Blessed are the poor for theirs shall be the Kingdom of heaven. It is easier for a camel to enter the needle's eye than a rich man into the Kingdom of God. You are elected by God. Christ was the associate and the helper of the poor. Baha-ollah was poor. He was called "Darveesh". He gave up all he had in order to help the poor ones on the earth. Therefore be ye happy. Always thank God! - - - - -

Before entering the Hall the Master had changed many pounds into Shillings. He had 500 shillings in order to divide amongst the poor. The capitain>captain had however another plan which seemed to the Master much better and it was this: To give another dinner on

New Year's eve in the name of Abdul Baha to all those who are present. They have had always one dinner in a year and they will have this time two dinners. The Master was pleased. He turned over the money to the captain. Then he announced our honored guest has just given me the sum for a New Year's dinner and all of you on that occasion will be his guests. No sooner this announcement was made than clapping, cheering and deafening applause started. Their joy and happiness was boundless. They got up from their seats and cheered Our Beloved for many minutes. No one could keep them down. To them another dinner was like a dream which has come true. Then the captain took the Master and his retinue throughout the buildings where large, clean halls contains very good beds. One can sleep here, wash his clothes and get a breakfast for three penny a night. It was most interesting. The captain himself 22 yrs ago had come in the Y.M.C.A. like many others and worked himself up to this responsible position. The Master was delighted with everything

Then we drove to a Children party in another section of the city. However we were too late and the children had left. We saw the big tree, decorated with lovely tinsels, stayed a few minutes. The Master spoke to those who were present and then returned to 97 Cadogan Gardens.

Mrs Cropper was there and sat beside the Master at the table for supper. He spoke about the Jews and how it is prophesied in the Bible that they will inherit Jerusalem. Many of them will return and will be contented and satisfied, but those who are rich will stick to their wealths and stay where they are now. However many Jews have become Bahais in Persia and they are most wonderful believers. - - - - -

After dinner the Master came in the drawing room and spoke to the Persians, after which He went to his room to read.

Well! Many, many happy Xmas to you and all the friends in America.

Your sincere friend Ahmad

26 December 1912

December 26. 1912

Dear Harriet!

The hours spent in the Presence of our Beloved are ever to be remembered. His thoughts, His addresses and His silence suffer man to be drawn near unto to the Source of all life, confer upon him happiness never-ending, gladden his heart with the joy of heaven, illumine him with the refulgent Light of God, cause him to be sanctified and pure, and grant him wings whereby to soar in the atmosphere of Reality. May every one of us be assisted to live in accord with the good-pleasure of Our Beloved! His happiness is our happiness and when He is sad we are sad. Anything that saddens his heart is like /unto a piece of cloud which prevents the Sun from shining. The sun is ever luminous; the clouds do not reach the sun, neither have they anything to do with It. They are millions of miles away from It and yet they obstruct the pathway of the rays. Likewise the sorrows and sadnesses have nothing to

do with the Master. They fly away from His Presence and in the far off distance they form a cover preventing our eyes to see>from seeing this Happiness which is eternal. Then in our ignorance we raise a cry and lamentation that the Master is unhappy! The clouds rise from our earth toward the sky. The etherial>ethereal firmament is ever clear and pure. Therefore let each of us hope not to become the cause of raising any cloud toward the heaven of spirituality - thus depriving ourselves and others from the shining of the rays of Happiness which is immutable and like /unto a chrystalline fountain that flows from the heart of Abdul Baha to all parts of the world.

As the mornings are devoted to private interviews, people of all shades and classes from far and near do come to have a glance of the "Man of God"; each according to his or her intelligence asking questions and receiving answers which are conclusive and satisfactory.

This morning two persons having entered in the Presence of Abdul Baha they ask questions whether the Master believes in the Divinity of Christ.

"The Spirit of God is like /unto the Sun" He says. "Jesus like /unto the translucent mirror. The Sun with all its rays, heat and creative energy becomes manifest in the mirror, so that the mirror can truthfully say I am the Sun. In this instance Christ said the Father is in Me. It means that the virtues, the perfections and the sublime qualifications of the Father have become manifest in Him. Just as the Sun did not leave Its station, choosing a station in the mirror but its rays, its disk became reflected therein;- so also the essence of God or the Father did not left>leave Its Holy and divine station but His virtues and Perfections were revealed in the Christ. Again if you station around the central mirror in which already the Sun shines with all its splendor, 12 other mirrors in such a position as to face the central mirror, immediately you shall observe that in each of these mirrors a sun is shining. In this instance Christ addressing His disciples said "I am in you". In other words the Perfections, the virtues of the Father are in Me and in turn they are being revealed in you through me. Again: In the beginning was the Word, the word was with God and the word was God. In the beginning was the mirror, the mirror was with the sun and the mirror was the Sun."

Then Miss Yandell was presented. He spoke about the life of Diogenes, his story in connection with Alexander the Great, the beliefs of Cynics.

Then another lady came in. She is a great friend of Archdeacon Wilberforce. She has had a letter from him. he helps her to live above the things of the world.

"Convey my greeting to Archdeacon when you write to him:. It is true that man has two lives. A physical life and a spiritual life. At one time his spiritual or intellectual life is day unto>to day advancing; at another time his material life is progressing. However it is much better if daily his mind and spirit are taking higher flights. It is my hope that thou>you may/st progress spiritually and intellectually. thou>May you comprehend divine subjects! thou>May you attain to the Reality of every object! Spiritual sciences must be within the bound of divine principles" etc.

Then several others meet our Beloved and if I want to write about their interviews this letter will form a book.

About 12 o'clock He comes out. People are waiting to hear his words of wisdom. He enters the salon. Everyone is on his feet. A silence falls upon the audience. The air is now spiritual. As soon as he enters the room one feels His radiant Presence. Then He speaks on the three kinds of Baptisms. Baptism with the water of life; Baptism with the Fire of the Love of God and Baptism with the Spirit of God. It was a wonderful address; its tone lofty, its words heavenly. For you well know that the language of the Master belongs to another world.

Then Mrs Cropper is ready again with her auto, taking our Beloved with Mirza Dawoud, the translator of the mysterious Forces of Civilization and Lady Bloomfield>Blomfield to Pattersea>Battersea Park. There He walks around the lovely Park, and around the lake for an hour.

On His return we have lunch, our charming hostess presiding and her two daughters serving. After the lunch the Master goes to His room to sleep for a while; the Persians being scattered, some writing letters, others talking together till nearly 5 pm.

The Master comes out; the tea is served and again we are happy. Here in England, the people are strong on afternoon tea, even the families without having any callers serve tea at the appointed hour in the afternoon. So often we take advantage of this custom and after having tea with the Master, we drink another cup with the hostesses. As the Beloved said to Mrs {C.} Kinney "beating at the same time on two drums*" or as the English say "killing two birds with one shot."

Hon. Sir Tracy, the second son of some English Lord comes to see our Master. For the moment He is out, then He comes. This man has travelled throughout India and his mind is full of psychic ideas. He asks four two hours questions on all the conceivable subjects: on music on 'depersonalization', on psychology, on concentration, on spiritualism, on reincarnation, on Mohamad>Mohammad, on trance etc. etc. Such questions brought forth from the Beloved many elucidating answers which will be wonderfully helpful when they are published. As Our Beloved was invited to go to Miss Jack{'s}**Error! Bookmark not defined.** Studio**Error! Bookmark not defined.**, therefore we told advised Him it is better to keep some of His energy for that meeting.

At 7.45 Mrs Cropper comes with her auto to take the Master to the meeting. Today we had our supper earlier and so the Master was not at the table. Haji Ameen told us the story of the "Cow and lion and the farmer" which was much enjoyed.

At Miss Jack's studio there were many people. Our Beloved spoke on the heedlessness of the people about the spiritual things, their summersion>submersion in the sea of passion and lust, their negligence of God and their utter ignorance of that which is ennobling and exalted. On our way to Miss Jack{'s} studio, in answer to an inquiry from Mrs Cropper, {Abdul Baha} said: "I am full of Baha-o llah! My thought, my mind and heart are dedicated to Baha-o llah. Before His departure I was full of fear and anxiety for the day when this separation is realized. The Separation has come and now no sorrow or happiness will ever move me from the one position which is the Love and adoration of Baha-ollah."

After the meetings, the friends asked Haji Ameen to tell them how He met Baha-ollah the first time. With the permission of the Master he told us that portion of his life which deals

with his trip to Constantinople, and there hearing that of Baha-ollah being sent away from Adrianople to Acca, going there, arriving about 10 days after the arrival of the Blessed Perfection. It was a most thrilling story.

Tea and cake was served. Returning home Abdul Baha told us another wonderful story of the early years of the prison of Acca, how he was enabled to take Baha-ollah out of the prison in the parks outside of Acca.

Then his supper was served by the ever faithful Sayad Assadollah.

The Love of Abdul Baha

Ahmad

27 December 1912

December 27th 1912

Dear Harriet!

This was a cloudy day, rainy, cold, dark and very disagreeable. One thing in London is a sign of the last century. The houses and apartments have no water-heating system and almost every room has a fire place in which coal is burned all day and night. This naturally adds a great deal to the bulk of smoke which hangs over the horizon of the London practically all the time. They tell me there are nearly 8 millions inhabitants in this city and if we let us say that at least there are 2 millions of chimneys vomiting smoke day and night all winter, then you can imagine what kind of weather people enjoy here. This is of course aside from the big smoke-turrets of the many factories which are within the bounds of the city limit. Almost every day at 4 o'clock darkness covers the earth and the mantle of the evening falls over all nature. Days are short. Darkness is intense.

This morning the Master speaking with Haji Ameen about America said:

There I was busy day and night. America is another world. The meetings and gatherings were of another nature. One cannot compare them with anywhere else. The American people are very progressive. They are alive. They are active. They are striving. Their heads are full of modern ideas. They are all free. Praise be to God that in every city that I visited there were Bahais, except Salt Lake City. All the friends are attracted and enkindled, in some cities more than the others but they are all good. They are all serving God and they spread the Message of the Kingdom.

Just before ten one of the Delegates to the Peace Conference **Error! Bookmark not defined.** as regards the Balkans called on the Master and had a private interview. After half an hour he left the Holy Presence.

Then the Master coming in the room where the Persians were gathered, spoke a great deal about Turkey and its ancient glory. He told us two or three stories about the mistakes which

the former leaders and diplomatists used to commit. The stories containing wit and humor made us laugh a great deal.

Then some friends were introduced to the Master each one of whom received a few words of comfort, encouragement and blessings.

Then a Duchess whose name I forget called on the Master with her two daughters. He caressed and loved the little one and spoke to their mother how to educate them. Answering /to a question he said:- I serve the Cause of divine Civilization. I have travelled throughout America and Europe in order to serve this Cause.

Afterward a colored Minister Rev J. Edmenstone Barnes from Liberia, Africa was introduced. The Master spoke to him about his addresses in America before the various gatherings of colored people, in Howard University, his interest in the cause of this better understanding between the white and the colored races. This Minister may come later on to America and the Master has given to him the address of Brother *Ed Kinny>Kinney**Error! Bookmark not defined.** {of New York} and Mr {L.} Gregory of Washington. He is a tall man with beard, very intelligent and earnest speaker. He is much attracted to the Teachings and is in full sympathy with all the Bahai principles.

Miss Natalie Barney**Error! Bookmark not defined.** had an interesting interview with the Beloved.

"God hath>has deposited in thee>you a great capacity. But thou>you must spend this power and capacity in its own place which may yield results. God hath>has given thee>you a powerful seed, thou>you must sow it in a pure soil which may bring for thee>you many harvests" He spoke to her along these lines for quite a while.

People by this time have gathered in the hall. He goes in. He speaks on the Meaning of the "Word". Why Christ was called the "Word"? What was the reason? Because the "Word" is comprehensive of all the significances, while a detached, single letter is meaningless. After the address several people desired to have interviews! "All right". He says.

Mrs Cropper waited patiently till the Interviews were over and then the Master descending the stairs with Mirza Mahmoud and myself drove to the Park. It was not raining, but the clouds gathered in the horizon threatened impending rain. The grass in the Park was very green. As He walked along the lake a number of children passed by some driving the baby carriages. He called them to Himself and in the palm of the hand of each he puts half a shilling. They are all made happy. To Mrs Cropper, then He speaks about Persia and the Persian Bahais, how the salvation of that country depends upon the Movement and how the believers will arise later on to serve Persia.

Upon our return a Doctor ?<Sharan> was presented to our Beloved. Through the power of the mind and the spirit he has been able to heal many insane people. They tell us he is a wonderful man and in this fashion has served the community very much. At lunch he sits Beside>*beside the Master and talks about the system through which he casts out the evil spirit. The Master tells us interestingly how in Persia the "Devil catchers" exorcise and cast

out the evil spirit through incantations and priestly ceremonies. After the lunch He takes the Doctor into His private room and he tells the Master the "foundation of his beliefs".

About 4.30 we have tea with the Master and at 5 Miss Heron, an American girl who lives with Mrs Cropper brings the auto for the Master to go *to the meeting of the poor mothers of London. The other day he was invited **PError! Bookmark not defined.** by the wife**Error! Bookmark not defined.** of the Minister in whose church he will speak Sunday night. Miss Herron and Lady Bloomfield>Blomfield are in the auto; the rest coming after us in a taxi. As we entered the very large Hall we observed two long tables on both sides of the Hall. Nearly two hundred poor women with their children were sitting having their dinner. The Hall is tastily decorated. Lady Bloomfield>Blomfield ascended the platform and speaks a few words to them, about riches and poverty and how this man of God from the Holy Land hath>has come to bless them. Then the Master walks out of the private room and not ascending the platform He is walking through the length of the Hall speaking to them words of comfort and happiness. As he walks here and there like an angel of Peace he stops, caresses and loves this child, kisses the other. The children were all small, some milk-suckling babes. The mothers looked poor and haggard. Then he began to distribute shillings amongst the children. He started from one side, each child receiving one shilling. Many of them literally believed that St Claus has come down from heaven, distributing coins amongst them. I was following the Master all along. He had his pocket full of shillings and every now and then his blessed hand would go into his pocket and bring out fresh supply. Some of *the children were really darlings, very beautiful. Now we reach a boy of four years. He has a paper cap on his head. The Master laughingly takes *it away from his head and puts it on mine. There everyone is greatly amused and all have a good laugh.

Then he gives a half-shilling to the boy for the hat. I enclose the same as a token of remembrance. As the Master gives *His final blessings to all those delighted mothers, they all spontaneously rise from their seats and give "three cheers" for Abdul Baha. Then they sing the song of "he is a jolly good fellow". In the auto the Master expresses his absolute happiness over the meeting. "I love the poor. Take me always to such gatherings. I am most delighted over this gathering. This morning a very prominent man came to see me, but I was not made as happy as over this meeting.

When we arrived home he told us the story of a shopkeeper near his home in Acca. One Friday morning the poor of Acca gathered around the house. They said we are very hungry. I cannot cook food for you just now, the Master says. But all of you may go and pillage the store near by. I will be responsible for it. Imagine these hungry people attacking the store. They pillage the fruits, the candies, the rice, everything. The storekeeper not knowing what has happened tried to prevent them, but they went for him with a club. Like a mad man he was crying Oh! people! Shame upon you! Is there no law! No one to keep back these ravaging wolves! Meanwhile the Master standing at a vantage ground was amusing himself at the sight! "They were so hungry" he said "that they ate the oranges with their skins and the raw rice" Afterwards the storekeeper was taken to the Master and when he left His Presence he was very glad that his store was ransacked.

At eight o'clock there was another meeting in Lady Bloomfield>Blomfield's drawing room. She has these meetings every Friday night and this was rather her regular meeting. The

Master again spoke on the Solidarity of humankind and incited them to work for the welfare and the progress of the people of the world.

There were many distinguished people in the audience and afterward several of them met the Master individually.

This was altogether a very memorable day, on account of the meeting of the poor mothers. The Master's Mercy and Bounty descend upon all the people alike without any distinction of race or color.

I get almost everyday a slap either on the left cheek or on the right cheek. This He calls it my "wages". If by any untoward event I do not get a slap in a day or two, He comes suddenly toward me as I am standing and smilingly strikes one two or three slaps, sometimes before a large crowd of people. 'Oh! You have not been getting your wages for the last two or three days. Here is one, two, three" and he leaves the room laughing, all the people laughing.

Mon. and Madame Dreyfus are going to leave for Paris in a day or two. After our return from Edinburgh>Edinburgh, Scotland, the Master may stay three or four days in London, and then on the 15th or the 16th we will start Paris >-ward.

Bahai love to all the friends

Ahmad

28 December 1912

December 28th 1912

Dear Harriet!

We are getting little by little used to London and its fluctuating weather. Nowadays there is a premium on the sun and we don't mind it because the Sun of Reality is resplendent with all its heat and rays in all phenomena: Those souls who are awakened by the touch of the spirit become responsive to all the higher vibrations of the Sun. Being in a state of receptivity and polish, they reflect the full splendor and effulgence of that eternally glorious Reality.

Blessed are those who have hearkened to this Voice which is being reverberated around the earth!

Blessed are those who have beheld this Luminary which is shining betwixt>between the heaven and the earth!

Blessed are those who are stirred by the gentle breeze which is being wafted from the abode of the Spirit!

Blessed are those who have immersed themselves in the Sea of divine Light!

Blessed are those who have broken the cage of self and desire soaring toward the apex of heavenly sanctity!

Blessed are those who have drunk the life-giving water from the hand of the Cup-bearer of Eternity!

Blessed are those who have attained to the station of self-sacrifice!

Blessed are those who have sat at the table which has descended from On High!

Blessed are those who have obtained a goodly portion from the Gifts and the Bestowals of the Almighty in this Radiant Century!

Verily their eyes have witnessed the brilliant lights of the Lord of Mankind! Their ears have heard the soul-enrapturing music of the spheres! Their hearts are filled with the Jewelled-mysteries of the Kingdom of God! Their minds are the depositories of the Knowledge of God! Their souls are the light-bestowing torches of the Fire of the Love of God! They are the faithful servants in the divine Vineyard! They are the heralds of the Cause! They are the proofs and evidences of this Reality! They are the stars of the heaven of Baha.

This morning interviews were numerous, covering a wide range of thoughts and interests. Amongst them was the interview of a Jew who has become a Protestant missionary. He is a Persian, an intelligent man and very zealous in his ideas. Our Beloved talked with him from his own standpoint, giving him an outline of his address in the Jewish synagogue of San-Francisco**Error! Bookmark not defined.** He was very much attracted and pleased. "All that I heard this morning" he said afterwards "was pure Christianity."

It was past 12 when Our Beloved entered the drawing room. Many people had left owing to the lateness of hour but a goodly number was there yet. He spoke on the impossibility of knowing God except through the Manifestations of His Names and attributes; he demonstrated that the Bounties of God are not suspended for one second; just as the attributes of the Sun are heat and rays, likewise the virtues and perfections of God are constantly pouring upon the world. We cannot argue that there was a time when the Sun shone forth with all its splendor and now it hath>has ceased giving light! This is absurd and ridiculous! In the same manner God has always caused the appearance of the Manifestations of His Names and attributes and He will do again in the future as He hath>has done in the present, etc etc.

The Jewish Protestant Missionary was present and he was most pleased with the address.

After the meeting the Master went out with Mrs Cropper, Sayad Assadollah and ?<Nayyar> Effendi to Pattersee>Battersea Park for his constitutional. In a way this was the first day that I found one hour of leizure>leisure, so with Haji Ameen and another Persian roamed for one hour around the avenues. On our return we had lunch, Mrs Cropper sitting beside Our Beloved. The lunch brought to a close the Master went to take his nap.

About 5 o'clock Haji Ameen and a few other Persians were in the room. The Master came in and the tea was served by Sayad Assadollah. All afternoon the Master was reading the

letters which he took with himself from Alexandria to America, never getting a moment all this time to read them.

One of his most significant statements after we drunk tea was this:-

"If the believers of God had lived in accord with the good Pleasure of the Blessed Perfection, all the people of the world would have been Bahais now and each one of the friends of God was shining and luminous like /unto the sun. The Blessed Beauty caused the appearance of the Sun of Reality. Praise be to God we are friends with all. We love all. He broke all the imaginary liminations>limitations between the races. He took away these fetters and chains. We love the people with heart and soul and not only by the mere word of mouth. Last night as I looked upon those children I loved them as much as I love my own children; nay rather I loved them more, because they were the children of the poor. Always think of the Bounty of Baha-ollah! Ponder over His divine Favors! He hath>has made us all one when He uttered the wonderful words Ye (retain) are all the leaves of one branch and the fruits of one tree.

Afterwards Mr Tracy TRACE had a long interview with the Master: His question was: Is humanity the scattered articles of the essence of God? The Master answered this question most wonderfully which satisfied him but it takes several pages to write it down.

With Miss Natalie Barney**Error! Bookmark not defined.** the Beloved spoke about the darkness of the hearts and the souls by the gloom of matter and nature, encouraging her to work for the universal illumination of the world.

Tonight we are invited to the home of Mirza Youhanna Davoud**Error! Bookmark not defined.** He has a lovely Persian wife and a new born baby. The wife last year travelled from Persia to London and they were married in the Presence of the Master in Lady Bloomfield>Blomfield's apartment. Therefore Mrs Cropper sends a big automobile and all of us drive to Mirza Davoud's house TRACE Davoud's House which is about 1 hour far. All the Persians are invited, arriving there we find our Persian brother and sister waiting the arrival of the King of Kings. The Master stays there till 10.30 pm. About 10 we have supper à la Perse, polou**Error! Bookmark not defined.**, chicken etc. For all that time Our Beloved speaks on the history of Islam, various stories in connection with the spread of that religion, the interesting events of the revolution of Persia and her present helplessness. Mirza Davoud shows the Master the photos of a collection of Persian Arms which are in possession of Mr Moser in Switzerland. They were all ancient armors, helmets, daggers etc.

The Master expresses himself as delighted with the meeting or rather the Feast; and the auto starts homeward at 11 o'clock. On the way we pass through several illuminated streets and this brings to the Master's mind the lighted avenues of the "New World".

Just before leaving Lady Bloomfield>Blomfield's apt>apartment he speaks with Parveen Khanom**Error! Bookmark not defined.** commanding commanding is no doubt too strong her to study Persian very thoroughly, so that when she goes to Acca she may be able to speak with the women in their native tongue. "I desire you to become a perfect teacher, be very holy and pure as to transform all the girls into the angels."

Here in London one can study Persian language with more facility, because there are many Persians and it is in comparison to America more used. Please remember me to all the friends.

Ahmad

29 December 1912

December 29. 1912

Dear Harriet!

"The language of the heart is more eloquent than the physical tongue. When two hearts are united together astonishing results will be seen. But a perfect union is necessary. All the phenomena speak with man, explaining to him in an eloquent tongue all the secrets of creation."

This was expressed by the Master when he suddenly entered in the drawing room, finding Haji Ameen sitting with Mr Daniel Jenkyn, a Bahai who has travelled 12 hours to see Our Beloved. "How were you speaking together" the Master inquires. "I was talking with him with the language of the Spirit" Haji Ameen answers. Then the above observation. How true it is that spiritual thought, divine idealism and celestial atmosphere bring the people near to each other, as no other earthly instrument can. A subtle, invisible union is realized which is not so much the result of words or association but the fruit of the Spirit! May all of us attain to that station of true vision!

The Master every morning radiates happiness and joy. He helps the souls to behold the reality which is immutable and changeless. He transforms the ungodly to be godlike, the poor to become rich and diffuses far and wide the Fragrances of the Rose-Garden of Love. He strives to help every human being without money and price. He sheds the refulgent rays of His Love upon the just and the unjust alike. He inspires every person with love and service. In His hand he holds the searchlight of wisdom and knowledge. In His heart He treasures the sparkling jewels of truth and tenderness. In his life and teachings we observe how the Eternal has become vocal. He is guiding /the humankind away from the yawning chasms and dreadful precipices into the green pastures, delightful streams, and verdant meadows where contentment and peace reigns supreme. Life without the effulgence of His Care and Love is not worth living. His Compassion is unlimited, His divine Bounties are resplendent.

This morning a Representative from the "Standard" called on the Master. For nearly one hour and a half Our Beloved talked with him and he asked many interesting questions. While the Master was speaking a Prince from India was announced. He wore his proverbial big turban on his head. He sat, listening carefully to all that the Master had to say to the journalist. He gave him a review of the principles of the Movement, illustrating each point with eloquent spiritual words. The article may come out tomorrow. If so, I will send you one.

During part of the above interview Mirza Ahmad Khan **Error! Bookmark not defined.**, and Madame Dreyfus were also present. Mon. and Madame Dreyfus are leaving today at 2 o'clock

for Paris. Having *had their interview with Our Beloved we bade them farewell till we meet in Paris, probably about the middle of the next month.

Then the meeting. The Master took as his subject the London weather and spoke on the spiritual conditions of the hearts and the souls. It was a very wonderful address and the large number of people who have gathered there enjoyed it very much.

After the meeting Mr Daniel Jenkyn **Error! Bookmark not defined.**, a very noble, enthusiastic Bahai had an interview. He asked a question about the resurrection of Christ from the tomb. The Master gave him a very beautiful and powerful explanation which is really worth memorizing. As he knows shorthand he wrote it down and I may get a copy to send you. This young man is more like a Persian Bahai, very attracted, very good. I loved him very much. He serves the Cause in many different ways.

Mrs Cropper is ready every day at 12 o'clock to take the Master in her automobile for a drive in the Park. To day, however, Our Beloved expressed the wish to call on Mr. Mrs and Miss Woodcock at Grafton Hotel. The doctor has ordered them to be quiet, so they do not come to the meetings. With Mrs Cropper, Mirza Ahmad Khan and myself were in the company of the Master. As we entered the Grafton Hotel we met Mrs Woodcock. She led Our Beloved to the reception room and sent word to Mr Woodcock to come down. Later on Miss Woodcock came from a walk. He {Abdul Baha} talked with them about America, especially about his visit to Mr Chase's tomb. Mrs Woodcock said she had a letter from Mr. or Mrs Bourgeois. They wanted to be remembered to him. "Yes! Yes! Good man! Good woman" he says in English. Then he tells them about his vegetarian dinner at their table in Englewood. We stayed there over half an hour and after each drinking a cup of coffee we left them in good spirit and cheers.

Driving by /the Hyde Park **Error! Bookmark not defined.** the Master expressed the wish of walking for a few moments. Just in the front of *the Park there was a statue of Jupiter, immortalizing the defeat of Napoleon in Waterloo. This Statue prompted the Master to tell us the origin of Greek mythology, their Olympic Deities, the formation of the heavenly constellations according to the ancient school of astronomy etc. Then he branched off in the sudden efflorescence of {Persian and} Arabic philosophy in Bokhara and Samarkand where they built large universities which sent out many thinkers and scholars.

Returning home we had a lovely lunch, all kinds of delicacies and at five o'clock, the Master, Mr Jenkyn who stayed with us for lunch, Mrs Cropper, Sayad Assadollah and myself started for the house of Miss Gamble where many people were gathered and Our Beloved *delivered a very powerful address on the heedlessness of man and his submersion in the sea of materialism.

Returning from Miss Gamble's home the Master rested an hour before going to King's Weigh House Church. While we were at Miss Gamble's there was a little girl which attracted the Master's attention. He beckoned her to himself, gave her several shillings, kissed her and talked with her in the English language.

About a quarter *to eight we were in the church. First the Master was taken into the private room which is connected with the church. While we were sitting in this room the Minister

they tell me gave a very beautiful introduction which is put down. Then at 2 minutes after eight he came in with his white surplices and conducted Our Beloved most reverently to the platform. It was a very lovely church. The stairs leading to the wide platform as well as the platform itself were of pure, white marble. The Master stood in the center of the platform looking in the faces of the large audience. His was a heavenly picture, standing there supreme and often walking or fixing his turban and uttering words of love and good will to all the nations and religions. The address made a profound impression upon the hearers. They all listened most attentively. After the address, the Congregation sung the song of "ring out the old, ring in the new". Then the Minister in a few words thanked the Master for his "words of life" and requested Him to close the service by a benediction. The prayer was as regards the Balkan situation.

The other Persians leaving Miss Gamble's house go to a wrong Catholic Church. They sit through the long, weary sermon for the Master to come out but they were disappointed. After our arrival they came home with their story. It made the Master laugh very much and in connection with this {the Beloved told} the story of a blind Mohamadan who goes by mistake into a Jewish synagogue.

Love to all Ahmad

30 December 1912

December 30th 1912

Dear Harriet!

As we were walking behind Our Beloved today at one o'clock in the Pattersee>Battersea Park on the edge of the distant lake more than a hundred white-plumed birds were quietly basking under the sunshine. Looking at those birds which formed a lovely picture of peace and contentment, he pointed them to us and said:-

"My desire and fervent prayer is to see all the believers so united and so harmonious as to become as loving and as peaceful, as kind and as charitable towards each other as these happy birds."

He watched the birds with such tender affection, such solicitous gaze as though they were human beings endowed with all the finer qualities of intelligence and ineffable grace. Perhaps he thought they are in a way better than all of us, because they are not aggressive.

For love after all is the lesson that He teaches us. Love toward all humanity. Love for God and Love for His creation. How often He speaks of the Love of God! "May your hearts be set aglow with the Fire of the Love of God!" If the heart is once enkindled with this Fire, it will never be extinguished; It will sweep before It every thing which is not of God. Today I was reading a book and I came across a few lines which were quite striking. Apropos of the above remarks I may be permitted to quote it here, although you may have heard it:

Love divine! What a volume in a word!
An ocean in a tear;

A seventh heaven in a glance;
A whirlwind in a sigh!
The lightning in a touch!
A millenium in a moment!

These beautiful thoughts have added meaning to us, because the very embodiment of Love divine walks majestically before us.

The many interviews started early this morning when an elderly gentleman called on the Master who is working for the social and economic improvements of 20.>,000 Mohammadans who labor on the ships. The Christians thinks, he says, that he is wasting his time and energy for no good cause. The Master tells him to go on with this noble work, to serve these helpless people, to spend as much time as he has and to strive to better their conditions. God is with him and will undoubtedly confirm him in the realization of his hope.

Another gentleman who has spent many years in India asks by what means and what kind of organization does the Master intend/*s to spread his teachings.

"Our organization is the Love of God, the Knowledge of the Almighty, the descent of the Breathes>Breaths of the Holy Spirit, the outflow of the spiritual life. Our capital is good deeds, merciful attributes, heavenly characteristics and divine ethics".

Then a very distinguished Japanese, Mr Jinzo Naruze who is the President of the Women's University in Tokyo and who has been in the United States for several months came in with *an introduction from Edinborough>Edinburgh. He has an article on the "Concordia Movement" in Japan in the Oriental Review of November number which you can get a copy of by writing to its Editor 35 Nasseau St. N. Y. City. The aims of the Movement are very Bahai-like and you will be interested to know about it. The Master spoke with him about the principles of the Cause and how we are in need of a divine power to put these principles into practice. Just as the sun is the source of all lights in the solar system, so today Baha-Allah is the center of the unity of the human race and the Peace of the world. He asked the Master to write a prayer in his autograph book emailed and He wrote a very beautiful one. He earnestly pleaded Him to go to Japan to spread these lofty ideals.

So many people called on Him this morning that I do not know the number, neither can I clearly remember the context of Our Beloved's talks to them. Great>{A great} crowd of the very excellent people were patiently waiting for Him to come and deliver His morning address. They all rise reverently as He enters. He speaks to them about the absolute dependence of man upon the Divine Power whereby he is enabled to carry out these teachings. The talk is very powerful and full of cogent arguments and illustrations from various sources to prove His luminous thoughts.

Then with Mrs Cropper, Mirza Lotfollah and Ahmad Sohrab He goes in the auto to 59 Cromwell Road to pay his call on His Highness Maharaja of Rajnaput. Here He speaks about the *law of the struggle for existence and the survival of the fittest, how the strong is ever attacking the weak, how the rich oppressing the poor. All these are the result of the survival of the brute force in man. However the spiritual love will change these unjust conditions.

His Highness likewise is anxious to see Our Beloved in India, for we look to you, he says, to unify the religions and the nations. No doubt Your teachings will do *a tremendous lot of good in India.

Returning to 97 Cadogan Gardens after a walk in the Park we have our lunch and again at 4 o'clock the Master is found in Mrs Cropper's house to meet a person who was prevented to come owing to sudden sickness in the family. Here he speaks with Mrs Cropper and Miss Heron and when they ask him whether he likes the cup of tea, he tells us a story of a judge in Haifa who invites Him to his house and prepares tea for Him which looked like /the "charcoal water". Yet he drinks it just to please the man. He stays himself at Mrs Cropper's and sends us to dinner.

At 8 o'clock there is a unity Feast at the house of Mrs Robinson. Mrs Cropper with the Master comes to take some of us in the auto. When we arrive at the meeting we find many people gathered; especially a deaf man and wife who have lived in Alexandria and knew the Master most well check AB in Egypt. After talking with them a few minutes He starts speaking on the material and spiritual reciprocity and co-operation>co-operation and explaining the real meaning of the nineteen day's Feasts. After the address He shook hand with everyone and we were driven back home.

Opening the door to our amazement we see our dear brother Mirza Valiollah Khan standing there. The Master is pleased with seeing him and after a few minutes with Him I take him to Haji Ameen's house to stay there till tomorrow. Then he tells me the news from "home"; the last meeting at Mrs Kinney>Kinney, your presence and that of other friends at the Pier to bade>bid him farewell. I was very glad to hear all these>this lovely news.

I forgot to write you yesterday that the Minister of the church last night instead of reading from the Gospel as it is their custom, read the Tablet of Abdul Baha about Peace and love. He read it with such effect and such power that you could hear a pin drop. In Conservative England this is a very remarkable event, amounting to a miracle. Today he has written a letter to Lady Bloomfield>Blomfield a copy of which I enclose with her permission.

I enclose the card of Miss Herrick's meeting. Likewise the proof sheet of the Christian Commonwealth. Tomorrow the Master is going to Oxford and returns in the evening. He will be the guest of Prof Cheyne and his wife.

Love to all Ahmad

OXFORD

31 December 1912

December 31. 1912 12 pm.

Dear Harriet!

This is midnight. The old year is /*being gently passing by and the Sun of a New year is dawning upon humanity. I hear the noise of the whistles, the voice of the church bells very clearly. In our apt>apartment everyone is sleep>asleep but I have been writing for the last 2 hours, waiting *for the wheels of the New year to be started rolling so that I may start this letter and perhaps finish it early tomorrow morning. May it be a heavenly year for you! May your hopes be fulfilled! May your path be strewn with many fragrant roses! May you become a glowing star in the horizon of Abha! May you become confirmed by the Breathes>Breaths of the Holy-Spirit! May your pure life be a shining example to all!

Last night the Master remembering the *farewell Banquets in Washington and New York said, "The Cause in America hath>has arisen like /unto the Sun while in these parts it is yet only the early dawn" Is not this very encouraging to hear from his Blessed lips? Such a wonderful utterance must naturally *give us greater encouragement and more zeal to spread the message of Love and Unity.

This morning after having our breakfast lady>Lady Bloomfield>Blomfield and Mrs Cropper came in and at about 10.20 am the Master with the two ladies, Mirza Mahmoud, Sayad Assadollah, Mirza Lotfollah and Ahmad Sohrab started for the station. At 10.50 the train having on its board the King of Kings started for Oxford. At 11.35 →1.35! we arrived there. On the way we enjoyed the country, the green meadows, the lakes and the many big towns. The country was very charming, very delightful. Such a contrast with the foggy weather of London! From the station we drove to the home of Prof Chayne>Cheyne by whose invitation the Master was going to speak to the faculty and Professors of the University.

Prof. Chayne>Cheyne is a celebrated author having written more than 30 books on various subjects deeply versed in philosophy and sciences. He is now a Bahai and is engaged in writing a book on the Movement which may commend itself to the scholars and thinkers of Europe. However, he is 70 yrs>years old and for the last 5 yrs>years he has been an invalid, his tongue is paralyzed, but he murmurs and through the motion of his lips his wife who is an authoress also and perfectly devoted to him tells us what he says. His mind is very clear and lucid and during this>these 5 yrs>years of his affliction he has written five books. The Master praised his work not only to England but to the world of humanity. It is very easy to write books when we are well but to write books under such severe circumstances it is indeed a great service, a wonderful self-sacrifice and a spirit that knows no defeat. He told him the story of Attar, who is one of the most famous poets of Persia. Once he was taking a trip through the desert. On the way the thieves attacked him, robbed all he had and cut his throat just a little. He managed to live through and reach the city. The physicians attended

to him but he could speak no longer. He lived only one year and during that one year he composed one book which has survived all his other works.

Mrs Chayne>Cheyne in her own name has written many books and most touchingly dedicated to My husband. The Master was very pleased with her because she manifested such tender anxiety and solicitude for him that was most beautiful! "She is peerless. She will advance! All the women must be like her" he said.

When Our Beloved left Prof. Chayne>Cheyne's library where he does all his work He kissed him many times. Then He came down in the parlor and spoke with the rest of the family.

About half an hour later we had lunch. Prof Chayne>Cheyne was wheeled down. The Vegetarian question was touched. Some one told us a story about the head of the Theosophists who was found out in an obscure restaurant enjoying a piece of beef steak and this made this person although a devout theosophist to turn his back on it. The Master in turn explained how the teeth of men are molar and he has not carnivorous teeth like /unto the ferocious beasts. Then he told the story of a Hindu who came to Bagdad. He abstained from meat and his conversation with this Hindu was very humorous.

With smiling faces and happy hearts we left the table.>, Our Beloved to rest and the remaining party to a quiet talk in the front of the cozy fire-place. One of those present told us two jokes which may be /of fun to hear /them. It is the story of an insane man who was carrying a wheelbarrow upside down and walking from one end of the street to another. Some one passing by asked what are you doing? Don't you see that the wheelbarrow is upside down? Why don't you carry it the other way? He answered: yesterday I had it the other way but all day they made me carry bricks in it.

Another story is about a crazy man who was runing>running up and down the street asking every one whether he has a piece of hot toast. Finally some one asked him what do you want to do with hot toast? 'Don't you see that I am a poached egg and unless I get a piece of toast real quick I will run all over you.'

At three o'clock we were in Manchester College Hall. Many professors and scholars and Ministers and students were present. Prof. Carpenter spoke very effectively, giving a synopsis of the Cause, its spread in America and Europe, its ultimate victory and reading from the Old and New Testament the prophecies of this Great Revelation.

Then Our Beloved arose and gave an eloquent address→**PError! Bookmark not defined.** on science and knowledge, unity of religions. There were two reporters and the Friday comes will have an account of the address which will be sent to you.

After the address Prof. Carpenter asked the audience if they have any questions to ask Abdul Baha. But no one had any. He thanked Our Beloved for his wonderful words of wisdom and knowledge. Many of the Prof*essors came and shook hands

R>We returned to Prof Chayne>Cheyne, had tea and several Doctors and Prof*essors came in to call on Our Beloved. He spoke to them on economics, universal language etc.

At 5.50 we took the train and arrived in London at 7.30 . All the way the Master taught Lady Bloomfield>Blomfield the Persian language without the assistance of the translator. Arriving home he gave an account of the day to the Persians. At about 8 we had our dinner. The Master was quite tired with so much>many activities.

Please remember me to all the friends on this New Year's day.

Ahmad

LONDON

1 January 1913

1 Jan. 1st. 1913

Dear Harriet!

As I look out of the window of my room I behold many stars shining in yon blue canopy. This scene suggests to me an idea of the future of the Cause when the heaven of the Baha'i Religion will be studded by millions of bright-beaming, soft-gleaming luminaries. Today the horizon of humanity is dark and gloomy. The believers of God are the light-bestowing bodies of the firmament. The firmament of our hearts must be adorned with the stars of good deeds and unselfish lives. There are two kinds of light-giving stellar bodies. The light of the Sun is innate and immanent. Its radiation is independent. It shines and floods the regions with its lambent rays without mediation. But the stars>*planets /do receive their lights from the Sun. Now at this time, the Sun of the Covenant is shining. May all of us receive enough light from Him, in order that we may in turn also be able to radiate and bestow lights upon less fortunate human beings.

On a topic similar to the above page, Our Beloved was speaking this morning, on the changing and shifting character of ancient and modern civilization which is not endowed with the lights of the divine civilization.

"Civilization" he said "is like /unto a moving hill of sands. Today it is here. Tomorrow a hundred miles further . It is subject to these constant transferences. One day in Persia, another day in Assyria. Now in Egypt/*e; a>and now in Greece; once in India and again in Rome; in this age in Europe and further in America. Who knows what course of nobler and higher civilization is not paved for the East - the cradle of Spiritual Civilization, the foundation of the moral life of man, the main-spring of divine Effulgences, the horizon from which the Day-Star of Hope is arising with resplendent beauty. When the material civilization joins hand to divine civilization then the world has reached the goal of a new order of things. Then there will be no poverty, no squalor, no crime, no shame. Then there will be no night and no winter. Eternal day and perennial spring will gladden all hearts.

Our dear brother Mirza Valiollah Khan delivered some petitions {from America} to Our dear Lord. At random, I believe he took two of them {from the pile}. One belonged to Mrs Krug, another to Miss *J Thompson**Error! Bookmark not defined.**.. Imagine him laughing very heartily . "Is this letter from Mrs Krug?" He asks. Then to all the Persians standing around he talks about Mrs Krug; how she serves the Cause, how she has three *great meetings {in her apartment}, how fearless and dauntless she is etc etc. So that when He leaves the room the Persians look at each other with wonder and astonishment as though they were hearing a fairy-tale. "These Americans must be a wonderful race" they say to each other in a rather hushed voice.

"I often think of all the *American believers," the Master said. "For example Mrs Krug, Mrs {C.} Kinny>Kinney, Mrs *May Maxwell, Mrs C. True, Mrs Dixon, Mrs *P Hannen, Mrs Goodall,

Mrs *Ella Cooper, Miss *J Thompson, Miss *Harriet Magee, Mrs *Agnes Parsons and many others are always in my mind. I have found in America some Believers who are like /unto the Persian Bahais; there will be many more in the future all glad to serve each other .

A medical Doctor was presented to Our Beloved.

"As you are attending to the physical ailments of humanity, may you be able to heal the spiritual sicknesses of the hearts. This is more important. God will assist you in this work and I will pray that you may become confirmed in this great service."

This being /the New year's day Lady Blomfield and her *two daughters come in and a constant flow of happy New Year is kept on. She receives the wonderful blessing of the Master.

More and more interviews. Men and women wishing Our Beloved a happy New Year bringing violets, roses, carnations and other flowers and candies; as the gift and sign of their love. The river of God's Blessings flow*s; the heavenly Manna descends; thirstily they quaff the water AT:Nectar, hungrily they partake of the spiritual food. To watch people going in and coming out {of His private room} one witnesses a subtle change {in them}, a something like a royal diadem sitting on the*ir brows. The divine alchemist with all his knowledge and wisdom constantly transfuses>transmutes the copper of sorrow, sadness and misery into the gold of joy, happiness and wealth.

A young English man who has lived in Persia for seven years and speaks fairly Persian sees the Master. They speak about the conditions of that poor land which is being devastated by the misrule and ignorance of selfish people .

About 12 o'clock the Master comes into the drawing room. All the people arise to welcome Him. He bids them /to be seated. He delivers a great address on the necessity of unity between the East and the West; a powerful appeal to those who were present to work to the co-oration>operation of the Orient and the Occident.

After the address he meets some more people and then goes out for His customary drive and walk with Mrs Cropper, Miss Rosenberg and Mirza Lotfollah.

Today all the Persians, Lady Bloomfield>Blomfield and her daughters are invited to a New Year dinner in {Mrs T. Cropper's apartment}. We all walk and by the time we reach there the Master and the rest of the party have already arrived. At 2 o'clock the dinner is served. There are exactly 19 people at the two tables very tastily decorated. Many courses of pigeon, chicken etc are served, all of which were delicious and enjoyed. The plan of Edinborogh>Edinburgh is presented to the Master. He says I have not been there yet, and they have already planned what I must do every hour. Then he jokes with them about these *rigid customs{, program-making} and date-fixing {of the western people} so far ahead. He tells /to Mrs Cropper that Haji Ameen is going to file a suit against you. Why she asks. {The Master said:} Because you are giving him these delicious foods and soon his avoirdupois will be so increased. He will not be able to return to Persia {and face the believers}. The dinner being over the Master goes to rest and we go to the drawing room. We speak and joke till 4 o'clock.>, Haji Ameen trying to sell the trinkets found in the paper rolls at auction.

The Master {at 4 o'clock} coming out quietly into the *drawing room he says "good sleep. I good sleep today." Then tea is served. With several Persians the Beloved goes to the Army and Navy Store which is nearby and a pair of boots fur-lined inside is bought for Him .

By the time we return we are too late to go to the Salvation Army where many hundred of the poor of London are enjoying the Master's dinner; so we go straight to the Cosmos Society. More than 300 people are present. First the President of the Society, then Lady Bloomfield>Blomfield speak. Both speaking {introductory speeches} most reverently and effectively. Then the Master very majestically enters in the large hall from the Private Room, everybody rising. He speaks on the subject of the "Spirit"; different kinds of "spirits"; then he tells the audience about the visible reality and the invisible reality of man; then about the rising and the setting of the Suns of Reality. etc. At the end a wonderful, spiritual benediction.

Immediately after this meeting the Master and 16 other important personages are invited by Mr Sidley**Error! Bookmark not defined.** to a vegetarian Banquet in the famous V egetarian Restaurant . We all sit around the table. Music is freely dispensed. I enclose the Master's menu. He had it in his hand. Every dish was served, but I could not eat more than two or three of them. After the end of the service Mr Sidley arises and delivers a lovely short speech of appreciation of the work of the Master. Our Beloved answers with great simplicity. Then Mr Moscheles, a celebrated artist speaks; they all rise and according to "the Western Custom" drink the health of the Master; the Master gives another *appropriate answer. Then Sir Richard Stapley a well known peace worker gives another short address of welcome. The Master answers it. These three short addresses of Our Beloved are considered each as a gem. About 10 o'clock we return home. The Master is very tired, so he goes directly to sleep. I wish I had time to write you more about this great day but impossible. Love to all Ahmad

MENU

Hors d'Oeuvres. / Assorted

Soup. / Consomme Italien. / Pinekernel & Celery Cream.

Entrees. / Salsify Vol au vent with Purple Broccoli & Roast Potatoes. Nut Quenelles & Salmi Sauce with Potato Balls & Shredded Cabbage.

Sweets. / Jamaican Fruit Salad with Honey Shortbread. Cocoanut Pudding with Fruit Sauce.

Savoury. / Cheese Fritters. Devilled Mushroom on Toast.

Cheese. / Gloucester Roundel. Gruyere. Cheddar or Curd.

Coffee.

Jan. 1st. 1913.

Eustace Miles Restaurant, 40 Chandos Street, W.C.

2 January 1913

Jan 2nd. 1913.

Dear Harriet!

"The fragrances of the rose leads man to the Garden. Faith and Assurance are the fragrance of the rose which attracts individual believing souls together." This was said by Our Beloved to a believer in the course of an interview. There are various attracting powers which draw the people together but they are more or less based upon definite or indefinite interests, just as there are many kinds of variegated flowers which are beautiful and the fragrances of which attract people of different temperaments. Just as these flowers after a while wither away and lose their scent, likewise all the various interests which are supposed to bind humankind together are temporary and of no avail. The Fragrance of the Rose of the Kingdom of Abha is ever-enduring and soul-refreshing, because it is imperishable. It is the never-fading asphodel of the Garden of the Heart and the Soul which diffuses its sweet odor throughout the expanse of the universe.

This year in England so far as the Cause is concerned is well started. There are more people who are attracted to the Cause than *at any other time. Men of importance and of weight do come and meet our Beloved, leaving him convinced of the greatness of the Cause.

This morning a woman who is going to Los Angeles California came to visit the Master and receive His Blessings.

"As you go out there, be an enkindled torch of the love of God. Guide the souls to the Kingdom of Abha. Associate with those who are sanctified and pure. Consort with all the Bahais. Teach the Cause. Thou shalt>You shall be confirmed. Detach thy>your heart from aught else save God. Be attracted to His Beauty. Seek His good-pleasure. etc..."

Then Mr *John Lewis, the Editor of the International Psychical Research; a very clever correspondent who has met the Master in Egypt/*e and another man {(C.W. Child, author of "Scientific Palmistry")} were presented. Mr Lewis is going to have several *Bahai articles in his magazine. This month there will be an article on the Bahai Movement by A. Cuthbert.

Next month there will be Our Beloved's address before the Cosmos Society and other Bahai matters.

He asked 3 very important questions to which he received most satisfactory answer. 1st Reincarnation 2d Immaculate Conception 3d Whether the world is prepared to receive another "Mystical Revelation". These questions and answers will be printed in his Magazine. Another most wonderful thing that happened this morning is that the man {C. W. Child} who came with Mr Lewis is the cleverest reader of hands through impressions made on black sheets of paper. He asked *if the Master would let him /to get the impressions of the Palm of His two blessed Hands. "All right" the answer came. The man was so happy he did not know what to make of it. Immediately he got out 4 sheets of paper, and in the bath-room blackened them with a piece of charcoal. Bringing them back he got 4 most extraordinary impressions; 2 of each hands. They will be photographed in the same magazine with a

reading. The Master signed with his own hands all the 4 pages. Is not that a wonderful legacy to Posterity?

Then a Mr Arandel who studies astrology came to see Our Beloved; two woman>women from a new city around London received the Blessing of the Master for its improvement and civic progress. A Jewish Rabbi had an extensive amicable interview. He is Liberal and has read Our Beloved's address**Error! Bookmark not defined.** in the Synagogue of San-Francisco. There is a strong probability that he may invite the Master to His>his Synagogue, but it is not yet settled.

Mr MacDonald emailed 20161203 a member of Parliament and of Persia's Committee**Error! Bookmark not defined.** had a most interesting interview. They discussed naturally the *current events of Persia, Our Beloved giving him an illuminating exposition of the Bahai ideals of Peace, love and brotherhood. "The Bahais are trying to bring together the whole world. One people, one family".

Then His Excellency the Persian Minister and Charges d'affairs were ushered in. Tea was served to them. The Minister is delighted to see Persia so much honored by the Western Bahais. He told us of meeting two American women at random in the train who had a Persian book, studying together. When he talks with them he finds out they are Bahais and have met the Master in America. Since that time they are trying to study the language of "the inspired Son of Baha-ollah".

Tea was served and it was just a few minutes after 12 when the Master came in the crowded drawing-room to address the patient people who have been waiting all morning. He called in the Persian Minister and Charges d'affaires {and bade them sit}. They sat next to Him. He spoke on the necessity of universal Peace. Entirely from a new standpoint. The audience was moved and attracted. Our distinguished guests were surprised and delighted. His Excellency the Minister has invited the Master and all the Persians to dinner after our return from Edinborogh>Edinburgh.

Mrs Cropper is now ready with her automobile. Our Beloved asks for Haji Ameen and Ahmad Sohrab to attend him. Pattersee>Battersea Park being near and beautiful we go there. The Sun is shining a little. The Master walking straight, enjoying the fresh air, the green sward and the {songs of the} many thrushes flying hither and thither. All the laborers as He passes salute Him. He reaches an open Playground where more than 300 boys and girls are playing. He enters the place. Many of the boys and girls leave their plays and gather around Him. He watches them tenderly, lovingly, strokes on the head of this one, smiles on the other. For several minutes he continues standing, watching, a most lovely, heavenly scene. There you have him in your imagination. The Park, in the distance, the blue lake, above head the sun shining, in the enclosure of the playground, the Master is standing, near him Haji Ameen {and myself} looking wonderingly, a little further Mrs Cropper, tall and majestic and around the Master hundreds of boys and girls, some of them with nice clothes, others with tattered garments, sallow faces, signs of pinch and poverty. Then Our Beloved puts his hand in the pocket, takes out a handful of half-shillings and scatters them over their heads. There you see a mass of future generation going down to grab the money, *happy noises, *amiable scramble and *delightful confusion. Very interesting scene! Most heavenly scene!

The Master comes out. They all follow, like a parade of unemployed. They follow us as far as the automobile. There are many voices of "happy New Year" "Good day, Sir" "God keep you, Sir" which reach the ears as the auto-mobile speeds along. The little hands, the small hats, the dirty handkerchiefs all waving in the air behind us.

Having reached home after our most exciting experience we go for the table. The Master complains of the cold and makes some amusing remarks which brings laughter to the faces.

After His nap about 3.30 Miss Rosenberg with her friend from the country receives a lovely interview. {This friend} is a hard working girl, is taking *care of her mother, is a very enkindled Baha'i and the quotation in the beginning of this letter is taken from this interview.

Then Rev. R. J. Campell>Campbell {the Pastor} of the City Temple is ushered in. The Master rises from his seat, advances toward the door, exclaims the signs of the utmost joy and pleasure at seeing him. It seems that he is not feeling well, a nervous breakdown, overwork. Doctors have advised him to live quietly. He has his house outside of the City. His old father and mother are living with him. They will be glad to meet the "Master". A Day is arranged for January 18th→**Error! Bookmark not defined.** to have dinner with Mr Campell>Campbell and his parents, after which he will invite many Ministers to hear the Master.

"You are very welcome/d. Most welcome/d. I was yearning to meet you. I have inquired since my arrival many times about you. They told me you are not feeling well. I would have called on you long since had I known where you are. They told me that the Doctors have ordered you to live quietly and not receive any body. I love you very much. I love you very much. Indeed you have labored very faithfully during your lifetime. You have delivered many brilliant sermons. You have worked most nobly. My object is to see that the fruits of all these hard labors are not spoiled. I like to observe that a great harvest is gathered. The results may become continuous. Not that after you everything may come to an end. May it become a light whose Radiance is eternal."

Then many other things are discussed. Mr Campell>Campbell says "during my trip in America wherever I delivered an address the Bahais came to see me and expressed gratitude and pleasure, saying that Abdu'l Baha has commanded them to be thoughtful of me. I was most pleased to come in touch with the Bahais everywhere. The Master invited him to go to Acca and Haifa and be his guest for a few month*s. He desired him to go to Persia *also because the friends will be most pleased to see him.

Afterward the Master kissed him two or three times, "Thou art>You are my Son, my spiritual Son" He said. "You make me very happy and hopeful." Rev. Campell>Campbell answers.

At 5 o'clock the Master is invited for tea at the apt.>apartment of a lady**Error! Bookmark not defined.** who is one flight above. Lady Bloomfield>Blomfield and her daughters are there too. The Master speaks to them about the religious plays of Persia which sometimes takes ten days to bring them to an end. These plays are so intense, so dramatic, so realistic that it makes even the stone weep and often the spectators forget that they are in a playhouse.

Once /some one of the actors was killed by an>*one spectator who thought that his friends in the play was>*were being killed by another person .

As there was a picture of Napoleon on the wall, the attention of the Master was attracted to it. Then he told us in detail the story of his defeat in Acre, his return to Egypt/*e, his consultation with his generals, his flight to Paris and his most interesting conversation with General Wood on Board the steamer about Christ.

Coming down to our own apt.>apartment the Master rested for a while. At 5 minutes to Eight>eight Mrs Cropper arrives with her auto to take the Master to the meeting of the Woman's Freedom League in the large Essex Hall. As we arrived at the door we found there are more than a hundred people crowding around. Afterward we understood there were no more seats left. The large Hall and the gallery was overcrowded. More than a 1000 people.

A very distinguished gathering indeed. On the platform there sat all the heads of the suffrage movement. Mrs DespardError! Bookmark not defined. gave a ringing eloquent i ntroduction. "I prefer to call Him a prophetError! Bookmark not defined. than a teacher". Then the Master began to speak. At the end of every few sentences there was an explosion of applause. The Master spoke→PError! Bookmark not defined. on the Equality of Woman and his remarks elicited laughter and a shower of approval. At the end of the address Lady Bloomfield>Blomfield and Mr Sidley and another suffrage ladyError! Bookmark not defined. s poke most effectively. It was a great night! a wonderful triumph of the effect of the word of the Cause of God. After the meeting many people came forward and shook hand with the Beloved. It was considered as one of the best meetings ever held in London. There was a constant flow of enthusiasm and interest. The faces were illumined and the hearts were rejoiced.

Love to all. Ahmad

3 January 1913

1 Jan. 3d 1913

Dear Harriet!

"The friends in Persia - while of various religions and races are so unified and agreed that the different flames have become one flame, different streams have become one river and variegated flowers are lending charm to each other."

This was in answer by Abdu'l-Baha to an old man who questioned whether this Bahai Movement has already done what it claims. For people have come to the realization that in unity there lies strength, in concentration of purpose there is power and in self-sacrifice there is growth and development. Just as we are often ready to sacrifice our possessions, our wealth and our lives for the sake of Truth, we must likewise be able to sacrifice our opinions and ideas; if we know that such a thing will bring about unity and accord. Now in Persia the friends have been ready to sacrifice not only possessions and lives but they have even sacrificed their individual opinions for the sake of the unity of the whole.

Sociology and economics are of much interest in the British Isles and many interviews on these subjects which are agitating the minds have been realized with their leaders. Especially a Miss Ford {a prominent social worker} who is the foremost spirit in one of the Manufacturing towns of England came early morning to visit the Master. He spoke with her on these subjects, encouraging her to go on with her work and not *let the laboring class become despondent; they must be hopeful, they must not covet the riches of the financiers, they must be independent. Happiness does not depend upon luxury and accumulation of wealth. The Kingdom of God is for the poor Christ came to raise the poor. Wealth is a curse if not directed toward the alleviation of the conditions of the poor. In Persia there were many rich people amongst the Bahai*s who voluntarily contributed largely toward the raising of the poor of the community. The poor must become rich in heart, in praiseworthy attributes and in heavenly qualities. They must consider themselves as real kings. They must not even condescend to look at the rich man. Then the rich man seeing that the poor is not coveting his money will change his attitude. The Master spoke a great deal along this line. She left perfectly happy and with a new inspiration for her work.

Then Mr Moschelles**Error! Bookmark not defined.**, the artist came and while Our Beloved was interviewed he painted His portrait with brush and oil. He gave him nearly two hours sitting and may have another one after our return from Edinborough>Edinburgh.

The Master received a letter from the Minister**Error! Bookmark not defined.** of the Congregational Church**Error! Bookmark not defined.**, the original of which I enclose for your perusal and you may send with other news to the Star of the West. Just see how reverently and humbly he writes to the "Master". He has accepted the invitation and will speak there on Sunday night 12th of January→**PError! Bookmark not defined..**

I believe the Master has bought from Paris several hundred overcoats for the poor of Acca and Haifa to protect them from the cold of the winter, and these overcoats are now on their way for distribution. Is not this wonderful that while Our Beloved is here day and night he is thinking of the poor of the Orient.

The interviews continued till noon while people were gathering in the drawing room. The number of people are being constantly increased and the parlor is filled to its capacity, many persons standing or sitting on the floor.

The talk of the Beloved today was on the general education which is bestowed upon humanity by the Holy divine Manifestations, how in every age they are the real educators of the human world, how they raise an ignorant nation to the high summit of Knowledge. Therefore, in this age the Universal Instructor of Mankind is Baha-ollah. He confers life to humanity. He grants the heavenly gifts. He is the divine Messenger.

After the lecture the Master went out with Mrs Cropper and Nouri Khanom**Error! Bookmark not defined.**, Lady Bloomfield>Blomfield's daughter without any interpreter. They went to Regents Park**Error! Bookmark not defined.** and about 2 o'clock they returned. On the way and while they walked in the Park the Master taught them Persian words and they tell me they had a very enjoyable time.

During the afternoon I translated {a Bahai article in} the Christian Commonwealth of Jan 1st in*to the Persian language so that it may be spread all over Persia. Meanwhile people constantly are coming and going.

We had our dinner at 6.30 pm and at 7.30 Mrs Cropper came with her auto. to take the Master to Mrs Dunlop, White Lodge, Sunnyside, Wimbledon. This meeting was arranged by Mr Hammond, the author of the Splendor of God. There were many Theosophists present and the Master spoke from their own standpoint; the evolution of the single atom through the various Kingdoms of being; in every stage going into the making of a certain composition and in every form appearing with a distinctive virtue. Then he spoke about the eternal dominion of God which is not accidental or temporal but everlasting. Therefore His holy Divine Manifestations have appeared always and His grace is never-suspended.

They were all pleased and Mr Hammond thanked the Master for His gracious acceptance of invitation.

We returned home; this time I gave my seat in the automobile to *old Haji Ameen and came by *street car with the rest of the Persians. As we arrived the Master was sitting with the ?<Rest>>?rest reading likely. He spoke to the Persians till eleven o'clock . I was quite tired, so the Master told me to go to sleep and he continued to speak with the rest of them.

Love to all

Ahmad

4 January 1913

January 4th 1912>*3

Dear Harriet!

This is the last day of London. On Monday morning 6th the Master will start for Edinborogh>Edinburgh. I have no doubt that the Cause has been well presented there and Principal white>Whyte**Error! Bookmark not defined.** whose guests the Master is going to be h as arranged a notable program. I enclose a postal card program which fell into my hand today.

Today the Master all morning was surrounded by the interviewers. Mr Moschelles>Moscheles came again to finish his painting and while Our Beloved was talking with people he was doing his work, although with some difficulty.

A Jewish scholar called on the Beloved. The Master spoke with him about the Jews who are going to Palestine and how this prophesy of the old Prophets is going to be fulfilled, how in Persia although they were formerly degraded they are *now endeared because they have become Bahais. As Baha-ollah proclaimed the oneness of the world of humanity, therefore the Bahais became the friends of the Jews. God has prepared for them the means of Glory. The Musulmans were so inimical against them that every once in a while they would circulate a report that the Jews have kidnapped a Mohamadan Boy to kill him and mix his

blood with their unleavened bread for Passover. Then they would attack the Jewish quarter, pillage their property and destroy their homes. Praise be to God that such things are not perpetrated now. They are in the utmost of ease. They have organised many schools. Their rights are protected. No one dares to persecute them. They are advancing day unto day. Ere long they shall enjoy every kind of privileges, for their schools and collages in the East are quite up-to-date and perfect.

The Jewish Rabbi identify from articles he wrote was very attracted to the Cause. "What Majesty! What *a sweet Countenance! What love and cordiality!" he utters, as he leaves the room. He receives some of the literature and newspaper articles to write three articles for the Jewish papers which are printed in this city TRACE and expresses the desire of arranging a meeting of the Conservative Jews to hear Our Beloved. He stays {in the drawing room} to hear the address. An English capitain>captain who speaks a little Persian calls on the Master and has an interesting interview.

He comes out of his private room and enters the large room which is overcrowded with new people. As the Jewish Rabbi is present the Master gives an address based upon the one given in the Jewish Synagogue of San-Francisco**Error! Bookmark not defined.**.. He is delighted with it and leaves the house resolved to do all he can for the furtherance and progress of this mighty Cause.

Today the Master goes out with Mrs Cropper and Mirza Lotfollah. She has invited some one else to enjoy the drive with the Master. Meanwhile I stay home and with the assistance of our Persian brothers we prepare about eighty packages of the Christian Commonwealth to be mailed to all parts of the world, each package containing five copies.

Yesterday the Oxford papers were received and I mailed to you along with my letter a copy of each. In putting down the words of the Master the reporters have made some mistakes, but on the whole it is a fair report. Under separate cover I mail to you also *a copy of Vahan containing the New year greeting**Error! Bookmark not defined.** of the Master to the Theosophists.

Today the Master was not feeling very well. Although from the English standpoint the weather has been mild and temperate but the Master not being accustomed to such rigorous climate cannot very well go through it {and it goes hard on His constitution}. Beside this, the meetings and the interviews are too exacting and too many. One cannot stop however the constant flow of the people coming and going.

After dinner and his usual nap Mr and Mrs Tudor/e Pole who have come specially from Bristol to meet the Master were received. Our Beloved embraced him and for a long while had him in his arms while saying: "My Mr Pole, My dear Son. My dear Mr Pole!" It was a very affectionate scene. His brother came also later on. The Master has promised to go to Bristol on the 15th, after his return from Edinborough>Edinburgh. Our Beloved spoke to him about his trip in America, his experiences in Salt Lake City, how he was interviewed by a representative of a Mormon paper, giving his impressions of the Irrigation>Irrigation Congress {held at that time in that city}.

Mr Pole said that he had letters from Mr *M Mills {of New York} and Mr Jos. Hannen {of Washington DC}, sending to the Master their devotion and love. "Yes" He said "Mr Hannen is working in the Cause day and night. He is a sincere servant of Baha-ollah." Then Mr Pole {with a twinkle in his eyes} said that when You were here last year You blessed me and that blessing was very effective (he looks at his wife). Now I beg the Master that you bless my brother so that next year at this time he may also enjoy his blessing {with another}. The Master was amused and laughed. Tea was served to them and after talking on various other subjects they departed with the Blessings of the Master. "Thou art>You are my son and thy>your wife is my daughter" is the Master's parting word. "This makes us indeed very happy" They>they answer with shining faces and happy hearts. "I like to see you like two cooing doves in the beautiful nest of the Kingdom of Abha" Our Beloved tells them.

Then a Tramp comes in. He is *{a young man and} the son of a clergyman. He is stone-deaf. He has /been descended from a good family. Sometimes he grows discontented. He earnestly contemplates suicide. One day he goes to commit suicide. He buys a paper or somehow gets hold of a newspaper. There he sees the Master's picture with an article about the Teachings. He reads. He becomes interested. He becomes hopeful. "Indeed this is a prophet**Error! Bookmark not defined.** from God! God has not left his children without a Witness" he says to himself. It happens that the name and address of Lady Bloomfield>Blomfield is *in the paper; but he is 35 miles out of London Reading, Aylebury, (Letchworth), Southend-on-Sea.... He braces himself up and walks for perhaps 3 days or more till he reaches London. Travel-stained and wearied. The Master speaks with him most affectionately. The Message is written on paper by Lady Bloomfield>Blomfield, because he cannot hear. Our Lady sees that he does not return on foot this time. He is served a cup of tea and cake. He does not like to enter the apartment because his clothes are not clean, he has no collar. "My brother! This is the home of Abdul Baha. All humanity is welcomed here! You are one of his sons! Come in." Lady Bloomfield>Blomfield tells him, extending to him her hand. A copy of the Master's message is enclosed. He leaves the house a new man. This story looks as a page of a novel, does it not? Well. We saw it with our own eyes!

Then the curtain is raised again and a celebrated actress and teacher of elocution is ?are sitting before the Master. She teaches Lady Bloomfield>Blomfield's daughter, Nouri Khanoum, elocution and public speaking. Our Lady is also present. She is welcomed by the Master and somehow the question of suffragists comes in. She emphatically declares that she is an anti-suffragist/s. She does not believe in women getting votes and she is working against the realization of such a dreadful thing! The Master is of course amused and tells the lady you have found an enemy, a foe worthy of your steel. "What is your belief in proof in working against suffrage?" The Master asks. "Oh! I feel that women must attend to the duties of the home and child rearing." She answers.

"But here is not a question of feeling, we like to have some evidence for your opposition. Suppose /that a judge is sitting in the chair and you and a suffragist are going to decide your case. The suffragist would say, that the plant and animal life already enjoy suffrage. There are male and female, their rights are equal and they are never fighting who is superior or who is inferior, because they receive the same kind of natural education. But in *the human Kingdom there is this fight. In the vegetable kingdom only the female is productive; the male is barren. A female palm tree yields dates; a female fig tree produces figs; a female mulberry tree gives fruits etc; while the male trees are good-for-nothing. What will you say

to this? Besides, a lioness is more valorous than the lion. The hunters are not as much afraid of the lion as the lioness. The lion may scape>escape at the sight of a hundred hunters with their rifles aiming at him but the lioness will stand on her own ground. A mare is more patient and more mettlesome than the horse. Once an arab wanted to sell me his horse. He had a mare also. I told him I would like to buy the mare. He would not sell her - Why? /"Because if I keep this horse for ten years it will grow old and {there will be} no increase in the family while the mare every year brings a little horse into the world".

The anti-suffragist and the celebrated actress laughed. She could not say anything. "I bow my head before you. The proofs are unanswerable" she says. The Master tells her how in America in nearly all states woman are enjoying suffrage and so far as experience teaches us the women in these states have not abused their right and privilege. The interview was full of fun and laughter and serious discussion at the same time. She {(the actress)} left the Master after kissing his hand and expressing her great delight and gratitude.

Then Mr Sidley came in. He has been a vegetarian for 25 years and he is very much against meat-eating. Such a long explanation was given by the Master; why he has not explicitly commanded the people not to eat the meat, the wisdom of it. Secondly, how all phenomena all>are the eaters and the eaten and how all creatures are, in need of food, thus the mineral helps to feed the vegetable, the animal subsists on the vegetable and so forth; so this process of feeding helps the various kingdoms of life to advance. However, it is better if man can live on only vegetable and grains, because they are clean and delicate.

Tonight there is a meeting in Lady Bloomfield>Blomfield's drawing room. People are being gathered. At 8.30 the Master comes out and gives a very wonderful address→P**Error! Bookmark not defined.** on Love. There are four kinds of Love. 1st Love from God to God. 2d Love from God to Man. 3d Love from Man to God. 4th Love from Man to Man. He spoke in detail on each one of these loves. However there is another love he said which may be called personal attraction. That is not lasting. It is subject to change and corruption. {After the talk} tea and cake were served to the guests by the charming hostess and her daughters. Love to all Ahmad

5 January 1913

1 97 Cadogan Gardens_ **Error! Bookmark not defined.**
London S.W.
Jan. 5th 1912

Dear Harriet!

This is Sunday and tomorrow at 10/. am Our train will start for Edinborough>Edinburgh so this is the last letter that I am writing to you from London in which we have already spent 20 memorable days for ourselves and the Cause. Just at this time there is a great spirit of attraction and enkindlement amongst the Bahais as well as those who are on the verge of becoming as such. It has often been repeated that once the English public takes hold of this Cause they will spread it most energetically. Therefore there are many important men and women who come and go with zeal to do that which lies in their power to propagate these doctrines. They are an excellent race, full of pluck and courage.

This morning when I entered in the Presence of Our Lord I found him indisposed. Last night he said, he could not sleep he had fever, the climate not agreeing with Him. I was very sorry but he came out and at about 9 o'clock the interviews started. Every evening at midnight or after midnight, Our Beloved gets up and for at least two hours he prays and commune*s with the Infinite and when He gets up in the morning, he again prays for more than one hour. Does not this teach us a lesson in prayer with God, Our Maker who sustains us, provides for us and protects us?

A woman who lives in the same apt. House>house called on the Master and had many questions about Christ "within", visions, dreams, spiritual life and many other topics. Lovingly Our Beloved discarded her ideas and notions about these matters telling her the realities of every question. "Today" he said "the door of the Kingdom of God is open, you must enter therein". "Where is this Kingdom?" she hesitatingly asks. "It's the Celestial Kingdom of Abha" the Master answers her. "Oh! I don't see it! Is it impossible for me to enter therein". "No. Turn your face to God; trust in him, submit all your thoughts and ideas to Him and he shall lead you to His Eternal Kingdom!" "But, I have been doing this for /a long years" "Very good! I hope you shall attain therein".

After a few more people coming and receiving divine Blessings, an English Minister who has been in China for 40 yrs>years is ushered in*to the Presence of Our Beloved. He is interested in the education and uplift of the Chinese women. He has done everything possible to help them. He has heard that the Bahais are doing a wonderful educational propaganda work in Persia and he likes to get the facts so that he may write them for the Chinese people to show them how their Asiatic brothers are advancing in education. The Chinese are great imitators and if you show them how their Persian sisters are progressing they will walk in the same footsteps. The Master was patient enough to give him enough data and material so that he may go and write his article TRACE. "This is indeed a marvellous man" he says as he goes out of the room, his face beaming with happiness.

Then one of the friends comes in and asks how the Bahais must conduct their meetings in London. "When the believers gather together" the Master answers "their sole object must be the commemoration of God. When all the friends are present, one in the most clear and effective voice may read a prayer or commune. Then for 5 or ten minutes to most quiet communing with the source of life, and thinking how they should be better and act nobler; then one who knows how to speak may rise and deliver an address either on the proofs and evidences of the Cause, the hardships and tribulations of Baha-ollah, the exposition of the Bahai principles, quoting from the Tablets of the Blessed Perfection to the Kings and rulers etc etc. When this is over, one or the same person may read another supplication, thus bringing the meeting to a close. Then they may either talk with each other in groups or may return to their homes or they may serve refreshments. The questioner asked about music. "As regards to music they may act as they are pleased. If they like to have it, all right, if not, again it is all right."

At twelve o'clock the Master entered the Drawing room and delivered a farewell address, expressing his hope that the seeds which he has sown in the ground of the hearts may develop and grow and bring forth many harvests.

Today He did not go out, because it was rainy, foggy and very damp.

The afternoon was devoted to many more interviews. The wife emailed Engin Akarlı but no reply of an Englishman who has been serving in the Turkish Government for 40 yrs>years came to see the Master. This Englishman was working with another Englishman who was given the title of "Rastam Pasha" by the Turkish authorities. It so happened that the Master knew Rastam Pasha when he was the governor of Lebanon. "He was a good man" Our Beloved said. "He was more loyal to the Turkish government than most of the Ministers. If Turkey had five Ministers like Rastam Pasha, she would not have met so many difficulties". Then the Master told us several intimate stories about this man which in turn surprised and delighted our guest. The story of Rastam Pasha's hunting with the Emperor of Russia and how he saved the latter was very dramatic. Another story was about his loyalty in keeping fast during the month of Ramazan, although he was a Christian. Then the story of *Sultan Abdul Aziz sending a necklace to /the Queen Victoria and its subsequent sequel was most interesting.

Later on a celebrated painter came and the Darwinian theory of evolution was discussed, its falacy>fallacy proved, the two kinds of evolution "horizontal" and "perpendicular" {material & spiritual} touched upon.

Later Mrs Cropper brought her auto and the Master was whisked to Miss Herrick's meeting where we found more than 150 people {(a group of friends)} all anxiously waiting the arrival of the Master. He gave a very spiritual lecture, the subject of which it is hard to say. But it was about the negligence of the people about God and their submerging in the Sea of Materialism.

Tonight His Highness Maharaja of Rajputana**Error! Bookmark not defined. Error! Bookmark not defined.** dined with the Master. He is an exceedingly charming personality and speaks the English language very fluently. Many topics were discussed, the elevation of the women in India, the progress of aviation**Error! Bookmark not defined.**, dispelling prejudices from amongst the religions and castes in India, the Aryan race, their original home and their migration to Europe.

He stayed till 10.30 and invited Our Beloved, Lady Bloomfield>Blomfield and her two daughters and the servants of the Master to dinner on the night of the 18th P**Error! Bookmark not defined.** which invitation was accepted. On the 21st he sails from Marseille for India.

Love to all Ahmad

SCOTLAND

EDINBURGH

6 January 1913

January 6th 1913

Dear Harriet

Well, here we are in Edinburgh, in the very artistic house of Mrs Jane E. Whyte, one of the noblest and kindest women that I have ever met. Her house is very big and very beautiful. On the second floor she has one of the largest and loveliest libraries that I have ever seen. On the third floor the Master has a large most comfortable room with a beautiful fire-place which warms the room and gives to it an air of calmness and quietness.

As far as I could gather at the table Edinburgh is a very beautiful city, enjoys the splendid reputation of having a wonderful University, with its medical department very famous throughout England and the East; so that students from Burma, Russia, Egypt/*e, India and Persia crowd its lecture Halls and study the profession of Medicine. Its population is 300.75 thousands.

Many years ago I believe Mrs Whyte goes to Acca and for 3 days she stays there receiving the divine teachings.

Mr Whyte is a celebrated clergyman and well known throughout this part of the world.

This morning I got up very early, wrote a few letters, packed my satchel and at 8 o'clock I was ready to start. By that time Lady Bloomfield>Blomfield and her two daughters arrived to meet the Master and accompany Him to the station. For the next 4 days they are going to the sea shore to rest and will be back before our return on Friday.

Having all our luggage ready Doctor Mourae, Mirza Mahmaud **Error! Bookmark not defined.**, Haji Ameen **Error! Bookmark not defined.** and myself in a taxi cab started ahead of them about 9.10 for the station to buy the tickets and secure the seats.

The Master arrived a few minutes later and after a while all of us were in the car.

Mirza Lotfallah Hakim **Error! Bookmark not defined.** was added to the party which travelled from America for Europe. At 10 o'clock the train was pulled out of the Eusten>Euston Station, while the Persians, Mrs Cropper, Lady Bloomfield>Blomfield and other friends were shaking hands and handkerchiefs in the air. On the train I read a portion of Thomas Moore's Utopia to Our Beloved. Later on at twelve o'clock we all had /all lunch in the dining car, the Master had, however his own dinner which was prepared by Sayad Assadallah.

Here in England the Railroad charges 2 shillings and half for lunch and give you a great deal to eat, very wholesome food. After lunch the Master had a nap and at 4 we all had tea in His Presence.

He spoke to us at the time about a Miss Ramsey>Ramsay from Scotland who was a most zealous missionary in Acca. She was not friendly to the Cause but the Master showed her all manner of kindness because she was very faithful to her Christ. "Miss Ramsey! do you know how much I love you? Look in your heart and see how much you hate me, to that extent I love you.>," the Master would tell her as she would try to turn her back upon Him. She had the Bible in her hand and from morning till evening she would go from house to house and read it to the Bible>*people. For a long time she used to come to our house and read it to the members of *His Household. They did listen>listened to her every time most attentively. Finally she thought that now I have converted them. One day she was reading when one of the family asked her the meaning of the verse read. She could not give it. They told her this is a prophecy about the appearance of Baha-o-Allah. You see, it is so plain. She got very wrath and left the house. She was very charitable. She spent all her money in this work. She had 12 girls educated in the college in Beirut at her own account and often she gave money to the poor in Acca. For forty>forty years she labored very faithfully and when she was 70 yrs>years old she said I must return now to Scotland. I have grown too old to be useful. 'Abdu'l-Bahá said: I gave her a farewell banquet. I liked her very much. I would like to see her in Scotland. I will tell her, see, how the writing doesn't say 'now' as expected - cf 'now' handwriting a few sentences above! I have come to see you.

Then he told us the evolution and progress of a Mohamadan Sect in Persia, how they became powerful and influential through their chastity and purity.

About 6, the lights of Edinburgh are seen. It seems the city is illuminated. The train enters in the station at 6.15 and as we alight Mrs Whyte, Mrs Fraser **Error! Bookmark not defined.** of London and several other friends hail our Beloved. An automobile takes the Master, Mrs Whyte and Ahmad to her home, the three others in a hotel near by. Mrs Whyte welcomes the Master, inquires about the trip, etc. In the house Rev. Whyte, who is a vigorous old man is introduced with her two daughters, and her two sons. Her eldest son is gone to Belgrade to attend to the wounded. Her eldest daughter who met Our Beloved last year in London is married and lives in another city.

At 7.30 we have dinner, our Persian brothers coming too. At eight a number of people who have been serving on the committee of arrangement are invited to visit Our Beloved. There are, however, many other people. The Secretary of the Esperanto Society **Error! Bookmark not defined.**, the general Secretary of the Theosophical Society **Error! Bookmark not defined.**, several professors and many clergyman>*clergymen with their wives are present. The Master comes down. First coffee is served. Then he speaks about his trip from Alexandria to N. Y., how some of the friends insisted that he may take *the Titanic instead of *the Cedric direct. Afterward people were introduced to Him and He spoke with the Secretary of the Esperanto *Society.

This lead>led our Beloved to speak on the various means of unification, that although each a powerful agency for unity, yet they were not sufficient. The power of the Holy Spirit is the eternal bond that binds the hearts of men together. Then he spoke on the

misunderstanding which exists between the present nations and religions of the world and how easy it is to do away with these bones of contention. He then reviewed his address before the Jews in San-Francisco**Error! Bookmark not defined.** which created a tremendous effect, because most of these people are very devoted Christians.

An old scotch song was sung after the Master's address which was very sweet and effective. The Master bade them good bye and went to his room.

The Esperantists are arranging a wonderful program, the cover of which is the full size photo of Our Beloved. The meeting is tonight in *the Freeman>Freemason's Hall.

Last night as I alighted from the train Miss Fraser handed me several newspapers clippings containing some articles about which I will mail them to you later on with the rest. Edinburgh people, all that we have seen are very interesting and hospitable, kind to the strangers and loving to foreigners. Please remember me to all the friends. I remember all of them and if I had time I would have written to every one. Ahmad

7 January 1913

Jan 7th 1913

Dear Harriet!

These days are rapidly passing and once gone they shall form the glorious background of our lives, the springs from which new inspirations shall flow, the caskets which contain the treasures of the heart, the blue-turquoise heaven towards which all of us aspire, the garden of memory in which all these flowers are gathered to perfume the nostrils. After all if the soul is not enriched by these divine experiences, if the spirit is not transformed in the image and likeness of God, if the heavenly life is not obtained then it is better to abandon all hope for future advancement.

We had a very wonderful day full of interesting experiences from *early morning till now returning**Error! Bookmark not defined.** from the enthusiastic Esperanto meeting. For the City of Edinburgh it was indeed a miracle. Nothing could show more definitely the power of the Cause and the influence of the word of Our Beloved than the two meetings of today; each unique and distinguished in its own sphere.

It was about half past eight when I heard the bell calling us as I found later to prayer.

When I went down to the Library I saw principal Whyte with the members of the family standing on one side and all the maids**Error! Bookmark not defined.** which were seven, I think, standing on the other side, each having a hymn book in her hand. Mrs Whyte gave me one of these books and she went to the organ. All of us sung the songs and afterwards Rev. Whyte prayed while all of them knelt down. It was a very new experience to me. Of course this is their daily custom for the Master and the servants to pray to God every morning before starting their daily labors. This is a very lovely custom and affords one a few moments whereby to commune with his Creator. After the prayer we had breakfast and I carried up Our Beloved's tea to his room.

About 10.30 a number of people came to see Our Beloved, some with their children; others to receive His Blessings. The children of one of the callers were dressed à la Hylanders>Highlanders which looked very pretty.

At 11 o'clock, the brother of Lord Haldene>Haldane the Chancellor or Secretary of the Navy of Great Britain sends his magnificent auto mobile to the Master to go out and visit the "Outlook Tower" which is guided by the great learned scholar and astronomer Prof Patrick Geddes.

As we drove out we saw from far>afar the wonderful mountain upon which the old castle of the Scottish Kings is built.

It dates back to the 12th Century and is an interesting historical spot. On this mountain, the base of which is decorated with a lovely blue lake there has been built in those bygone ages a road, *on one end of this road the castle was constructed and *on the other end a monastery>monastery. This was the beginning of Scotland.

Having reached the Outlook Tower Prof Giddes>Geddes gave Our Beloved a rousing reception. The Outlook Tower is an educational institution which attempts to teach astronomy, natural geography, *oceanography maps etc.

There are hundreds of maps of various countries, different kinds of globes, maps depicting the progress of the nations; maps portraying the growth of Edinburgh, special rooms devoted to different continents, even upon the floors of the rooms maps were drawn. Prof Geddes with great interest took us through these rooms, floor after floor till we reached to the highest room in the Tower. Here the room was made dark, in the center there was a round revolving canvass and in the ceiling a hole. I suppose over the roof our Prof. has installed certain mechanical devices and sun-cameras which are connected with wires to this room. Now by the manipulation of these wires the most marvellous thing becomes visible before your eyes. The Master and all of us are gathered around this round revolving canvass. Suddenly we see the city with its streets with its smoking chimneys with people walking to and fro, cars running hither and thither, even women dusting rugs from the windows. You must know this is not a moving-picture but just at that very moment that we were looking at the canvass these things were going on in the outside world. Most amazingly, every part of the city was shown, the scene constantly changing, giving us the most kaleidoscopic pictures of the real life of Edinburgh.

Coming out of the Tower we had a most charming view of the whole city. The Master praised his energy and patience for Prof Geddes has devoted 25 yrs>years of his life to this.

Then after leaving the Outlook Tower we had a drive through the country. One of the most beautiful things about Edinburgh is that it enjoys many green and verdant mountains at the foot of which there are lovely lakes. The scenery is most entrancing. One of the mountains is called King Arthur's seat where with his 12 Knights he discussed the finding of the Holy Grail. The palace of the King was shown to us that when George V comes to Scotland he lives there.

Returning home the Master walked for nearly one hour in the nearby park and then we switched toward the Princes Street where all the principal shops and department stores are. Here also is the magnificent statue of Sir Walter Scott. Our Beloved bought several things in different stores and returned home.

We had dinner, the Master afterward going to His room to have a much needed rest. I have not been feeling well for the last two days, having caught a severe cold. So I went to the Library and put/ting my large, comfortable chair in front of the cozy, bright fire place and tried to warm up myself. At 4 the Master had his tea and Mrs Whyte also came in to have a cup of Assam tea.

At five o'clock the Oriental students began to come. First the Master met some of them in the small private room, then at 5.30 He entered in the large Library where all of them were sitting. There were almost 200, more than fifteen nationalities from Asia, all gathered under one roof, the most potent evidence of the power of the Word of God. First Rev. Whyte expressed his pleasure at having "our great Master amongst us" and talked several minutes; Dr. Whyte, addressing 'Abdu'l-Bahá, said, "Dear Master, I have held many meetings in this house, but in all my life never have I seen one like this. This gathering reminds me of the words of Paul, saying, that God "hath made of one blood all the nations of men" (Acts 17, v. 26), and Christ saying that "They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God." (Luke 13. v. 29.). -

Then Our Beloved arose from his seat and spoke on Medicine, how the doctors must ever *be the means of physical and spiritual healing. He spoke also on a few Bahai principles and advised them when they return to their respective countries they must be like shining stars. After Our Master's talk which was quite long a student from Persia spoke and on the part of the students he tendered a rising vote {of thanks} which was carried amidst loud clapping of hands.

Then the Master called 3 of the Egyptian students and talked with them for sometimes>some time.

At 7.30 we had our dinner and at 8 o'clock the automobile was ready to take the Master to the Freemason's Hall to address the Esperanto Society **Error! Bookmark not defined.** The program of which I enclose. As we reached at the door there were more than 300 people standing outside desiring to enter in the Hall, but it seemed they could not. The floor and the gallery seat about 1000 people. It is a new building and the architecture is very majestic, simple and dignified, well lighted with brilliant electricity.

On the platform there sat 3 rows of Prof*essors, Scholars and clergymen of the city, most prominent people. When our Beloved entered upon the platform all the audience rose to welcome him. It was a wonderful sight never to be forgotten. Not only all the seats were taken but all the ailes>aisles were crowded with people standing, while outside there were hundreds of people disappointed. It seemed that all Edinburgh was there. Before the Master sitting on the platform the musical program was given and so the addresses started. First Rev. John Kellman M.A.D.D. spoke for some minutes. He gave the short history of the

Movement etc. Then Mr Andrew Wilson (look for his academic letters in the program) spoke on the progress of Esperanto and welcome to Abdul Baha.

Then Our Beloved delivered a stirring speech→**Error! Bookmark not defined.** on the necessity of a universal language, telling stories and points which throw the audience into laughing and good humor. He carried the audience with his irresistible eloquence on and on to a rarer sphere of unity and unfolded before their eyes the benefits of a universal auxiliary language. There were two tables around which the reporters sat and Our Beloved's address will appear in all the Esperanto magazines and papers as well as tomorrow's dailies.

After the Master's address Prof Geddes delivered an interesting address showing the progress of events and thanking the Master for his words of wisdom.

Then the Master spoke with several of those who were on the platform and shook hand with more than 200 of the people.

Tired and fatigued we returned home and a newspaper man interviewed our beloved on some points of the Cause.

At 10.30 he had his dinner or supper. These two meetings today were very significant indeed, just, in Edinburgh where people have never heard the name of the Cause there is such tremendous interest. Mrs Whyte was very happy on account of the results of these two meetings.

The effect of the Master's talk to the students will be far-reaching. No one can estimate how much.

We have just received from brother Wilhelm 500 copies of Palo Altan **Error! Bookmark not defined.** and we divided the same amongst the students.

Well, this is 1 o'clock after midnight. I am very tired and I must go to bed. Hope you can read this scribbling and add to it any word which I have left out. Love to all

Ahmad

8 January 1913

January 8th, 1913

Dear Harriet!

This morning Our Beloved called me to His room and dictated many cables to be forwarded to all parts of the Orient so that the friends may know that he is well and upholding the standard of Baha-o-llah in amongst the contending nations of Europe "with murder in their eyes".

The call to prayer was heard and I hastened down stairs to join the congregation. We sung a very comforting song and Principal White>Whyte prayed while the rest on bended knees listened.

Principal Alexander White>Whyte is not only a famous preacher of Scotland, not only enjoys the leadership of one of the most influential churches of Scotland in which he delivers lectures every Sunday morning, but he is the President of one of the greatest Theological Colleges in the Country. From these facts you can dimly realize how significant it is, the Master's Presence in his home as honoured guest by his own insistent invitations. He is rather an old man but vigorous and active. He is at the head of a committee of 200 with another committee of 200 representing the two denominational churches of Scotland who are trying to unite them and remove the sectarian differences. They have been at it for two years and they are very hopeful. The committee had one of its sessions today and after 3 hours of deliberation Principal White>Whyte came home an optimist. Tomorrow they will have another session of 5 hours in the Theological College.

He is much strengthened and inspired by our Beloved's words and encouragement.

After the prayer I got hold of the only morning paper of Edinburgh which contained a fairly good article. Later on the noon papers were read which contained better articles all of which I send you in a separate package. The editorial of the evening dispatch is very good.

Last night as I came out of the Freemason's Hall a young Mohamadan Hindu who is a medical student in the University gave me a letter for our Beloved. Later on when I read it to Him, the young *man desired to be married by the Master to a Scotch "lassie"**Error! Bookmark not defined..** He came this morning and after much talk we found out they cannot be married now because it takes ten days to get a license from the Registrar of the city. And as the Master would not perform the marriage ceremony without the young man's compliance with the laws of the country and as there was no time for such compliance, therefore the young man was disappointed. However, nothing could be done to change the situation.

Then a Sir Jhon>John Clark came to see the Master. He is the publisher of a 12 volumes of the Encyclopaedia of religion and morality which contains an article on Bahai movement by Prof. Browne **Error! Bookmark not defined..** He is the superintendent of the 4 largest schools in Edinburgh having more than 4 thousand pupils.

Mr Whyte was anxious to impress me with his importance and influence in many circles. He had a book of autographs, signed by Queen Victoria and many royal families and nobilities. He requested Our Beloved to write his autograph in it. He, however, wrote for him a very beautiful prayer which was translated. While He was talking with Sir John ----Clark there was a woman sitting in a corner of the room making a miniature of the Master which was not finished.

About 11.30 the automobile of Sir ----William Haldane was again brought at the *door and Our Beloved according to the invitation of the President went to the Edinburgh College of Arts. It is a very massive building. Nearly two thousand art students attend. They teach painting, sculpture, drawing and designing etc.

The Master conducted by the President of the College was taken to various rooms where boys and girls were painting, moulding etc. Their best student in Sculpture is an Indian. So far at every student's competition he has carried away the highest prize. The Prof of

Sculpture took us to this Hindu young man. His studio is next to the Professor and he is honoured very much. The Master talked with him, praising his work and giving him incentive to go to India and found the new school of sculpture. He was most delighted with Greek sculpture which are so life-like and human.

Leaving the College of Arts we were driven to the poor district where the schools for their children are most interesting. After long discussion in the educational circles and the Press the state has come forward and taken into hand the feeding of the very poor children at lunch time. The Master walked in these long halls where the children from 6 to 12 yrs>years - on one side the girls on the other side the boys - were sitting around large tables and eating their bowls of soup etc. He liked the sight and praised the teachers for their self-sacrifice and service. In one of these rooms the children sung to him some nursery songs and He in turn prayed for them. They are going to frame the prayer and keep it in the room as a keepsake of this wonderful visit. As we came out of this school to go to a kindergarten school which was a block away hundreds of children followed us. Somehow the children got the notion that Our Beloved is the High Special Commissioner appointed by the King of England to pay them a visit, so they were very respectful. Having reached the Kindergarten, the little tots greeted Our Beloved. The teacher was delighted and surprised. She showed us the various little rooms and the playthings of the children; their little cots on which they sleep one hour a day, their gardens etc. The Master told her she is a noble worker, every one must appreciate her services, she is serving indeed the future generation. May she be confirmed and assisted. We got in the auto and the hundreds of children with their small, darling hands and little capes bade a hearty farewell to the King*'s Commissioner.

At 7 Charlotte Square the Master asked Mrs Whyte to talk for around half an hour. We roamed toward the stores and looking through the window glasses, he was attracted by the opera-glasses. He bought ten of them to be taken to Syria for souvenirs.

We return home and have lunch. Some one asks whether the Master attended Peace Conferences in America. "Many of them" the answer is given and then an exhaustive discussion as regards Universal Peace is carried on. The Master says that in future no war must be undertaken by any nation without the consent of the people and the government may find out this matter by applying the law of Referendum.

At half-past four after drinking a cup of tea we are driven to the Rainy Hall. The Hall is large and filled to the door . Prof Geddes**Error! Bookmark not defined.** introduces the Master to the audience who will speak to you on the ideas and ideals of the Bahai Movement. Then the Master rises from his seat and delivers a powerful speech→**Error! Bookmark not defined.** on the many principles of the Bahai Revelation, a complete record of which will appear in /the tomorrow's papers. The audience enjoyed the wonderful, illuminating address and repeatedly applauded. After Our Beloved's address Dr Barbour expressed the thanks of the audience to Abdul Baha for his eloquent exposition of one of the great movements of the time. What struck him when the Master was speaking was that he was giving expression to some wishes of their own hearts. The Rev. A. B. Robb said we have been in the habit of sending missionaries from the West to the East to preach the Gospel; this day we have a missionary from the East to preach the old Gospel and to preach it in a new and original way. Dr Kelman **Error! Bookmark not defined.** said last night at the Esperanto address that Abdul Baha was not here to preseletyse. I am not sure of that. I feel we are not preaching

quite the Gospel we have heard today, though we are all longing to preach it and perhaps Abdul Baha's address would give some of us assurance to do so. After the meeting many people came forward and shook the Master's hand and expressed their delight and happiness

Returning home we had a splendid view of the general illumination of the City, as the college of Theology in whose large hall the Master spoke is built on the hill you can see the whole lighted avenues before you.

Without resting much about 8 o'clock the auto took us to St Giles Cathedral. This performance was specially given for the poor . Thousands of people were present. The Master sat in the gallery and during the two hours program listened most carefully.

As we entered St Giles' Cathedral and the Beloved took His seat in the front row of the gallery looking down upon the mass of humanity who have gathered there to hear Handel's Messiah all the eyes involuntarily turned to Him with wonder and respect. Then the chorus with delightfully trained voices raised the exultant tone "And the Glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath>has spoken it." Was not this a wonderful prophecy which had they wisdom and perception they could see the Glory of the Lord revealed before their own eyes!

Please remember me to all the friends

Ahmad

9 January 1913

January 9. 1913

Dear Harriet!

This morning I got up a little late because I went to bed extremely tired and wearied with the activities of the day. Having attended to my morning prayer with the rest of the family I was glad to read in the paper a quite complete report of /the last night's meeting. It is fair and you will realize by reading it whether the translator has done well or not.

Later on a Prof. from Aberdeen, the Secretary of the Islamic Society and a member of the Theosophical Society came to see the Master. The first asked questions about heredity, immortality of the soul and environment, the third about healing and incarnation and the second desired that the Master may speak to the members of the Islamic Society. All these questions were satisfactorily answered. Some more people came and received the blessing.

At about 11.30 am, the auto which has served us for the last 2 days was present. This time a Miss Watson and a Minister came with the Master. First Our Beloved called on a painter of artistic and imaginative pictures.

He and his wife showed us some of the large paintings>paintings. One represented children doing almost all /the conceivable things, the other depicting the legendary story of Brigdet,

another a little child riding on a lion, another *a sinner before Christ and many other works. The Master blessed them and they were most pleased.

Then we drove for nine miles to see the greatest engineering feat of Scotland, a bridge, more than one mile long over a river. Having arrived there we came down to look *at it. Indeed it is a very colossal affair.

We drove back home and on the way the Master spoke to the Minister, and Miss Watson. She is an artist of considerable ability and the Master praised her much for her keen intelligence and understanding, asking her to read the Bahai writings.

Arriving home we had our lunch. At the lunch table the Master asked Lancelot, the youngest son of Mrs Whyte to study Persian and talked with him a great deal about these matters.

At 4 o'clock Mrs Whyte had the meeting of Edinburgh women (150) in her own spacious Library. The Master came down. At first in an adjoining room, some noble Ladies were introduced. There was a Lady who goes to London. She is almost a Bahai and she invited the Master to speak in her large parlor. The Master told her to come and see Lady Bloomfield>Blomfield. Then Our Beloved was conducted by Mrs Whyte in the other room. All arose from their seats. His talk was first devoted upon the Unity and Spirituality, then he branched off to the equality of women**Error! Bookmark not defined.**, the stories of several Bahai heroines etc. It was a dramatic address in many of its passages. In the audience there were suffragists, suffragettes and anti-suffragists. It was a most difficult thing to talk in a way that all of them may be pleased, all of them may co-operate>co-operate with each other. But after the meeting Mrs Whyte said that all of them were highly satisfied.

Mrs Whyte had received a letter from a women's nurse in one of the hospitals in Bulgaria about the awful conditions owing to the lack of medical treatment. So she read this letter to the audience and solicited funds for the wounded and sick in this hospital. There are more than 150 sick ones with only one doctor and one nurse. Turks and Bulgors are alike treated in this hospital. The maid had a small tray in her hand at the door of the room and everyone gave something. Our Beloved gave £10.

Then the Master came up and talked to us a long time on the Confirmations of Baha-ollah, how He has assisted all of us in /the performing services in His Kingdom. Then he quoted an arabic poet: If divine assistance is with thee thou canst>you you can draw the globe toward thyself>yourself with an>a hair; if confirmation is cut from thee>you, even the chains will be broken." Then he told us a long story about a man who becomes the King of Persia through his fidelity and love to God.

We have just returned (11.30 pm) from the beautiful meeting in the Theosophical Society. There was a most lovely spirit of love and sympathy manifest there. Everything was warm and hospital. The audience running into several hundred of people most sympathetic. Members of the Society have come from all parts of Scotland and even from Irland>Ireland to hear the Master talk. It is one of the most wide-awake Theosophical Centers of Europe. They have a darling house, quite large and commodious, on the second floor of which they have their lecture Hall.

They had invited the Master not only to deliver an address but to dine with them. Having left home in two automobiles brought by the General Secretary **Error! Bookmark not defined.** at 6:45 we reached their headquarter after a few minutes. They have here {one of} the largest Theosophical Library>libraries in the world and all their rooms were well-furnished. On arriving the Master was taken into a private room. Here he met a Mrs Brown who has been born in Ramleh from a Scottish father.

She is a Theosophist and devotes much of her time and her means to the maintenance of this establishment. The Master talked with her and prayed for her that she may soar to the heaven of Reality, a heaven whose sun never sets, whose moon never disappears, whose stars never fall. Afterward a mother with seven daughters, the first of whom has in turn nine daughters came in to receive the Blessing of the Master. "I hope your daughters may form a blessed family. Abraham was one single soul. God blessed him and today he is represented in millions of soul."

Other Secretaries, Treasurers, Presidents of the various Lodges were presented to Our Beloved, especially a young couple who are the assistants of the General Secretary and who are going to marry next June were presented and both received a very wonderful blessing. "May you become as one pearl in a casket! May you two become as one soul in two bodies!" etc.

Then at about 8 o'clock the Hall being filled, Mr Pole made a very short introduction, that it's the greatest privilege of his life to come in the Presence of Abdul Baha who radiates love.

The Master spoke on three subjects, on the indestructibility of the primordial atom, on the immortality of the soul and on the unity of the Manifestations of God. It was a very powerful array of fact and it will appear in the Feb Number of "Theosophy in Scotland," a copy of January I mail with other papers in which the Master's arrival is announced on the first page.

After the lecture he delivered a most powerful and spiritual prayer. He stood at the door and shook hand with all. They were delighted with the address and many of them thought it is so much like our own ideas.

The Master rested in the room for half an hour and it was then announced that the supper is served. I suppose there were about 15 of the Theosophical Leaders who were invited for dinner. They had some Persian and Turkish dishes which were immensely enjoyed. After dinner, the autograph book of the headquarters, Bahai books, photos of the Master were brought to him to write a line or sign his name, which he did with the utmost /of patience. The General Secretary was the happiest man on the face of the earth! He is a young man, full of enthusiasm, brimming over with hope and optimism.

Then the two autos being ready, he himself came with the Master till>to 7 Charlotte Square. Really I was so pleased with this meeting. The people were alive and appreciative and there was an air of culture and refinement about them. There were some newspapermen and I have no doubt an article may appear in tomorrow morning's paper.

Well, Harriet! This is the last letter from Edinburgh. Tomorrow morning at 10 we will take the train for London. Altogether the meetings in Edinburgh were miracles of the Power of Abdul Baha. In a city where there is no Bahai assembly, no active workers in the Cause, to witness so much interest not only on the part of the public but the Ministers. All the Ministers praising Our Beloved and his Teachings. Such events are really incomprehensible! Every gathering was well attended and many people were disappointed because they could not get any seat; all the audiences were sympathetic and glad to hear the message of love and life.

Good bye for tonight.

Love to all

Ahmad

10 January 1913

1 97 Cadogan Gardens
London S.W.
Jan 10th 1913

Dear Harriet!

Our Beloved was most pleased with the results of the work in Scotland. For during 3 days of our stay there, many people accepted the Cause to the extent that they came to Him and asked how should they join the Bahai Cause. I believe from now on there will be Bahais in Scotland and of course many people who will be always interested and many Societies who will be glad to open their platform to Bahai teachers. The Scottish people are deeply religious and once they accept the teachings they will become very active Bahais. The seeds of Truth are scattered in the prepared soil, now some one who can teach wisely must go there and water them: then many harvests shall be garnered and heavenly Benediction shall descend.

This being our last day in Edinburgh I had to get up very early morning, pack up my small satchel and be ready to be called by Our Beloved which He did after a while. I packed His satchel too and was doing something else when the call to prayer reached my ears. I hastened down stairs in the large Library and joined my voice with others in Thanksgiving unto the Lord. Having a hasty breakfast I returned upstairs. Mrs Whyte came in with her autograph book in which Our Beloved wrote a most beautiful prayer with His own Hand. The Persian friends came from the hotel **Error! Bookmark not defined.** and between Our Master and Mrs Whyte there was a long discussion as to who is going to pay the Hotel Keeper. Mrs Whyte having already been making the arrangements wanted to pay and the Master insisted gently that He has money and He must pay. At last Mrs Whyte yielded reluctantly and the Master ordered Mirza Lotfallah to go and pay the bill.

A curious event happened this morning which was very interesting. Principal Alexander Whyte in giving me one of his printed books on the life of Jacob Boheme said:- "I wish you

were a Christian." I answered: "We are all Christians. The Bahais are teaching today the Christ".

It was about 9.45 when we came down to go to the station. Our Beloved asked for all the maids. When they all gathered He said: "You have a very good lady. For the last few days you have served me. I am very pleased with you. I will never forget you. I will pray for you that you may become confirmed and assisted and that your head be crowned with the diadem of eternal glory." Then in the palm of each hand he puts a £1- . Two automobiles take us to the station which is very near. There we meet Mr Page, the active and energetic {Secretary of} the Esperanto Society, Mr Paul Pole, the kind and hospital Theosophical General Secretary; one of the Persian students and two Ministers with several ladies and gentlemen who have come to say farewell to Our Beloved. Their hearts are full of gratitude. They are happy because the Sun of Truth shone from the horizon of their Country. Just at 10.05 the train was pulled out of the station and our eyes could see on the platform the hands and handkerchiefs waving farewell to Him.

The Master dictated some cables to be sent to America. One to Mr *Roy Wilhelm {in New York}: "Scotland illumined. Greetings to all friends."

On our train the ever-faithful Miss *Isabel Fraser who came especially to Edinburgh to serve {as an advanced publicity agent} was with us on the train and Our Beloved called her to His Reserved Compartment. All the way from Edinburgh to London, now and then the Master would give her teachings and instructions; especially about the prophesies of the old Testament concerning the coming of the Messiah. "This is a great Dispensation" the Master says. "All its events are unique. Baha-ollah appeared with such Majesty and Power that even the enemies were discomfitted. They arose in persecution and in order to exile Him but they were unable to ridicule or scoff at the Cause. The greatness of this Cause will become apparent in the future." Miss Fraser told us how on her arrival in Edinburgh *she went directly to see two of the Editors and gave them literature and articles some of which were printed.

One of these editors said that the people of Scotland cannot realize what a wonderful event has happened in the history of Scotland. But I know and appreciate and will do everything to bring the principles of this Cause before the attention of the public.

At 1.30 pm all of us took lunch in the dining car with Our Beloved. He said: The most important food is the spiritual food. This material food must be eaten three times a day but whosoever eats of the spiritual food shall never hunger. The Spiritual food is the love of God, the Knowledge of God, attraction with the Breathes of the Holy Spirit and abstraction from material desires. These very conversations of ours today consisted of the spiritual food. God had so destined that you (Mrs Fraser) be here with us in this train so that undisturbed we may talk together on these ideal subjects. There must be a wisdom in this. I hope that thou mayst become a great teacher of this Cause and be my daughter.

Later on the Master told her a story of *a competition between the Chinese and Roman artists. The king appointed a large hall where both of them could paint. The Chinese asked for a curtain to be hung in the middle of the Hall so that their competitors may not see

what they are doing. The Chinese Artists worked for 6 months day and night but the Roman Artists did not work and everybody thought they are going to loose>lose. Just one day before the King's coming to give the award, the Roman Artists set to work and polished the wall like a mirror. The King's Ministers and courtiers came. First they saw the Chinese paintings. They were marvellous and beautiful. The curtain then was put aside so that they see also the Roman works. The wall polished by the Roman Artists was so transparent that the Chinese paintings on the opposite wall were entirely reflected therein.

The award went to the Romans. Now, may your heart be as pure and as transparent so that the pictures and images of the Kingdom of Abha may be reflected therein.

We arrived in Euston station **Error! Bookmark not defined.** at 7 o'clock. Miss Jack **Error! Bookmark not defined.** and several other friends were there to greet Our Beloved.

In a taxi cab we drove to 97 Cadogan Gardens. The ladies were waiting for the coming of the King. After a few minutes the Master expressed the desire of going to *a hotel and have the meetings here. They have troubled themselves too much. Lady Bloomfield>Blomfield and her daughters and Miss Platt moaned and lamented and pleaded, the latter on her knees till the Master consented to stay. Haji Ameen and the rest are gone to Paris but two new Persians have arrived from Tehran.

I had a very bad headache so I went to bed before 11 o'clock.

I enclose a copy of "vote" **Error! Bookmark not defined.** in which the Master's address is printed (not all of it) also a copy of Edinburgh paper.

Love to all Ahmad

ENGLAND

LONDON

11 January 1913

January 11th 1913

Dear Harriet!

"I not like dark. I like light." This was the answer of Our Beloved in English to a query about the weather of London! How divinely characteristic of Him. Those who are made of the essence of light are attracted toward light. Our Master is a world-illuminating Sun whose rays and effulgence flood the regions. Whenever he appears darkness flies away. For darkness is the absence of light; ignorance is the absence of knowledge; poverty is the absence of wealth. If we desire to quaff water, we go to the spring; if we like to get sweet fragrant flowers we enter the rose-garden; if we aspire to soar heavenward we receive the wings of assurance and firmness, and if we seek the good-pleasure of the Beloved, we follow His Behests and Commands! May all of us say with the Master, "I not like dark, I like light."

This morning the Master called me and dictated several cablegrams which were immediately translated and forwarded to their respective destinations. Since his return to London he is anxious that teachers may go to Edinburgh and yesterday the name of Miss Buckton **Error! Bookmark not defined.** was mentioned in the train; that as she knows how to speak with Church people, she is certainly the one to go there for a while and try to teach and water the seeds that the Master has sown; for there were many people who have expressed their desire to join the Bahai Movement. Therefore this morning when Miss Chapel > Schepel and Miss Buckton came in the Master called them in and after greeting them and inquiring about their health said {to the latter }:-

"Thou > You must go to Scotland. The people are immensely interested. Edinburgh has great capability. There are many people who are interested. You must go there and teach in churches, in societies, everywhere. We have scattered good seeds in that soil; now souls who can water this cultivation must go there.

Then the three new Persians who have arrived during our absence went into the Presence of Our Beloved and He greeted them most affectionately > affectionately. They would hardly speak or raise their heads. One of them is a very prominent Bahai from Teheran, his name is Mirza Aqa Gaem Magam, he is well-known for his faith and steadfastness.

Then other friends arrived and had interviews. Now that our brother Mirza Valliolah Khan **Error! Bookmark not defined.** is here he is pushed in the service of translating and t

translates for those who come to see the Master very beautifully. As this morning I was translating some Tablets therefore I was deprived of knowing much what was going on.

However about noon two ladies arrived who are from Honolulu. They know very well Doctor ?<Auger>, Miss ?<Muther> and Miss Alexander. The Master was delighted to see them and welcomed them with sweet smile and cordial heart. He sent word that there will be no public speaking today as there is going to be a large public farewell meeting in Caxton Hall **Error! Bookmark not defined.** arranged by Mrs T. Cropper at 4 o'clock.

Mrs Cropper was present with her auto and took out the Master for a drive. The weather was cold, rainy and misty, so Our Beloved returned after a short while. Before going, Lady Bloomfield>Blomfield invited our two guests from Honolulu to have dinner with the Master. Having returned He asked for the Honolulu friends and they came into His presence and each thought this was the best day in her life. They were by the way two sisters. The following message was dictated for the Honolulu friends through them:-

"Convey to all the friends in Honolulu my love, my kindness and my longing. Write to them that they are in my thought. I supplicate and entreat in their behalf at the Threshold of Divine Glory, begging for them Confirmation, Wisdom and Bounty; wishing for them heavenly assistance, desiring for them the descent of the Breathes>Breaths of the Holy Spirit, hoping for them the splendors of the world-illuminating Sun of Reality. It is my earnest prayer that each one of those friends may be like /unto a fruitful tree. Be /ye expectant for the appearance of this Bestowal! Ere>Before long the rays of the Kingdom shall flood all the regions. Then the Everlasting Glory of the believers of God shall become manifest and evident. Therefore day and night strive so that ye>you may enter in the Kingdom of God. Be /ye firm in the Covenant, so that if the people of all the world gather together, they may not succeed to shake you. Firmness in the Covenant is the foundation of progress and success."

The Master made them sit at the table on both sides of himself. They were very happy and considered this day as the greatest day of their lives. Their names I think was>were Misses Rice.

As today is Mrs Cropper's Farewell meeting at Caxton Hall **Error! Bookmark not defined.**, s he was back again to take the Master with herself at 4 o'clock. The great big Hall, when we entered was filled to overflowing. Not having any seat left many people were standing. All arose when the Master entered. A very prominent *person whose name I have now forgotten introduced Our Beloved. The audience was composed of people who have come from far off country places and although the weather was gloomy and rainy, it did not play any part in their decision. It was a very enthusiastic audience, very representative of the best in London. Mrs Cropper had requested the Master to speak on the life of Baha-ollah and similar incidents. Consequently while Our Beloved sat on the chair and the translator stood behind his chair he began his eloquent address by quoting a verse from Isaih>Isaiah chapter 45 verse 5th . Then he spoke about the appearance of the Bab, Baha'u'llah, martyrs who have given up their lives, Gurratul-Ain>Qurratu'l-'Ayn **Error! Bookmark not defined.** a nd some of the Teachings. It created a profound impression for always the recital of the tragic stories of the friends make me quite oblivious and the words are like hot volleys of rifles.

After the address Our Beloved went into a large room where the refreshment table was served. A very long Table over which all kinds of cakes and fruits were prepared in abundance could be seen and people gathered, here and there sipping coffee or drinking tea. Many friends and strangers came in this room to shake hand*s and receive Our Master's blessing. Clergymen, Parliamentarians, ministers, writers and prominent thinkers were introduced whose names are forgotten as soon as heard. Altogether it was a unique meeting and Mrs T. Cropper must be indeed complemented in working up such a delightful gathering. While the Master was talking with people in the refreshment room, in the Hall speakers dispensed the sweet aroma of oratory. Amongst the speakers were Bishop Bacon, a Roman Catholic who spoke very beautifully of the Cause, capitain>captain St Jones, Mr Eric Hammond, Mr^{s?} Sidley, Miss Buckton and Lady Bloomfield>Blomfield. I was not there to hear their speeches because I had to stay beside the Master to translate, but from the reports, all of them spoke very beautifully and commented favorably on the address of Our Beloved.

One of the most interesting experiences was to meet in this gathering my old co-student in Teheran. He is my namesake - Aga Ahmad Khan. Both of us used to go to school together probably fifteen or may be 20 yrs>years ago. For sometimes we corresponded together. Oh! I was so glad to see him. He is a tall young man. He knows English very well and in two weeks he is going to America. I hope you, Louise and Carry>Carrie **Error! Bookmark not defined.** and Mrs Krug and all the friends will be very good to him. I love him very much. He is going to be in New York for sometimes>some time. He is of independent means. Anything the friends do for him and any attention shown to him will be very much appreciated. I will give him a letter of introduction. I believe his purpose for the present is first to see the country and the people and if he makes up his mind he may start to study something.

Having returned to 97 Cadogan Gardens we had only 1 hour rest and were whisked again in the auto to the palatial residence of Sir Richard {and Lady} Stapley**Error! Bookmark not defined.** 33 Bloomsberry>Bloomsbury Square. This gentleman is very well-known in England and much respected. For the last 20 yrs>years he gathers in his house once a month the most thoughtful people of the two hemisphere*s and invites the leaders of the various movements to speak to them. So having heard Our Beloved a few days ago, he was so attracted that he arranged this great Banquet in his own home in honor of the Master. There were several Professors, many clergymen, leaders of Peace movements, women who have worked in philanthropy>philanthropy, in fact men and women of great thought and brains.

As the Master entered the house Lady Stapley came forward to greet Our Beloved and introduce Him to other guests. After a few moments Lady Stapley coupled the guests, and men and women holding each other's arms á la Parisienne with much dignity and elegance filed in*to the dining room. The Master standing aside and watching the procession of couples asked me whether this is the custom and I thought of course it was. So the Master without any further ceremony went forward and got hold of the arm of an old woman and proceeded. Lady Stapley was confused, for I suppose the custom is that *the Lady of the house will conduct the guest of honor toward the end. Mirza Mahmoud was allotted>allotted to Miss Buckton and it happened that he was just before the Master, so he was ashamed to hold the arm of a lady before the Master but He said it is all right. I was the very last and for my companion I had my shadow - I filed in alone and solitary. However as

there was a long corridor before entering the dining room, Lady Stapley hurried along and got hold of the Master's arm and from behind I had to explain the situation. So after all, it turned out that Lady Stapley entered the dining room with the Master and the etiquette was not violated.

The dining room was decorated most lavishly, the table flowers were beautiful and before the Master there was a large cake with the word of "Unity" on it; on four corners of the cake there *were beautiful white doves (one of which I mail to you in a separate package) and on the center two lovely hands clasping, the symbol of the Unity of the East and the West. In order to translate I sat next to the Master, a place which I always avoid to fill, because there are worthier people than /the poor me.

Much discussion was carried on and after the dinner the Menu of which I enclose (vegetarian) we retired to the winter garden to drink coffee.

MENU OF THE STAPLEYS DINNER ENCLOSED IN THE DIARY OF AHMAD SOHRAB:

Jan - 11.th / Soup / Tomato & Okra cream. / Palestine Soup. / Entrées / Salsify vol-au-vent / Potato balls. / Nut <Quenelles>, Bechamel, / Celery. / Sweets / <Guams> - Jellies - Pears - Apricots - / Cheese Roquefort

Then we went to the large beautiful reception room and Sir Richard Stapley welcomed Our Beloved in the most eloquent words tempered with the greatest amount of respect and enthusiasm.

Then the Master spoke on Universal Peace and through what power is it>it is possible to bring it about. They were all charmed and delighted. After his wonderful address men and women asked questions to every one of which efficient and satisfactory answers were given. They were amazed at the wisdom and knowledge of Our Beloved. In connection with a certain question, he gave us a story which I will quote /it here for your benefit.

Once years ago I was sitting near the window of my room. Looking out of the window I observed there are many dogs in the square who are fighting amongst each other. Standing far away from the scene of turmoil there was a donkey. This donkey desiring to be a pacifist left his place and came over to divide these dogs with his muzzle. Not succeeding in this and realizing that the dogs would not listen to his pacific methods he turned around and began to kick and thus succeeded in dividing the dogs. Now the Master said these nations are fighting amongst themselves like dogs. Who is going to divide them.

Some one from the audience (Mr Moschells>Moscheles) said I will be that donkey. Then every body laughed.

The Master prayed that this house may ever be the center of Peace and Reconciliation and that the charming host and hostess be like /unto the luminous stars.

We returned home at about eleven o'clock. Love to all Ahmad

12 January 1913

January 12th 1913

Dear Harriet!

I heard Lady Bloomfield>Blomfield quoting last night a few lines from Longfellow. It was à propos of the meeting in the New Congregational Church in Woolwich**Error! Bookmark not defined.** which is an arsenal district of London and also à propos of the Master's address and His Presence - the Presence of the Apostle of Peace - in an arsenal district where cannon, powder and rifles are made to kill our brothers. One confers life, the other takes away the life; one bestows joy and love, the other teaches misery and hate; one unfurls the Flag of Peace and goodwill, the other waves the standard of war and rancour; one is the cause of the illumination of the world of humanity, the other is conducive to the inky darkness of the hearts of the people; one scatters the seeds of love and amity, the other sows the weeds of strangeness and hostility; one is the means of prosperity and progress, the other wretchedness and ruin - in short one is light the other is gloom.

Lady Bloomfield>Blomfield quoted the following lines with all the fire and enthusiasm of a lover of Peace:-

"Were half the power that strikes the world with terror,
Were half the wealth that's spent on camp and court,
Given to redeem the human mind from error,
There were no need of arsenal and Forts."

This morning Our Master between 8 and 11 was interviewed by many eager seekers of knowledge, especially a young man from California whom we met last night at Sir Richard Stapley's. He brought with himself a young lady who had "steeped her soul" in mystic lore and Sufi writings. Many interesting points were discussed about the Persian Sufis and "soul projection" and the three kinds of Knowledge. The Suffis believe there are three paths of Knowledge. 1st Knowledge based upon Tradition. 2nd Empirical Knowledge; 3d Knowledge by actual experience. For example when you hear about fire, this is knowledge by tradition, when you see the fire, this is the second kind of Knowledge, but when you put your head in the fire and it burns with fire, this is Knowledge by Experience. Therefore the first two kinds of Knowledge are not reliable and a true Sufis will not give any credence to such. The same example may be used as regards to sugar: you hear first about sugar, you do not know how it does look>looks, you do not know how it does taste>tastes, then you see it, this is of course a step higher but not high enough, when, however you taste it, then your Knowledge is certain. Then the Master gave them at her request the names of some celebrated Persian Sufis.

After these two interesting people a Miss Allen who belongs to the Suffragette Society called on Our Beloved. She brought the Suffragette Magazine in which the Master's full address is printed. As you know this is the organ of the Militant Party and Mrs Pankhurst is at the head of it while the Master spoke before the Suffragist Party which desires to get the

vote for women by pacific methods. However the organs of both parties have produced the Master's address and I have mailed to you the "Vote" and the "Suffragette". The Master told /to Miss Allen if a person whose constitution is weaker, and whose nerves are not strong, if such a person desired to get equal to an athlete he must have lots of exercise in the gymnasium; he must have fresh air, good food etc. not that he may simply assert that I am equal to the athlete. The women through the acquirement of sciences and virtues must receive their rights and not through militant methods. Such undignified measures will postpone their own cause. Let them study everything. Today in nine States of the United States, the women are voting but this was accomplished quietly without such militant extravagances. Then she asked whether she could bring Mrs Pankhurst to meet Our Beloved which the Master said she could.

Then Our Lady brought two women who have been the closest friends of Queen Victoria. As they entered they saluted the Master according to the etiquette of the Court which was most interesting . They had a most delightful interview and they left Our Beloved with radiant faces and happy hearts. When they were going to leave, Our Beloved looking at the fire place which was blazing forth its warm flames said:- "When the hearts of human beings are set aglow like /unto this fire it is very good. May your hearts be enkindled with the Fire of the Love of God."

Several other interviews occurred and then Our Beloved came into the large room to speak to the friends who were gathered. He gave them a short address on the civilization of the East and of the West; how one must learn from the other. The East which has ever been the dawning-place of the divine Sun of Reality teaches the principles of the heavenly civilization, while the West has inculcated the doctrines of material civilization.

After this address the Master was carried in an auto mobile to the Quaker's meetings or the Meeting-House of the Society of the Friends. There were several hundred men and women present. The church was extremely quiet. On the platform two men and two women were sitting. The Master very quietly entered the church. No one was speaking. The Master sat down and closed his eyes {in meditation}. I asked the woman who conducted us whether this is the time to speak. She said yes. It was 11.45. I told the Master. As soon as He arose from His seat, from another corner a woman prompted by the Spirit got up and began to talk. The Master sat down and {waited until} the lady began and talked for about 5 minutes. Then finishing her points she sat down. Our Beloved then got up and gave a beautiful address→**Error! Bookmark not defined.** on the Meditative Faculty. I am fortunate enough to get a copy of it {from the stenographer who reported it, while I was translating the words} for you so that you may make copies for the friends. Therefore I do not go into the details of the address.

Returning home Our Beloved had a lovely drive through the Park in>to Mrs T. Cropper's house**Error! Bookmark not defined.** and then we had lunch. Then He had a nap, after which w e had tea.Visitors; On Animals

In the afternoon several people came in to see the Master. The question of animals was touched because a man who is working in this line was presented. The Master said that those who are adorned with good attributes will not of a necessity associate with those who have evil tendency. Then he told us a lovely story about a specie of nightingale in Syria who

are small and sing most melodiously. These nightingales can never endure the imprisonment of a cage. It will die in the cage and it can never be transported from one place to another.

Later on Mr Henry Savage Landaw>Landor who is a great traveller came to see Our Beloved. This man has travelled through China, Japan, Tibet, Persia, India, South America and many other countries and he has written many books. He is interested in the old cities and ancient civilizations. Fifteen years ago trying to enter Tibet in disguise, he was discovered and was tortured almost to death. He is an excellent man, full of fire and courage. Some years ago he crossed from Africa from one end to another end on mule and horseback. "It is very good to meet a globe-trotter" the Master said. "You have been travelling in the Eastern countries and I have been journeying through the Western climes and now in London the metropolis of the modern world we meet each other." Then many other interesting subjects were discussed. He told for instance that in some of his travel*s through the Central Asia he saw the ruins of one city six or eight miles long. He was a most educated man and the Master joked with him about taking a trip to a higher world. Now that he has visited almost all the countries of the world.

"Yes but it may take too long" he says. "No it will take only a twinkling of an eye. Some people travel on the 20th Century Limited and they reach their destination very quickly; others travel on a lame donkey and it may take them a long time." He laughed over this simile which was so exact, for he knew well how the Oriental people travel.

The Editors of the Christian Commonwealth had requested the Master to dictate a short statement on the equality of rights, so that it may be printed in the current issue along with the opinions of other men about the suffrage. Therefore Our Beloved dictated {this morning} a very beautiful message which was translated and sent to him. You will read it when it is printed

At about 5.30 Mrs Cropper was again ready to take Our Beloved to the church. As it was quite far, in another side of London, therefore we had to start early. We arrived there (New Congregational Church) at about 6.30. All the Persians having started earlier were there. The Church was full. As soon as the Master arrived the whole audience arose as a sign of respect. Our Beloved for half an hour rested in the Minister's office which was at the back of the Chancel. Meanwhile the Congregation was going through the usual program. The Minister before Our Beloved enters gave a very eloquent introduction. First he gave a brief account of the history of the Cause with *the greatest enthusiasm. Some of his striking statements are as follows:- "Abdul Baha calls Himself the Servant of God but I prefer to call Him My Master and myself His Servant. Abdul Baha is the King of Kings. He desires to be known as the servant of God, and, for this very reason we all call Him Our Master. I shall be proud to call myself his servant. Accept the light from whatever place it may shine forth. Baha ollah was an Aristocrat of the Aristocrats but he gave up every thing so that he may be able to assist the poor. I desire you to arise when He enters the platform in order to show him the sign of respect and love due to Him."

On the entrance the whole audience arose again and Our Beloved gave such *a penetrating address that even Lady Bloomfield>Blomfield and Mrs Cropper who have heard Him *often thought it was the most wonderful of all. It stirred the souls and created a holy atmosphere

of love and good-fellowship. After the address the Master gave £5 to the Minister as his contribution for the poor of the Church. He could not believe his eyes. "It is our custom to contribute something to every Church we go to and we should not deprive ourself from this pleasure and service in this Church." In leaving the Church the people had formed two lines through which Our Beloved passed. The automobile was surrounded with hundreds of men and women eagerly longing to receive a last glimpse of the "prophet who comes from Jerusalem". I suppose the address will be printed in their two local papers and if I get hold of some copies I will send them to you.

It was a very lovely service. The Minister was so touched by the Master's words of life that I cannot describe it. Arriving home at about 9 o'clock we had our dinner in the Presence of the "King of Kings".

We are all happy because the eyes are being opened and the ears day and night listen to the divine Melody.

Love to all Ahmad

13 January 1913

January 13th 1913

Dear Harriet!

This morning when we arose we experienced a new sensation. What was it? A real, truly London fog. We had heard of the inky fog of London, but it was quite something else to see it. Looking out of the window you could see next to nothing. The fog invaded our rooms and in an hour or two we could hardly distinguish ourselves. All the electric lights were burning but with little effect. People could hardly see each other in the avenues and street. The Master was quite interested in this strange phenomenon. "It is all right" he would say laughing. "Now, if we leave London and people ask whether you have experienced London fog we will have the pleasure of telling them yes. It continued all morning and all afternoon, getting worse every hour. But strange to say, people came to interview Our Beloved just the same.

Our dear brother Monsieur Dreyfus returned this morning to be with the Master till he leaves for Paris which at this hour I think will be either on the 24th or 25th inst. Having brother Dreyfus in the field, the morning translation for the interviews was made by him and in my room I was trying to do other things.

One of the most important events of the day is the arrival of [Mo-airol-Ma-malek](#), a very great personage from Persia. He has been the governor of Rasht and is very well known. He is from one of the noblest and wealthiest families of Teheran. His father and grandfather have served the government in various capacities and this man himself 'has been to' crossed in OT came to Europe years ago with the Shah of Persia. He has come especially to see Our Beloved and his turning his face toward the Kingdom of Abha is another divine proof to the power and potency of Abdul Baha. He was invited to stay for lunch.

The Minister of the New Congregational Church came to pay his homage and respect to Our Beloved. After welcoming him Our Master talked as follows:-

"Why Christ came into this world? People think he came in order that they may believe in him as the word of God or the Son of God. He came, they say to redeem us through his blood. Christ was not seeking after fame. Christ came so that he may educate the world of humanity, illumine the realm of morality. He sacrificed his life for the realization of this fact. This is reality. Every fair and just man accepts this. Now is it befitting that we lay aside the refining of characters, and engage in war? or abandon the second birth and occupy our time with enmity? Christ came in order to release the people from the promptings of the lower nature, to make them angelic. For this thing he accepted all calamities....."

The Minister said: that what impressed us most last night was your generosity to our church; and as you are setting such an example for us there is no doubt that you are the prophet **Error! Bookmark not defined.** of this age, for you teach with your deeds, it is better to give than to receive. It is a great thing that a wonderful prophet like you sets before us such a merciful example. All these strike me that you are a prophet."

The Master said: I am only a servant of God. The station of servitude is very great. It is very difficult for any one to live in accord with the requirements of servitude. One of the conditions of servitude is that one must forget himself; for when man knows God he forgets himself. All the material emotions are swept away and only divine susceptibilities are left. He must live for ever in the station of sacrifice and be ready to forgo all his material conditions. That is why it is so difficult, extremely difficult.

Asking for a message to be delivered to his people the Master said:-

Convey to them my greeting and love. Tell them: I gladly accepted the trials and sufferings of forty>forty years imprisonment>imprisonment. I was constantly threatened with death, not knowing whether they kill me today or to/ morrow. After my freedom I crossed the seas and mountains to come here and see you. As a young and youthful man I entered the prison and as an old man laden with years I came out of it. With the utmost rigor I entered the barrack, with great physical weakness I left it. Notwithstanding this I have come here. I have only one object, and that is the establishment of the oneness of the world of humanity. It is my hope that you will arise to assist me. May you become the means of illumining the hearts making joyous>joyous the spirits with this heavenly Glad-Tidings - so that the intellects may develop, the thoughts may take a wider range of vision and the Teachings of God may be practiced. Then all humanity in its entirety shall live with the utmost joy and serenity beneath the shelter of the Mercy of God! This is my message!

Then a woman Missionary was presented to the Master. She asked some questions in regard to the Mohamadan religion. She has been working in India for some years.

Then Our Beloved came in the large Hall and addressed those friends who have gathered. First he spoke about the impenetrable fog and turned it into the spiritual fog of the hearts and souls which must be dispelled through the Sun. Then he gave a resumé of the Teachings of Baha ollah.

Today owing to the darkness of the streets the drive was not taken. The Ministers and the woman's Missionary, our distinguished Persian guest and other Persians were invited at>*to the table. The Ministers sat on one side of Our Beloved and the Missionary on the other side. We were all happy to sit around the table of the Master. Sayad Assadollah had prepared a very delicious dish of rice. Lady Bloomfield>Blomfield, Mrs Cropper and Miss Rosenberg were present. As usual the Master heaped their dishes with rice and the stew and we had of course to laugh because all their protests were of no avail.

Mon. Dreyfus came in the afternoon and at about 4 o'clock the Master with ?<Moair-al-mamalek>. Mon. Dreyfus and Mrs Cropper in automobile started for Caxton Hall where the peace Society had arranged a meeting for the Beloved to speak. I had to take a taxi all alone and in the terrible fog it took me many minutes before I could get hold of one. Having arrived, fortunately Lady Bloomfield>Blomfield was speaking to the crowded Hall, the Master was sitting on the platform and an old man with white beard was the Presiding officer. After a few minutes Our Beloved in a few appropriate words was introduced to the audience. The address was on the all-important subject of Peace, Peace amongst religions, Peace amongst the nations, Peace amongst the fatherlands. It was lofty in tone and musical in strain, full of passionate appeals for the much desired Peace. Like /unto a perfect artist with the brush of his mighty word and the colors of His divine sympathy. He painted a portrait of Peace before the wondering gaze of the audience. There you see the portrait, glowing with health and life, in the utmost state of beauty and charm. Again I might symbolize Our Beloved to>as a skilled Architect or Mason who laying well the foundation of the Palace of Universal Peace, most wisely goes on building the structure. He starts from the very foundations and lo and behold! the audience enraptured see before their eyes the Palace is rising. One stone from here, another stone from there and after 3 quarters of an hour the people see the Palace of Peace, built of such ever-enduring materials that are indestructible. Its Imperial gates are flung wide and men and women of all nations and climes hand in hand, smiling, rejoicing, singing the songs of life and light are entering therein to attend the reception of the King of Peace and the Lord of Hearts. Ah me! words fail to express one's emotions and feelings as this heavenly, sweeping torrent rushes on and on, quickening the dead souls, uprooting from before its path, the trees of superstitions, planting in its stead seed of the trees of life, carrying before it the thorns and thistles of discord and hostility, and transforming the sterile field into the rose-garden of affection and union. Such is the miracle that is performed daily by Our Beloved!

After the meeting the chairman expressed thanks to the Master for his words of reality, because He has come from the East to remind them of these divine lessons which are forgotten in the West for we have entirely abandoned these teachings to our shame.

Then Our Beloved started to walk with ten of the Persians after him. As we are invited tonight to the Persian Legation for dinner, therefore before taking taxi cabs he walked along the avenues till we reached /to a rug store pdf 137/8 in PO1914 #4 Trades belonging to some Areminians>Armenians. He entered. The proprietor runs to him and brought Him inside near the fire-place. For half an hour Our Beloved spoke with Him in Turkish about war etc.

Then we called 3 taxi cabs and proceeded for *the Persian Legation. The Minister greeted Our Beloved most cordially. We entered the large drawing room which was furnished á la

Louis XV Kinge . He asked whether the visit to Scotland was enjoyed. He had read the papers which came to him from a clipping Bureau. He went and brought them to us. There were some that we did not read while in Edinburgh. Then Our Beloved told us a story about "nothing" which made us laugh. Then he spoke about the prophesies of the New Testatement and their fulfilment. "To say that these predictions (the falling of the stars) will be literally fulfilled /it is equal to the claim that *a hundred thousand million tones>tons of stone will fall on an atom and find a place therein" "If I had time I would have gone around to see the various museums and on my return would have written a book of interest to the public."

All night the discussions between the Master and the rest of the Persians were carried on. At 8.30 an elaborate Table was spread and there were more than 17 Persians present. The Master spoke about the rise of the Ottoman dynasty and many stories in connection with it. It was nearly 12 o'clock when we left the Embassy. If I want to write all about the interesting time we had there, it may take many more pages. Our Beloved said just think of the Power of the Cause that while a few years ago these people would not have given any importance to the Cause today He>*they invite us to the Embassy with the utmost joy and privilege. This is the Penetration of the word of God.

Love to all Ahmad

14 January 1913

January 14. 1913

My dear Harriet!

The days are swiftly passing and we are truly immersed in a sea of divine Mercy. Every day is a benediction and every night is a blessing. There is no doubt that we can never appreciate fully the blessings that God has prepared for us. Our Beloved like /unto the sun shines upon all and every one receives a share from His Bounty. Rich and poor, wise and ignorant sit/*s at his heavenly Table and they are fed alike without any distinction. We can never serve Him enough even if we give up our lives for him. He is working day and night, giving out these wonderful Teachings with such patience and forbearance that is impossible to conceive. He does not consider His rest or composure for one minute but rather he thinks of the rest of others.

This morning the Master gave us some very good advices in regard to our future conduct in connection with the Cause.

Hold fast always to those things which ensure the glory and majesty of the Cause. Let your deeds and actions be the greatest evidences of the Bahai Cause. Preserve the Cause. When the Cause is spread and glorified, then you shall be honoured, but if your conducts are not in accord with the spirit no matter how much you may strive, it is fruitless.

Today most of the time I was translating the Edinburgh papers into Persian language for the benefit and interest of the friends in the Orient. Mon. Dreyfus did the translating for the few

private interviews. There was no *public meeting, because we supposed the Master was going with Mrs Cropper to her cottage in the country but later on this plan was changed.

I have already mailed about 40 packages of Christian Commonwealth to various Bahai centers, in America, each package containing five copies and to morrow 32 packages of Edinburgh papers will be forwarded. I also mail to you copies of the "Plain Truth" of Pembroke Chapel of Liverpool, containing the address **Error! Bookmark not defined.** of Our Beloved in that church on His arrival in England. Likewise the last issue of Christian Commonwealth containing articles about our trip to Edinburgh; also a copy of the "Suffragette" having the verbatim address of the Master's address before the Saffragists in London **Error! Bookmark not defined.**.. All these articles go no doubt to form that great public opinion which although silent is very eloquent and powerful.

After lunch and a few minutes of rest, Our Master went out with Mrs Cropper and Miss Rosenberg and Mirza Lotfollah. First they spent a little time in Pattersee>Battersea Park then the Master calls on Mr Dawson **Error! Bookmark not defined.**, the editor of the C hristian Commonwealth. He was perfectly delighted to have Our Beloved in his office.

After His return the Master spoke to us for more than one hour on the life-history of the grand-father of one of the Persians who had just come to see the Beloved. His name was Gaemmagam and he was the Prime Minister of Persia. I think about one hundred yrs>years ago. He told us many wonderful stories about his literary ability.

After that Lady Glenconner **Error! Bookmark not defined.** called on the Beloved. Lord and L ady Glenconner will arrange a meeting on the night of January 22d in their Art Gallery for the Master and invite the Members of Parliament and nobility to hear Our Beloved speak. She is a most delightful and charming woman and much interested in the Bahai Movement. I have no doubt that she will be a great torch burning with the light of Baha-ollah.

Mrs Cropper returned after dinner and the Master spoke to her and Lady Bloomfield>Blomfield and her two daughters and Miss Platt on reincarnation, transanimation, the return of generic and specific forms of phenomena , etc. It was the most exhaustive exposition of the subject that I have ever heard from him. He opened his talk by giving the four schools of reincarnations, defining the special tenets of each school and finally explaining the Bahai belief and thought on the subject. Then the question of the preservation of the individuality of the spirit was touched upon. In short it was a most interesting evening. This was the first day or night I suppose that we did not have any public gathering although the Master spoke just as much if not more.

At about 10 o'clock they said goodbye to be ready for tomorrow. We expect to go to Clifton, Bristol tomorrow morning and the Master may leave at about 10 o'clock. I believe there are only 2 hours by train.

The friends are eagerly looking forward to this visit, for the last year the Master stayed there longer than one night. We will return there after tomorrow morning.

The American believers are all remembered in the Presence of Our Beloved. Hardly a day passes that the Master does not mention the name of some particular Bahai or some of the

American experiences are not related. America during the Master's Presence enjoyed wonderful opportunity. The people received the heavenly Food and drink from the sweet water. There is no doubt whatsoever that all the friends are doing their very best to make the heart of Abdul Baha happy.

Love to all Ahmad

BRISTOL

15 January 1913

The Clifton Guest House, 17 Royal York Crescent, Clifton, Bristol.

Jan 15.th 1913

Dear Harriet!

Here we are in Clifton, a most charming spot, full of natural scenes and delightful panoramas. Often I think of the wonders of this trip! How God is carrying me hither and thither, bringing me in>*to the most unexpected places and suffering me to associate with the people of God. I can never thank Him enough for His Bounty and Favor which have encompassed all creation. I ever pray that I may become a worthy instrument for the spread of His will, the propagation of His Cause, and the diffusion of His Fragrances!

This morning we arose with the expectation of a Clifton trip. At nine o'clock Moair El-Mamalek arrived at the apart.>apartment and at about 10'> o'clock Mrs Cropper was present with her automobile. Our distinguished Persian guest is much impressed with the love and respect shown to Our Beloved by all the people and as he is a learned and experienced man he has more than anything enjoyed the addresses and talks of the Master. He is simply enraptured with all that he hears and all that he beholds. He wonders why the English people (Bahais) are so kind and attentive to him. This morning he told me after hearing the Master talk on reincarnation and immortality of the spirit, he went to his room and sat all night thinking over it. He did not even took>take off his coat. He thought and thought till eight o'clock when he left the Hotel to come to the Master. He is the guest of the Master today.

At about ten o'clock Mirza Mahmoud, Sayad Assadollah, Mirza Lotfollah and Mirza Afnan left the house for the station called Paddington . After a few minutes the Master also with Moair-al-Mamalek and Mrs Cropper and Ahmad in the lovely automobile started for the station. At about 11 o'clock the train pulled out of the station. Mrs>*Miss Fraser was also with us.

On the way we enjoyed the scene of the country. All the meadows are green and verdant. Four of us were in one compartment and the Master, Mrs>*Miss Fraser and our Persian guest were in another compartment. After a while our Beloved came and called me to his compartment to speak with Mrs>*Miss Fraser. She gave two articles which I enclose, the one signed by a Bahai Christian is written by her. The other one is just a short notice of the approaching visit of the Master to Clifton. She had two letters, one from Mrs H. H. Ford {of New York}, part of which I read and translated to the Master. He was also very pleased to hear from her {Mrs Ford}; the other one was from Mrs C. Coles of Washington the contents of which was most pleasing. Then the Master spoke with her on her work and her capacity

for service. Later on Mirza Afnan who is studying agriculture in Reading in University College came in and scientific farming became the topic of discussion.

At exactly 1 o'clock our train arrived at Bristol station. Mr Tudor Pole **Error! Bookmark not defined.** with two automobile*s was present. He welcomed the Master and his ?suite most heartily and conducted us to *the automobiles. We drove through the streets and avenues of Bristol, quite a large city of four hundred thousand inhabitants. Before reaching Clifton we drove by the loveliest romantic river with cliffs and mountains on both sides. It was a most charming spot.

Reaching at the above address, Mrs Tudore Pole **Error! Bookmark not defined.** welcomed us in the most genuine fashion. Mr Tudor Pole's is built on rather an elevated ground which overlooks a wide, extensive valley in which the city of Bristol is built. At night looking into the valley, while all the electric lights are illumined it makes like an enchanting Fairyland or like the heaven studded with luminous stars. After a few minutes of rest and the assignment of our rooms we came down and had a very good lunch which was prepared for us and served most daintily. The Master's room is on the third floor, looking eastward, the sun shining through the windows. The room was tastily adorned with flowers of various hues and shapes, spreading their fragrances all around. The panorama to be seen from the windows of the Master's room is simply glorious. Seldom have I seen *a more beautiful scene!

The Master going to rest Moair-al-Mamalek entertained us by the recital of some interesting events in the life of Naser-Eddin Shah and how his father the Prime Minister was poisoned by this very Shah through the intrigues of the court myrmidons. It was *a most tragic story!

Later on the Master came down and after having drunk his tea, he, Mrs Tudor Pole and our Persian guest and myself had one hour's drive in the automobile. We passed through most enchanting parks and commons. Some of these places are known in History as the Camping Ground of the Roman soldiers. The river which winds through these lovely valleys and hills finally empties itself in the sea which is seen in the far off horizon. Wales is also visible in the distance. Our guest has fallen in love with this place and all the way along he was exclaiming wonder and admiration at the beauty and loveliness of the delightful scenes.

Before reaching home we had a shower, thus preparing the way for the shower of divine Mercy. Having returned the Master spoke at ?length on self-government and how the ruler of a nation must ever think of the happiness of his people and not of his own ambition and comfort. He must be the real father and the nation must be considered as his children. I forgot to tell you that while we were in the auto coming to Clifton I found an opportunity in telling the Master about the publication of his New york addresses in one volume and how Mrs Krug is ready to assist its printing. The Master said all right, very good.

At about 7 o'clock the reporter of a local paper came and the Master gave him a very lovely interview which will no doubt appear in the current edition.

After him another reporter came. He had also a lengthy interview on the question of Peace and brotherhood. Mr Tudor Pole has promised to send me the articles which will appear in the papers after our departure.

TEXT OF THE PUBLIC INVITATION CARD IN THE DIARY OF AHMAD SOHRAB:

You are invited to be present at the Clifton Guest House at 8.p.m. on Wednesday January 15th. to meet His Excellency Abdul Baha Abbas, the Persian Reformer and Leader of the Bahais.

Kindly reply to Mrs. Tudor Pole,

CLIFTON GUEST HOUSE,
17, Royal York Crescent,
Clifton. BRISTOL.

At this time the people began to come and the large Hall on the second **Error! Bookmark not defined.** floor was filled with men and women. There were more than one hundred and 20 people. Some were standing. Mr Tudor Pole delivered an introductory remark about the Master's trip to America and Europe and many other points were brought out in his speech. At 8 30 the Master came down. All arose from their seats at this entrance in the Hall. He bade *them to be seated and immediately began to speak. After a few preliminary remarks he gave a very full and rapid review of the Bahai Teachings → **Error! Bookmark not defined.** All those who were in the audience never having heard the teachings were delighted. After the lecture the Master came down in the Library and everybody shook hands with him. Our honored guest {from Persia} was so deeply affected that he wept. There were nearly 8 Egyptians with their fezes in the audience. They came in the Library and *for nearly 30 minutes the Master spoke with them about things they were interested in. At 10 o'clock we had our dinner consisting of chicken and rice.

Now it is nearly 1 o'clock after midnight and so I say good night to you.

This day was spent in the utmost state of happiness.

Love to all

LONDON

16 January 1913

1 97 Cadogan Gardens
London S.W.
Jan 16th 1913

Dear Harriet!

The confirmations of the Kingdom of Abha are descending! Happy are those who are the recipients! The Fragrances of the Rose-Garden of Reality are diffused! Happy are those whose nostrils are perfumed! The Breezes of the mountains of God are wafting! Happy are those who are refreshed! The Fount of the life eternal is flowing! Happy are those who allay their thirst! The divine Table is spread! Happy are those who satisfy their hunger! The Sun of Eternity hath>has shone forth! Happy are those who are illumined! The moon of Revelation is beaming! Happy are those who are enlightened! The stars of guidance have appeared! Happy are those who are directed! The King of Kings hath>has manifested Himself! Happy are those who know Him! The Centre of Covenant is among us! Happy are those who have turned their faces toward him!

We were up early to-day in order to have a good view of the surrounding*s of Clifton. Sayad Assadollah made tea and took it into the Master's own room and we came down for breakfast. The sun was shining and the weather was quite moderate. After breakfast, they brought a child of four or five yrs>years to be blessed by the Master. He called for candy and filled her hands with the same. The child was delighted. It was about 11 o'clock that an auto mobile arrived to take the Master for a drive in the country. We had only half an hour, so he took Moair-al Mamalek with himself and Mr Pole. All of us stayed behind. A newspaper *reporter came and had a further interview which will appear during the week.

Mrs Pole brought the guest book so that we may write our names. Looking over the pages, I came across the writing of the Master. It is written by him last year. I copied *it and herein give you a translation

"It is now two days that in company with the Favored and revered maid-servant of God Mrs Cropper we spent our time with the utmost joy and Fragrance in the Guest House of Mr Pole. These days are passed in the commemoration of the Blessed Perfection. While associating with the innumerable souls of the inhabitants of this city we have mentioned the Kingdom of Abha. It is hoped from the Bounties of His Holiness Baha-o-llah that this pure seed may vegetate and through the downpouring of the cloud of guidance these plains and mountains may become green and verdant. O Thou kind God! Bestow upon this Household an eternal foundation and rear upon it an indestructible edifice and shower down upon it Thy benediction. Verily Thou art the Generous! The giver and the Clement.

(Sig) Abdul Baha Abbas."

When the Master returned from his drive the photographer was ready and four pictures were taken; two with the Persians, and two with the rest of the family.

At this time we had to hurry along in order to catch the 12 o'clock train. The Master, Moair-al-Mamalek, Mr Tudor Pole and Ahmad in one of the auto mobiles preceeded and we were just enabled to catch the train. The rest were left to take a local train after 12 minutes. Our train being express covers the 120 miles in two hours without stopping at any station.

On the way the Master told Mr Pole of the early history of Baha-ollah, how he was thrown in prison in Teheran, chain*s around his neck and after many months' imprisonment, he was released. Everything was confiscated and during their 30 stage journey to Bagdad they could not see one Bahai. Now praise be to God, that even in Clifton Mr Pole is calling Ya Baha-El Abha.

Then the Master all the way spoke with our Persian guest about the history of the early time of the Cause, about a very learned man who wrote a book against the Cause and carried it to the Shah of Persia. "As it is customary" he said "to bring a gift for His Majesty I have brought this book which I have composed against the Bahais." The Shah answered "These books will have no effect in stopping the spread of this Movement. I must use the sword in order to efface them from Persia." "Where is he now" the Master said "so that he may see that even his sword could not stop the progress of the Cause?" Then he spoke about Badi who carried Baha-ollah's Epistle to the Shah of Persia and his subsequent martyrdom.

With{perhaps it says 'unto'} Mr Tudor Pole I spoke now and then about our historical trip through America and the various wonderful meetings. Mr and Mrs Tudor Pole are really wonderful souls, They are true Bahais and most attracted and enkindled. He is a young man full of zeal and fire and devoted to the advancement of the Cause.

Having reached the Station we find our B>beloved sister Mrs Cropper with her automobile ready to carry the King of Kings to 97 Cadogan Gardens. She is so faithful and loves the Master. Here we are home at last. Lady Bloomfield>Blomfield's daughters and Miss Platt**Error! Bookmark not defined.** greet us. After a few minutes' conversation we have l unch. Then the Master takes his nap. The Persians who remained in London come. At half-past four the Clifton Contingent arrives. Mr Pole returns to Clifton. We have tea.

Miss Rosenberg arrives and has an interview with Our Beloved. There is a missionary magazine /"called "the East and the West" containing a long article against the Cause. She is worried. The Master encourages her. Never be discouraged. Be always hopeful. Spread the news of the Kingdom. These attacks will attract the attention of the people.

Then the Master comes to the other room where the Persians have gathered together. Very earnestly and solemnly as he walks back and forth he talks:-

"The Cause has become very great. Many souls are entering in it - souls with different mentalities and ranges of understanding. Complex difficulties constantly rise before us. The administration of the Cause has become most difficult. Conflicting thoughts and theories attack the Cause from every side. Now consider to what extent the believers of God must

become firm and soul-sacrificing. Every one of the friends must become the essence of essences*, each one must become a brilliant lamp. People all around the world are entering the Cause, of various tribes and nations and religions and sects. It is most difficult to administer such heterogeneous elements. Wisdom and divine insight are necessary. Firmness and steadfastness of the friends are needed at such a crucial period of the Cause. All the meetings must be for teaching the Cause and spreading the message, and suffering the souls to enter in the Kingdom of Baha-o-Allah. Look at me. All my thoughts are centered around the proclamation of the Kingdom. I have a lamp in my hand, searching throughout lands and seas to find souls who can become the heralds of the Cause, who can raise their voices in meetings and assemblages, who can become the defenders of the Cause. Day and night I am engaged in this work. Any other deliberation in the meetings is futile and fruitless. Convey the message! Attract the hearts! Sow the seeds! Teach the Cause to those who do not know. It is now six months that Sayad Assadollah implores that I may write a few lines to my sister or daughters. I have not done this, because I find I must teach. I enter all meetings, all churches so that the Cause might be spread. When the "most important" work is before our sight we must let go the "important" one. If the meetings or the Spiritual Assembly has any other occupation the time is spent in futility. All the deliberations*, all the consultations*, all the talks and addresses must revolve around one focal center and that is: teach the Cause, teach, teach, convey the message, awake the souls. Now is the time of laying the foundation. Now must we gather brick, stone, wood, iron and other building materials. Now is not the time of decorations. We must strive day and night and think and work. What can I say that may become effective. What can I do that may bring results. What can I write that may bring forth fruits. Nothing else will be useful today. The interests of such a glorious Cause will not advance without such undivided attention. While we are carrying this load we cannot carry any other load."

Such were a few of his words which created great effect in my heart and soul. Each word was like a blazing torch, piercing through the darkness {of my being. There and then I resolved to practice to the extent of my ability the spirit of his advice!}.

At six o'clock Mrs Cropper was again present to take the Master to Lord and Lady Glenconner's Mansion. It was raining. Arriving there we were led to the beautiful Art Gallery. It was a wonderful collection of the old Masters. The electric light streaming upon each painting made a wonderful effect. The Master walked around and commented upon each picture. Lady and Lord *Glenconner came in and the Master began to talk to them on {Palestine and} travelling, on the delightful weather of Syria etc. After a while their three sons and one daughter came in and were introduced. Then they invited the Master into another large room. Here they asked questions on peace. Lady Glenconner had a dream which was really wonderful. She told it to the Master and he interpreted it. It was on the subject of Peace. It takes too long to write it here. After some more discussion that this age will be the age of Peace just as the 19th century was the century of freedom; the Master bade them farewell. All of them were very grateful and happy because the Master blessed their home.

We drove straight to 97 Cadogan Gardens and here we heard the most wonderful talk ever given by the Master. "The neighbour"**Error! Bookmark not defined.** who is interested in t heatrical life called in and the Master gave us a glorious recital of the "Drama of the Kingdom" which must be written in four Acts.

Here I give you just a brief outline: and later will send you a copy of the original talk→**Error! Bookmark not defined.**

1st Act. Herald of the Kingdom comes. It is twilight. He announces the coming of the Kingdom etc. Wonderful and heavenly music is being played by orchestra. On the stage hundreds of people are lying dead. They become alive. People are astonished. Every one leaves his work and comes inquiring what has happened.

2nd Act. The passing of the world. Some believe others reject. People quote that with the Kingdom there must be an earthquake, the sun shall not give her light etc. The other party answers these objects. The world passes by not heeding - etc.

3d Act. The supper of the Kingdom. All the poor sit around the heavenly table. Here there must be great beauty of scenes. The effect of the supper. The dumb find the power of speech. etc. Their heads are crowned with shining diadems. They break forth in thanksgiving.

4 Act. The Martyrdom, the great tragedy. After the martyrdom people wonderingly gaze at the spirits of these martyrs like /unto the brilliant beams of light ascending toward heaven.

When the Master finished this wonderful drama all of us were thinking how should it be produced. It was most beautiful. Love to all.

WOKING

17 January 1913

97 Cadogan Gardens

Jan 17. 1913

Dear Harriet!

From the standpoint of the many, this was a unique day; for the voice of Our Beloved was heard from the steps of the Mohamadan Mosque outside of London. The Mohamadans are more or less prejudiced especially at this time when the whole concert of Europe apparently have arisen to crush them. They are very bitter and they are in need of advice and unifying spirit. The Master today is the only Peace link between the East and the West. His voice is being raised above the clanging of arms and the confusion of military preparation. His is the compelling voice, a voice that makes the people stand still and listen. He is the Prince of Peace and at such a time when the whole of Europe is an armed camp and with war-arsenals, like the Day-Star he hath has shone forth to dispel the darkness of foreignness.

This morning, although raining the Master sent me to ask the Persians, especially Mirza Valiollah Khan **Error! Bookmark not defined.** to come and see Him. As they are living very near, I was there in a minute. I read to him the portion of your letter about him and he wanted me to send you his Bahai love and greeting. On my return there were several people waiting to see the Master. A letter from our dear Mrs Krug was read to the Master. He handed me the letter:- "Whose letter is this?" Recognizing the hand-writing I said:- "The letter is from Mrs Krug." "Then read it quickly. It is strange that whenever I hear her name I am made very happy. Such are the effects of sincere souls." Then a few more petitions were read to him; in each instance either answering personally or telling me what to write.

After attending to these things the President of the Humanitarian League of one of the nearby cities was presented to the Master. He is interested in the Cause. His desire is to spread these teachings; not only that but he wants to establish a Bahai Center. He feels it is his duty to bring this Cause to the attention of the people. Therefore he liked to have the Master /to deliver a lecture before a large audience. But our days are full. Our Beloved tells him that his heart will be there*, that he must be his representative. God will assist him if he arise with the utmost of courage to convey the Message. We must awake the people from the sleep of inadvertence. He must ignite the Fire of the Love of God in their hearts. They will listen to him, he will be enabled to organize an assembly **Error! Bookmark not defined.**

A lady comes in. She becomes interested in the Cause through the Mountain of God written by Mrs Daurer > Drower (Miss Stevens). She wants to study all the books and teachings. She longs for the spiritual illumination. The Master tells her, he sees in her face great capability, she will advance most wonderfully if she becomes familiar with the teachings. She has brought with herself the "Splendor of God". She requests Our Beloved's signature. Instead of that he writes on its back the following prayer:-

"O Thou Possessor of the Kingdom! Bestow a goodly portion and a great store of all the virtues of humanity and spiritual susceptibilities to this daughter of Thy Kingdom".

She is going to Paris and Switzerland and we may see her again.

Then two other ladies come in. One of them is going to India to marry an English officer. He knows Persian. The Master blessed her and hoped the marriage will be a happy one. Now that he knows Persian, Our Beloved expresses the hope that she will study the language and make a voyage to Persia. The Bahais will give them a great reception.

Then several other men and women received the benediction of Our Lord, each a few minutes. Now it is nearly 12 o'clock. Sir Richard Stapley **Error! Bookmark not defined.** with his wife **Error! Bookmark not defined.** and auto mobile is at the door to drive the Master to Woking. Moair-al-Mamalek, Lady Blomfield and Ahmad go with the Master and the rest of the Persians are coming with by train.

It is a wonderful automobile. Now we are driving through the city and after a while we are in the country, the sun appears, the meadows are verdant, the weather is warm and temperate. We are driving through a most beautiful part of the country. In the auto mobile the Master speaks with our Persian guest and again he speaks with Lady Stapley.

After 1 hour and half we reach Woking. We drive through lovely lanes on both sides of which are green - box and pines till we reach /to the Mosque. The auto stands in front of the Mosque and looking inside we see the Mullah is preaching a sermon and the audience sitting on the floor are listening. Miss Buckton who has been instrumental in arranging this unusual meeting comes forward and takes us to the building of the Asiatic Quarterly Review which is a sort of Mohammadan College. Mr Henry Leitner whose father has built this Mosque 15 yrs>years ago is now the custodian of the church and our host. We drive back to this house which is only about 50 feet away. Mr Leitner has invited a number of the most prominent men and women to lunch in honor of Our Beloved. After a few minutes of rest the lunch is served. The dishes are all oriental. They were well cooked and most delicious. Oh! I was so hungry and enjoyed the various kinds of food, each one most delicatly>delicately prepared. Miss Buckton, Miss Shapel>Schepel and other ladies served.

After the lunch Miss Buckton read several letters from prominent people expressing their delight/s at such a meeting of the East and the West. Then she explained some objects of interest. A small flag was received from Mrs Breed of Boston, a piece of masonry from the barrack text looks like havrock of Constantinople when the Young Turks attacked the ramparts of despotism - this to be considered a symbol of freedom, a curtain embroidered by <two|the> poor women of London having two pictures holding the globe with their hands, one on this side of the globe, one on the other side, a symbol of the coming together of the East and the West.

After lunch the Master rested perhaps for ten minutes. At 3 o'clock the call to prayer was heard. All of us joined in. The Mosque although small is very beautiful. It has a fine dome. As you enter there is a court in the middle of which you find a pond of clean water. In front of this pond of water the Mosque is built. There are sandals in the corridor. One must take off his shoes and put {on the} sandals. The Master, although he had boots took them off and

prayed. Inside of the Mosque there is a lovely pulpit, and all around the ceilings and the walls and the ?freizes are quotations from the Koran.

After the prayer the Master came out and stood in front. Hundreds of Mohammadans from all parts of the world mixed with Europeans were standing in the court. Henry Leitner our delightful host G.R.S. Mead of the Asiatic Quarterly Review, Lord Lamington**Error! Bookmark not defined.**, Doctor Pollen President of the East India Association, Rt Hon Sayad Ameen Ali P.C. (ie. Privy Council) Doctor Abdul Majid, Kawaje Kamaleddin**Error! Bookmark not defined.**, Namatullah Shah, Prince and Princess Usroff, Staffs from the Turkish Embassy and many other leading men and women were standing to hear the Master speak. Several photographs at this time were taken and I hope to get copies to send them to you. Then the Master began to speak. There were many newspaper men who took down notes. The address was a stirring appeal for tolerance, Peace and love amongst all the people and religions. While he was speaking it started to rain hard. Umbrellas were raised. Not a soul left. Many people standing in the rain till the end of the lecture.

The rain was in reality a symbol of the descent of the words of God irrigating the soil of the hearts just as the rain watered the meadows and the flowers. After the address the Master stood in the door of the Mosque and with hands upraised he uttered *a heart-moving prayer in Arabic the like of which I have never heard before. His voice rung out like /unto the clarion, reverberating through the still air.

Then Sir Richard Stapley having his automobile ready we started homeward. before the automobile started, however, a minister brought the Master a cup of tea which was prepared in the college for all the guests. Mr Henry Leitner invited the Master to bless his home and so we drove back to the city and called on him first. Tea was served again, several people of prominence were present to whom the Master spoke on the reality of all the religions.

Mr Henry Leitner being the owner of the Asiatic Quarterly Review is going to print a good article in that organ on the Bahai Movement and print also our Beloved's address of yesterday. He is an excellent man, full of love for the East and trying hard to bring two hemispheres nearer together. As Sir Richard Stapley had to go and fill another engagement, therefore, Mr Leitner called for his electric motor to take our Beloved home. It was about 8 o'clock when we reached /at 97 Cadogan Gardens. The Master was pleased with the results of the day. There were the correspondents of several oriental newspapers who are going to write articles for their respective papers, and so the news of this meeting will go throughout the whole orient and will undoubtedly create a better feeling of fellowship.

Our "neighbour" was so struck with the plan of the "Drama of the Kingdom" that she sat last night till 4 o'clock writing out the first outline and brought it down /it tonight to be read to the Master. I translated it. It is going to be the most wonderful drama you have ever seen. The Master suggested to her new ideas and praised her work very much. I will not be astonished if before long it is presented to vast audiences>audiences.

I enclose two newspaper articles one about our visit to Bristol, another to the New Congregational Church P**Error! Bookmark not defined.**. They are good articles.

Please remember me to all the friends. Mirza Mahmaud, Sayad Assadollah, Mirza Valiollah Khan and all the other Persians send you Bahai greeting.

Love to all

Ahmad

LONDON

18 January 1913

January 18th 1913

Dear Harriet!

The Cause of Baha-ollah is gaining day unto day and people are being attracted to the Movement. If the Master could stay one month more in London wonderful meetings would have been brought about. But now the time has come to take another flight and on Tuesday morning we will leave London for Paris with a host of pleasant memories. Altogether this London sojourn was significant at this time and the principles of the Movement were spread far and wide. The press of the country was dignified and religious in tone as the clippings and magazine sent to you will show. Naturally these are not all, because, I could not get hold of all the newspapers and look for the articles, however they reflect the spirit. Today in all the circles of England and Scotland the Cause is discussed from every angle of vision.

Today we had to do many things. The morning was devoted to several interviews. One of them was the Representative of a newspaper which is published for the labouring class. He told the Master about his paper and Our Beloved talked with him along the line of economics and the protection of the rights of the poor. He left the room very happy.

Then a Californian gentleman who is a great friend of Doctor Jordan, a poet and he has been here several times came in.

"I hope" the Master told him "you will become confirmed to write such poetics as to guide the people to the higher life, for people are today submerged in a sea of superstition. They are the captives of materialism. They live like /unto the animals. They know nothing of the Kingdom of God. They are out of touch with the spiritual world. They are like blind leading the blind. May you open their eyes, unlock their ears and inspire their hearts."

This our California gentleman lost his wife during the San Francisco fire and three lovely children are left to him which are being taken care of by their grand mother.

Mrs>*Miss Fraser coming in Our Beloved gave her the Persian and the English copies of his address in Oxford **PError! Bookmark not defined.** which may appear in the Christian Commonwealth of the next week. It will be a wonderful thing and have a great effect in the Oriental countries.

Amongst those who had a long interview with the Master this morning was the celebrated scientist Sir William Crooks>Crookes. The Master spoke to him about the life of Christ that although in his own day people did not give any attention to him yet today millions of bells ring out in his name. Then he said:-

"People are running after dogmas, they are holding fast to blind imitations, they are following the creed of ancestors and forefathers. I hope that thou shalt>you shall become the means of spreading the illumination of reality and this world of humanity may become freed from imaginations."

"This is the hope that all of us have" {said the scientist}

"Have you read the writings of Baha o-llah?"

"No! I have seen very little."

"Then it is necessary for a man like you to become well informed with these teachings"

"I will get the books and study them"

"The teachings of Baha-ollah are the spirit of this age; for although material civilization has advanced yet divine civilization is left behind. We are in need of divine civilization, for material civilization without the aid of spiritual civilization is of no avail. Were divine civilization visible and active, wonderful traces would have been left from>*on material civilization. But nowadays material civilization invents Krup guns, rifles, destructive war implements, *and vices and corruptions are increased etc.>; all these things are the results of material civilization. ?<Were it made>>*When divine civilization becomes visible, then all these clouds will be dispelled"

"But we cannot live in these days without war."

"No doubt there will be a great war"

"Now Europe is waging a moral war in *the Balkans"

"Right! May God protect Europe. I Pray to God that this fire of war may not become enkindled in Europe. I am, therefore, anticipating to hear good news from you".

"It is also my hope to become fully informed with the teachings of this Movement."

"I was most pleased to meet you and it is my hope great results will be the outcome of this meeting; for you have worked very nobly during your life. I wish your life be crowned with an eternal success. Were you to be informed of the teachings of Baha-ollah you will reap many harvests"

"The influence of a great and good man is very beneficial. I will study deeply into this subject. Where are more Bahais?"

"The headquarter of the Bahais is Persia. There are many Bahais there. They are all over the world. There is not a country in which there is no Bahais."

"I hear there are millions"

"We have no statistics, but there are many."

"Persia was the center of one of the oldest civilization*s and religion*s in the East."

"Yes." Our Beloved concludes "The lights of the Sun have ever shone forth from the East".

Then Mirza Ahmad Khan**Error! Bookmark not defined.**, who has lived in London many years and is one of the most well-informed Bahais had a long interview with the Master.

Now the meeting. There are many people in the drawing room. The Master comes in and speaks briefly on the Knowledge of God, the love of God "and how he hoped to see these ideas well spread in this country as a result of his trip.

Mrs Cropper is ready with her automobile to take our Beloved to Mr>*Rev Campell>Campbell**Error! Bookmark not defined.**. He lives out of town and the Master is invited for lunch. In a few minutes we are ready. We drive for half an hour. The house is situated in the country, in front of it a rose garden. As we enter Mrs Campell>Campbell greets the Master.

In a minute Mr Campell>Campbell is down. The Master tells him he was looking forward to meet him, and the discussion begins. Miss Campell>Campbell who is going to get married in April comes in and is introduced. "I like to show you my library" Mr Campell>Campbell says. "The New Book has made me independent of all the libraries of the world. When you come to Haifa I have no Library to show it to you."

Lunch is served. Mr Campell>Campbell sits beside the Master and says *"**I feel as though I am sitting beside Abraham, the Friend of God. This scene carries me back into the Biblical age.**" Our Beloved is asked to pray and ***^He delivers a benediction in Silence.**

There is a canary in the dining room and it began to sing most beautifully. "The Canary is welcoming the Master" Mr Campell>Campbell remarks. He asks the Master what kind of work will he be given if he came to Haifa. "A most wonderful work"

"What is it?"

"Just you come, then you shall see."

"Please let me know now."

"I will give you such a work that they may put you on the cross, like thy>your Master, the Christ."

"Oh!"

"Yes."

"I have been on the cross once."

"Then you know. You have felt the experience."

Then the Master spoke to them on his American tour, his thrilling experience in Denver, etc. The discussion was turned upon the marriage of Mr Campell>Campbell's daughters and many remarks were made and several stories told which put all in a good mood.

After the lunch, the Master was shown the Library and the room which was prepared for him to rest. Mr Campell>Campbell and myself came down and spoke together for nearly half an hour. I told him some incidents in connection with the Master's trip in America. Then the Master came down. Mr Campell>Campbell's Secretary requested photographs to be taken. Two films were taken with the Master sitting on a chair and Mr Campell>Campbell standing beside him; one of the Master alone and another the Interpreter included. The photographs were taken in the hot-house with lots of palms and green around. The Secretary will send me copies to Paris and I will forward them to you as soon as received.

Then the young Ministers came in and the Master gave them a wonderful talk which was more like a glorious poem. He ended his remarks by saying:

May the Fragrance of your lives be diffused all around like these flowers (pointing to the roses on the piano)! May your hearts become as transparent and clear as this mirror (pointing to the looking-glass) thus reflecting the rays of the Sun of Reality! May each one of you become as luminous torches (pointing to the flames of fire in the fire-place) shedding the light of love and good-fellowship across the path of those who are led astray.

The talk made a deep impression on them. One of them asked the meaning of Logos and the Master gave them the Bahai interpretation of the 1st verse of the first chapter of St John.

It was nearly five o'clock when Mrs Cropper came back with her auto. Tea was served and the Master bade Mr Campell>Campbell, his wife, and his daughter a farewell**Error! Bookmark not defined.** They are going next week to Spain and Venice for holiday. Mr Campell>Campbell and his daughter came out and beside the auto they stood till it started homeward.

On our return the Master rested for a while and at eight o'clock with Mrs Cropper, Miss Louise Heron**Error! Bookmark not defined.** He went to dinner to His Highness the Indian Ruler {Maharaja Rana of Ghalawar at 59 Cromwell Road S.W.} Mirza Mahmoud**Error! Bookmark not defined.** and Lady Blomfield, her two daughters and the Interpreter were also invited. Arriving there we met Mr and Mrs Skrine. He has been in India for 21 yrs>years; has travelled throughout Russia and Samarkand and moreover he has written the book called "Bahatism".

We were led later on to the table. There were about 20 guests. All the various kinds of dishes were deliciously cooked. They were Indian but very much resembling Persian. From eight till 10 o'clock we sat at the table and much desultory discussions were carried on. From time to time the Master would illumine the scene with flashes of his divine Wisdom and Intelligence. Going up in the drawing room the discussion swayed between science, religion and the Indian customs and how to do away with the caste system which is so severe in India. Toward the end of the interesting meeting His Highness annointed>anointed us with an Indian perfume and put around the neck of each guest a very curious necklace. Even he>He even put one around the head of the Master. Altogether it was a most

interesting meeting and our royal guest>*host was much attracted to the cause. He is going to leave London on the same day and thus he will be in our party to Paris.

When you think of the work of the Master just on this one day it is most significant. In the morning he spoke *to Sir William Crookes, the foremost scientist of England; in the afternoon he talked with the most famous preacher of Europe, Mr Campell>Campbell and in the evening he was received by one of the most enlightened Rulers of India - thus science and religion and statesmanship united together to pay homage to Our Beloved.

I will close this letter by translating Our Beloved's words in the guest book of the preachers at Mr Campell>Campbell:-

"O God! O /Thou Worshipped One! Confirm these souls so that they may raise the call of Thy>Your Kingdom and suffer humanity to be delivered from the dark precipices of the world of nature, and cause their entrance in the divine world. May they illumine every dark one and *make heavenly every one who is earthly. Verily Thou art>You are the Merciful, the Powerful (Sig) Abdul Baha Abbas"

I enclose a short article about the Mohammadan Mosque. Love to all Ahmad

19 January 1913

January 19. 1913

Dear Harriet!

"Whatever the youth sees it is through a clear mirror. The old and experienced sees through a clay brick." Although youth is full of fire and zeal, but>yet the experienced man is ripe in his judgment. Young people may see only one aspect of a ?<definite> subject but an experienced man will see all its aspects. In the same way, I may be able to write you hastily without much thought a reflection of certain events in connection with our trip, but the spiritual aspect, the glorious and mystical aspect of it is hidden from my eyes. I may receive now and then momentarily flushes>flashes of its importance but Our Beloved is aware of its future importance. To Him the present lies in the future and the future like /unto a charming panorama is spread before his searching eyes. So there are many things that happen every day that neither my eyes can detect nor my mind can grasp nor my pen can depict. Blindly I grope in darkness, hold a few things in my hands and childlike I claim them and try to share my happiness with you.

This was a very active day. As you know it is Sunday. Our sojourn in London is coming to a close and therefore many people come knocking at the door of divine Mercy. Many friends have arrived from different points in England to have a few minutes with the Master. There was a man who has become a Bahai since he met Our Beloved last year. He arrives very early and has a lovely interview on the purity of the heart.

"The object of all the prophets has been the purification of the souls, the cleansing of the hearts from the gratification of selfish desires and living in accord with the heavenly Teachings. Today we are standing before the illimitable sea; let us not deprive ourselves. Let

us heroically dive in the depth of the great ocean and gather the scintillating pearls of wisdom. Thou>You must teach the Cause, spread the message. When thou art>you are asked to deliver a talk in a meeting turn thy>your heart to Baha-o-llah, beg confirmation from Him and then speak. He will inspire you. Cry out the message of the Kingdom. Do not *be silent. Be not quiet. Teach the Cause."

A Mrs Jessie Vesel has come from St Ives 12 hours away from London. "I have come from the land's end of England to see you" she says. "And I have come from the land's end of the Orient to see you" the Master answers. Then she has a private interview. "I am glad I have come/." she says.

Two other strangers receive heavenly benediction:

"I hope that you may become the embodiment of love. May you arise to serve the Kingdom of Abha. May you guide many souls in the Straight Path."

A woman from Holland has come to see the Master. She has heard of the Cause and she is greatly interested. She is received by the Master most cordially and then He speaks with power and authority.

"When you return to Holland summon the people to the Kingdom of God and cry out "Glad tidings! Glad Tidings! the Sun of Reality hath>has dawned!
Glad Tidings Glad Tidings! The doors of the Kingdom are opened!
Glad tidings! Glad tidings! The gates of heaven are flung wide!
Glad tidings! Glad tidings! the Beauty of Truth is revealed!
Glad tidings! Glad tidings! the hosts of heaven are descending!
Glad tidings! Glad tidings! the Fire of Moses hath>has flamed forth!
Glad tidings! Glad tidings! The pillar of fire hath>has become manifest!
Glad tidings! Glad tidings! the Clouds of Mercy are pouring!
Glad tidings! Glad tidings! the Effulgence of the Supreme Concourse hath>has become visible!
Glad tidings! Glad tidings! The Call of the Kingdom is raised!
Awake! Awake! O ye people! Come and listen to this voice!
Awake! Awake! Gather ye together and hearken to this Celestial music
This is my message." In the diary it is an unbroken paragraph.

To another visitor He says:-

It is good that you come. I was looking forward with great pleasure to see you. I beg of God that when you return to your city you may become like /unto those souls who while walking in darkness carry a lamp in their hands thus illuminating their own path and the path of others. Rest /thou assured that /that the heavenly assistance is with thee>*you. The aid of His Holiness Baha-o-llah shall reach thee>you. The Breathes>Breaths of the Holy Spirit shall inspire thee>*you. The cohorts of the Supreme Concourse are with thee>*you. Know /thou this of a certainty and return home with great power and divine happiness. Be glad. Be joyful! Give the good news to all thy>*your friends."

An authoress comes in the Presence:-

"I am feeling always well and happy. I am never discouraged" the Master tells her, "because my heart is overflowing with spiritual susceptibilities. This Cause is the very spirit of this age. It is the light of this age! It is the life of this age. The world will not be quickened except through this Cause."

The wife of a Professor is presented:

"Thou>*You must thank God that although I am a Person from the East and you are a revered lady from the west, yet we are gathered in this place with the utmost of spiritual affection. I beg of God that thou mayst>{you may} become divine, spiritual, godlike and heavenly! May thou mayst>*you become my daughter. I desire such a glory with thee>*you. God is most kind to his>*His Servants. He hath>has destined for them all the divine Bounties but these negligent people never think of them; they are not seeking. They are like /unto the stones. They are satisfied with this world. God says: I have prepared for them such glorious palaces, but these people are satisfied with their wretched hovels. I have created for them wonderful worlds of light but they are totally negligent. I have opened before their faces the doors of the Kingdom but they run away from me. I have desired for them the heavenly illumination, but they prefer the dim ray of the candle. I have spread before them the Supper of the Lord but they prefer to eat grass. Now it is my hope that you and people like /unto you may sit around this divine table and partake of this heavenly food."

A woman from Switzerland is ushered in. She has a bouquet of flowers in her hand. They are from her own garden. She offers them to the Master.

"I hope that the plain and the meadow of thy heart may become like /unto a rose-garden the flowers of which are never-fading and the fragrance of which are eternal."

Miss Herrick comes with good news. The Minister of the church in Liverpool who invited the Master to speak to his people on our return from Edinburgh but could not be arranged has formed a Sunday-school class in his church to study the Bahai teachings and spread amongst his own members the Bahai principles. The Master outlines to her what to study and sends a beautiful message of love and affection to him.

Miss Yandell **Error! Bookmark not defined.** arrives on the scene with her questions on the education of children and how to attain to the Knowledge of God. She likes to know whether she can go to India. Having received satisfactory answers to all her questions she goes away happily. Many others receive the Blessings of His Presence. All come out radiant and joyful. Each person according to his own capacity receives the light and is illumined.

Now the time for the meeting. It is passed twelve. Many people have gathered, more than any other day. The Master enters, everyone arises from his seat. He speaks. Step by step he takes the audience with himself into the moment of transfiguration. He gives them his advices and counsels., wishing that these seeds that are scattered in London may sprout and become fresh and lovely flowers. He takes up the parable of the seed-sower and gives us a picture of the future when all the members of humanity will become fruitful trees, each tree always green and verdant, producing fresh fruits during all seasons and throughout

successive ages and cycles. Finishing his remarks he shakes hand with everyone and leaves the room quietly.

At the door he sees Mr**Error! Bookmark not defined.**, Mrs**Error! Bookmark not defined.** and Miss**Error! Bookmark not defined.** Woodcock. He takes them with himself into his own room. He talks with them for a while. They are feeling well and I suppose they are going to stay here for some times. They say how sorry they are that the Master is going to leave England.

"I am always with you. My heart is with you. Wherever I go you are ever before my sight. Be confident."

Then they gave him some of the news from America and somehow Universal language was touched upon.

Miss Buckton came in and brought several photographs of the Master to be signed by him. They were to be sent to Lord Lamington**Error! Bookmark not defined.** and other prominent people. The Master did not feel very well so as it was cold and cloudy he did not go out and had his lunch in his own room.

In the afternoon Mrs Drower (i.e. Miss Stevens)**Error! Bookmark not defined.** brought her lovely, beautiful baby-girl for the Master to bless her. She was a buxom little girl! The Master took her in his arms and kissed and caressed her very gently. She was very good, smiled and laughed and was not at all scared.

Miss Rosenberg had an article in her hand which seemed to be written against the Cause**Error! Bookmark not defined.**. The Master wanted it to be translated. He said in Persia a teacher would enter a new town and city and begin to teach. As soon as he would experience the signs of opposition and criticism, seeing some have believed, others are trying to oppose, he would feel glad, and leave the city, because there was interest enough now to keep the Cause growing.

Moair-al-Mamalek arrived and was ushered in the Presence of the Master. He wanted to kiss Our Beloved's Hands but He did not let him do it. Then in this instance he told him the wonderful story of the departure of Baha-ollah for two years while living in Bagdad {into the mountains}.

Then Mrs Pankhurst, the head of the Suffragette Movement of England by appointment came to see the Master. The interview was wonderful and full of significance. For here was sitting before the Master one of the most energetic and famous woman>women of all England. She said when the Master gave his talk before the Equality's League she was out of London but her daughter was in the audience and she was so charmed and carried away with the address that she printed it verbatim in her own magazine. The address showed such wonderful grasp of the whole situation. For seldom men will credit women with accomplishing anything worth/ while. Then the Master spoke with her for nearly one hour, she listening attentively. His last advice to her was:

"Try to gain the right of suffrage with dignity, with love, with poise and serenity, with divine power, divine faith."

⊕ Lady Blomfield: Another interesting visitor was Mrs. Pankhurst, who was much cheered by her interview, for the Master told her to continue her work steadfastly, for women would very shortly take their rightful place in the world.

⊕ Balyuzi: When that most famous of all the suffragettes, Mrs Pankhurst, visited 'Abdu'l-Baha and referred to Him as a 'prophet', He said with a broad smile: 'Oh, no! I am a man, like you.'

At four o'clock Mrs Cropper with her automobile comes to take the Master to Mr Moschelles>Moscheles**Error! Bookmark not defined.** the artist. He has invited many people to his palatial residence to hear the Master. We arrive there. The large studio around whose walls are hung/ed priceless paintings is crowded with people. There are prominent members of Parliament*, Peace Societies*, Politicians of various parties*, Representatives of various Churches and creeds*, Esperantists*, Socialists and prominent reformers. First lady Bloomfield>Blomfield gives a very vivid picture of the history of the Cause. Mr Moschelles>Moscheles introduces the Master. Our Beloved delivers a powerful address→**Error! Bookmark not defined.** on Peace, Economics and universal language.

Hardly the lecture is over *when we have to drive to another meeting of the Higher Thought in Dore Art Gallery. The place was simply packed up with a most representative audience. The Master gave a wonderful address on the defects of nature. These two meetings of today were very great and enthusiastic. They were a great demonstration to the increasing interest growing in England.

During the evening Mr Harold Johnson, the Secretary of Moral education Congress and whose poem is printed behind the Book of London addresses and Mr Leitner**Error! Bookmark not defined.** and others were invited at>*to dinner. Many topics were discussed, such as moral education, wars between Turkey and Balkans, universal patriotism etc etc. The discussion became most interesting; for Mr Harold Johnson was in an argumentative mood.

I am mailing to you my necklace put **Error! Bookmark not defined.** around my neck by His Highness Maharajah**Error! Bookmark not defined.**, the other night. Remember me to all the friends.

Love to all Ahmad

20 January 1913

January 20th 1913

Dear Harriet!

This is the last letter from London. We leave to morrow for Paris. The tickets are bought. The luggage is packed and London with all its past Bahai history so far as the trip of Our Beloved is concerned will be a closed chapter from one standpoint and the master-key to open many doors for the spread of the Cause. We observe the signs of great interest all around us. From the poorest in the Salvation Army to the highest in the land, Lords and

ladies, politicians and socialists, members of Parliament and Peace Societies, Suffragists and Reformers, Christians and Jews, Mohamadans and Buddhists, religionists and agnostics, pacifists and militants - all, all - the leaders and the rank and file - came and met the Master. They heard him talk, they received his wisdom freely and they left His audience or His Presence so much the wiser, so much more inspired, with wonder in their eyes, amazement in their faces. Who is this man who can put himself in touch with his audience as soon as he utters one word? What is his mission? He enters in all the meetings. He addresses all manners of societies. He is just as much at home in a Jewish Synagogue as in a Christian Church. He worships God in a mosque or in a Temple. With no army, he fights and his victories are successive. Without any help he works and the fruits of his labor are abundant. Nations listen to his counsel. People heed his words. His weapon is the love of God. His sword is the Knowledge of God. His influence is the Trust of God. His reliance is upon the Holy -Spirit. With the simplicity of God, with the power of the Kingdom of Abha, with the penetration of the Sun of Reality, he rules over the hearts and the spirits; because his hope is to see these hearts becoming the dawning-places of divine inspiration; these spirits shining like the twinkling stars in yon canopy of God. May all of us attain to His Good Pleasure!

This morning Doctor Mourae **Error! Bookmark not defined.**, a fine Bahai came in to say good-bye to Our Beloved.

"I hope to hear the news that Doctor Mourae has become like /unto a flame, that he has arisen to spread the message of the Kingdom, that he has attained to the state of renunciation"

"My highest desire in this world is to be one of the humble servants of the Master"

One of the well-known publishers in London realizing the great interest on the part of the public in regard to the Bahai revelation has sent a representative to the Master that he will be glad to print one of the books of this Movement. This representative had a talk with the Master concerning this matter. This in itself will show you how wonderfully the Cause is spread in England with the Presence of Our Beloved.

Today we had to prepare more than 100 packages of newspapers for all over the world so I was busy all the morning. People came and went. There was a constant stream of callers, all of them hungry to receive the Bread of Life.

We did not have a meeting today noon, but about that time The Persian Ambassador **Error! Bookmark not defined.** and the Chargés d*Affaires came in to pay their respect to the Master and say farewell. For more than one hour they were in his presence after which they left. Before leaving the Master gave to each one of his photographs taken in America. Both of them wanted to kiss His Blessed Hands, but He did not let them do it. They are very attracted to the Cause. The father of the Persian Ambassador has just been appointed the Prime Minister of Persia. Just think of the power of the Cause, how all these great men are softened before it.

Just before lunch Miss Parwin Khanoun **Error! Bookmark not defined.** took three poses of the Master's in the reception room. It was a sunny day and I hope the pictures will come out

all right. I am sending you under separate cover the photo of the Mosque **Error! Bookmark not defined.** just received. Please send it to the Star of the West for publication and see that the original is kept by yourself.

The Editor of the Asiatic Quarterly Review had also an interview with the Master asking him to write an article on his impressions of the Western Civilisation, its needs, its future danger and how the East and the West can be brought together in a practical manner. The Master has promised him to write such an article.

After lunch and rest, many callers began to arrive. There was Miss Beatrice Irwin, the poetess, very charming and attractive woman whose letter and poem I enclose. Mirza Youhanna Dawoud **Error! Bookmark not defined.** was here and translated for her. She is very mystical and I could hear now and then the Master's voice explaining to her some of the spiritual mysteries of the Kingdom.

Then Abdul-Majid **Error! Bookmark not defined.** an Indian solicitor came in. He knows Persian and so the Master speaks to him about doing away with prejudices, loving all the people and trying to help every one to the extent of our ability.

Lady Elcho who has been the hostess of Lady Bloomfield > Blomfield and her family while the Master and his retinue enjoyed the hospitality of her apartment was ushered in the Presence of Our Beloved. The Master expressed to her much kindness, that in reality she was serving him. He will pray for her and hope that all her hopes about the future of her children and her work may become fulfilled.

Then Ardeshirjy, the leader of the Zoroastrians in Persia, now in London came and had a long and interesting interview with the Master. He was invited to dine with us.

Toward the evening the Master entered entered in the large drawing room and seeing Lady Bloomfield > Blomfield and her daughters there said:

"It is more than a month that I am in London. Day and night I have been associating with you and at midnight I have supplicated for you at the Threshold of the Almighty. It is my hope that day unto > to day you may become more perfect, day unto > to day more illumined, day unto > to day you may become nearer unto > to God. I have scattered the seeds in London. I hope through your efforts they will be watered. May the anemones of divine love grow! May the hyacinths of wisdom diffuse their fragrances! May the flowers of the Knowledge of God delight the eyes. Rest /ye assured that the confirmation of the Kingdom of Abha shall descent upon you."

Then a few others arrived, especially a Hindu with his large turban and on his account the Master gave a brilliant address on the ancient and glorious civilization of Asia and the decadent stage of the present, the means whereby they can advance, and the lofty destiny which God hath > has created for them. The writer of the article in the Psychic International Gazette was present and she took down note*s for another article. She is very clever and wide awake. She is well known as a writer of articles.

Later in the evening Miss Rosenberg, Mrs Cropper, and Miss Heron **Error! Bookmark not defined.** arrived and the question of astronomy was brought in. Here is what the Master said:

"Although this globe of ours is very small, yet it has all these living beings. Can it be imagined that these tremendous bodies hanging in the limitless atmosphere are without inhabitants? The Creation of God is infinite. The Worlds of God are numberless. Is it not preposterous to believe that God is only the Creator on this sphere and not on any other spheres? The moon revolves around the earth; the earth rotates around the sun; the sun has also a center around which it revolves and that space is immeasurable. These stars in the infinite space which twinkle each one of them is a sun with many satellites but they are so far that the eyes cannot see them. All these numberless stars are suns but owing to the incredible distance they look so small. The light travels about one hundred and eighty thousand miles in a second and there are certain stars the light of which takes 8 yrs>years to reach the earth. Such is the infinitude of the universe of God. Have you ever thought that the worms inside of an apple may think that the Creation of God is ended there and that there is nothing outside. Again the tiny worms inside of an apricot seed may boast that God's creation hath>has come to a terminus in this small seed. There is nothing beside this. Now the worms must "wiggle" out of the apple, eat their way out and then lo and behold the creation of God is infinite{.}"

Afterwards the Master had his supper about eleven o'clock and I am writing you this last letter from London. If a person interested in the sights and museums of London may ask me, what have you seen of this city I will stare in his eyes; yet if I had written to you about all the sight-seeing experiences - had I had time to go around - you would not have been interested at all.

Your welcome letter of Jan 7th was received this morning and its contents joyfully shared with the rest. I am glad that Miss Spinny's recital was a great success. I was awfully sorry to hear about Miss Nichols accident. I hope she is better by this time. Please give her my Bahai greetings.

The Master is feeling well and just before going to bed he said: We have finished our work in England. Here very good meetings were organized, people became interested and now we are going to Paris to see what God hath>has prepared for us.

Please remember me to Mrs Kinny>Kinney, Mrs Krug, Louise and all the friends of God. I hope your dear mother and your beloved sister, Edith are feeling well. I always remember them and pray that God may crown your heads with the diadems of the Kingdom of Abha.

Well good bye to London. My next letter will be mailed from Paris.

Love to all Ahmad

21 January 1913

Unlike the other accounts, this is a short type-written note, which looks to be a summary of letters now absent, given that it also continues with a summary of 22 Jan which we have full letters for.

30 Rue St Didier, Paris France

January 21d. 1913

January 21, 1913.

At the station in London there were many Bahais to bid Abdul Baha farewell. His royal Highness, the Indian Maharajah, had a wonderful wreath of flowers **Error! Bookmark not defined.** which he presented to Abdul Baha in the presence of the hundreds gathered to witness his departure.

Before leaving many books and photos had been brought to Abdul Baha to receive his autograph or a line of prayer. In one he wrote,

"O Thou Lord of Unity, confirm this person who is old in faith and young in love, to summon people to Thy Kingdom."

To another he wrote,

"Abdul Baha begs providence and protection from the Threshold of Unity in>on behalf of this maidservant of God."

silent "Goodbye."

FRANCE

PARIS

21 January 1913

30 Rue St Didier, Paris France

At the station in London there were many Bahá'ís to bid 'Abdu'l-Bahá farewell. His royal Highness, the Indian Maharajah, had a wonderful wreath of flowers which he presented to 'Abdu'l-Bahá in the presence of the hundreds gathered to witness his departure. Before leaving many books and photos had been brought to 'Abdu'l-Bahá to receive his autograph or a line of prayer. In one He wrote, "O Thou Lord of Unity, confirm this person who is old in faith and young in love, to summon people to Thy Kingdom." To another He wrote, "'Abdu'l-Bahá begs providence and protection from the Threshold of Unity inon behalf of this maidservant of God."

22 January 1913

Rue St., Didier Paris, France Jan. 22nd 1913.

Dear Harries!

Ours is a heavenly day, a day for the coming of which the prophets dreamed and prophecies to awaken the future generations. Their golden visions; have illumined the darkness of many lives and their inspiring verses have strived as heaven lights of half to the benighted humanity throughout cautious and cycles. We are living in a period the battle cry of which is universal Peace and the unity of the human race. May this day star arise from the horizon of the hearts! May this water gush forth from the fount of truth! May these delicate fragrances be diffused all around. May this divine table be spread before all the people!

This morning Hájí Ameen, his two Persian companions. Imirza Valliallali K_hán and his brother came to see our Beloved. He inquired about the condition of the Persian believers and was pleased to hear their good news, that they are united and agreed. It seemed the trip of the Master in America and its reports have created a tremendous effect all over the East and the number of the believers had been greatly increased. So much interested in the Cause had arisen that lately a meeting was arranged in Tíhrán in a large hall, fronting a most beautiful garden where more than one thousand people were present Bahá'ís and man Bahá'ís. At this meeting the like of which has never been organized in Persia speeches were delivered and addresses of Ahdul Bahá read. It caused a great sensation amongst the outsiders and brought the Cause before the eyes of the public, creating much discussion and

arousing real interest beautiful bouquet of red roses and white lilies was brought with the heartfelt greeting of Miss Sauderson and her mother.

The Master asked Mírzá Mohamaud to chant the prayers of Bahá'u'lláh and the soft law, musical chanting of our brother made us forget our Western surroundings while the Eastern contemplative mature carried us back to the home of light there, to commune with the creator.

After this sacred silence of the mystical life, we returned to the busy world and cablegrams were dispatched to many countries announcing the safe arrival of Our Beloved in Paris.

With Miss Sanderson these came Mr. Eric G.A. Julihn, an artist who comes from San Francisco and for the last two years he has living in Europe. He has accepted Bahá'í Cause through Mrs. Helen Goodall. He was going back to the States tomorrow. These facts were presented to the Master and he dictates a Tablet and sent it with the artist for Mrs. Goodall, Mrs. Ella Cooper and Mrs. Ralston.

Then the Beloved said in English: Mrs. Goodall, good woman; good lady; Very good, very nice, very beautiful. I speak for you English, but I don't speak English. Then through me he continued.

[SIX PAGES CROSSED OFF BY AHMAD SOHRAB NOT INCLUDED]

About noon the Master with all the Persians went out to have a walk and after return we had lunch. There are 12 Persians at the Table and it looked like, Persia transplanted in Paris. The Master reminded us of the Bounties and Favors of Bahá'u'lláh who has confirmed this Cause to be spread in France and who has gathered us here with the utmost joy and Fragrance. We must therefore thank the Blessed Perfection for these divine gifts and treasures and arise to serve him with zeal and firmness. After an hour of rest, several Persian dropped in to pay their homage to the King of Kings. Amongst there was a well-known prince. (Nasratu'l-Dawlih) The Master spoke to him about his trip in America how he travelled through large cities from Coast, how he addressed large gatherings in churches and before Peace Societies.

The young man who was returning to America comes to say farewell to our Beloved. He told him: now that you are returning to America, pass through all the large cities on the way; meet the friends of God and associate with them. Tell them that at present 'Abdu'l-Bahá has no time for letter writing. It is his hope that all the friends will arise in the service of the Cause; that they will live in accord with the Teachings of Bahá'u'lláh and the contacts of 'Abdu'l-Bahá's addresses; so that these Teachings may not become like unto the Bible, unfulfilled. All the friends much become the living embodiment of these Teachings; otherwise they will not avail.

'Abdu'l-Bahá asked me to go with him and call on Mrs. and Miss Sanderson. They live very near this hotel in the Rue de Malakoff. First Mrs. Sanderson and later Miss daughter came to the reception room. The Master told Mrs. Sanderson how she was received in Minneapolis in the house of her daughter as Miss Sanderson speaks and understands Persian; Our Beloved spoke with her in that language saying that He was most pleased with

her, for he has witnessed a condition in her which was full of future promise. Two things were necessary for spiritual progress: One, detachment from this world and the other, attraction with the Fire of the Love of God. Mrs. Sanderson told the Master about a dream she has had in which she saw someone like the Master came to her and comforted her. Since that time she has been much happier. He hoped, the Master said that she shall attain to such happiness which was eternal and unchangeable. After some observations on the fidelity of daughter to mother he returned to his own apartment.

About half past nine Our Beloved called me into his oven room and till long past midnight various subjects were discussed. Amongst the many anecdotes which he told me about the days of Bahá'u'lláh, I like to tell you two of them.

Once Muḥammad-'Alí thought in a public way show his priority over 'Abdu'l-Bahá.

In these days the Blessed Perfection lived in the Palace of Bahjí, and 'Abdu'l-Bahá lived in 'Akká Muḥammad-'Alí living in Bahjí. Our Beloved often called on Bahá'u'lláh and always as a sign of respect sat near the door. Now Muḥammad-'Alí thought if on one of these occasions he should enter the room and see the Master sitting near the door (and if there were many believers standing,) he would sit above the Master, so that before the eyes of all his superiority would be established. One day he entered the room and the Master was sitting as usual near the door. Bahá'u'lláh, giving him permission to sit, he went right above the Master and sat down. When the Blessed Perfection observed this, with His own hands he made up him get up and take another seat.

On another occasion, one of the Bahá'í women, after much pleading and insisting, kissed the Master's hands in the Presence of Bahá'u'lláh. Muḥammad-'Alí and rest blamed her severely, telling her that She had made a great mistake, to kiss the hands of anybody else before Bahá'u'lláh. Then Bahá'u'lláh hearing about this called that woman to him and said to her before everybody: I am very pleased with you because in my Presence thou didst manifest thy devotion and respect to the Master. Thus the hours rolled on. The Master speaking words of wisdom and counsels and about half past eleven faithful Siyyíd Asadu'lláh brought in Our Beloved's supper.

Afterwards he gave me permission to go and sleep; but I was thinking and rejoicing at the Bounties of the Master and am now writing you this so that you to be gladdened with the glad tidings of the Kingdom.

Love to all Aḥmad

[NOTE FROM AHMAD SOHRAB: THE FIRST FOUR PAGES OF THE TRANSLATION OF THIS TALK ARE MISSING]

[PARTIAL TALK BY 'ABDU'L-BAHÁ]

FIRST FOUR PAGES MISSING of life, such as animals, birds etc. to illustrate this I desire to tell you a story.

There is a community in Syria called Baktashi who believe in this school. One day in 'Akká, we were gathered in an open space, and then was a judge present; One of these Baktashi was with us. Observing a donkey near by, he ran towards it and put his mouth to his ear. From the face of the man one would have imagined that he was holding a serious conversation. Having finished his talk with the donkey he put his ear to the donkey's mouth, and strange enough the animal began to move his mouth. After this strange proceeding he came towards us. The judge asked the man "What were you saying to the donkey?" "I was talking with him about a serious matter" he answered. "What was it?" "Then you must tell us about it."-"It is impossible" For some moments the judge insisted and the man still refusing to tell the secret finally he demanded imperiously what form he enjoyed in his former incarnation" -" What was the answer" asked the judge more and more excited - "O! the donkey said that he was formerly a judge" was the reply. The judge got so angry that had not the man run away he would almost have had him killed.

But to speak seriously it is a scientific fact that the elements which make up the body of man are indestructible. They will return again to the animal and mineral kingdoms - The animal is eaten again by man and it is transformed into the body of man. This is an endless circle.

It is an established fact that Man travels through these various kingdoms. The indivisible atom in the mineral kingdom appears through infinite changes, and in each change it manifests a peculiar virtue. Having perfected its journeys through the mineral kingdom it ascends to the vegetable kingdom. Again in the vegetable kingdom this indivisible atom manifests itself throughout all the different varieties of plant life, and having again finished its experiences in this kingdom it will appear in the animal kingdom. Here again we observe the same process of assimilation and perfecting until it ascends to the human kingdom. This will show you that every atom which has gone into the makeup of your body has had its previous experiences throughout the lower kingdoms of life and has manifested itself through infinite grades and forms. For example the atoms which are a part of this flower will someday appear in other flowers: then they return again to the vegetable life. Therefore the primordial atoms of this flower may have gone through many changes, now it is a flower and later on it may be an animal. In short it goes through the make-up of infinite forms and in each form it is adorned with a special virtue. Consequently, there is a philosophical statement that "all things are involved in all things" This is an exposition of divine philosophy.

Now to come to the question of the return which is spoken of in Holy Scriptures. For example His Holiness, the Christ, said that John the Baptist is Elias and when they asked of John he said " No. I am not Elias." Though outwardly these two contradicted each other, however in reality they did not, because that effulgent reality which is absolute and which appeared in all the prophets of God appeared likewise in John the Baptist. That is: the same virtues which were in the former appeared in the latter. In other words, the genuine idea and not the specific idea appeared in that special temple. For example the qualities of colour, fragrance, and beauty which were in the flower of last year are returned in the flower of this year, so you may say that the flower has returned. Again the light which shone

in the lamp last night is the same light which is shining in the lamp of tonight although the lamp may have changed.

In this station we do not look upon these outward limitations but we ever look at the appearances of the identical virtues of that eternal reality, which eternal reality has always shone forth from the dawning-places of truth and will always shine from the horizons of the Prophets of God.

23 January 1913

Rue St. Didier 30 Paris, France Jan 23rd, 1913

Dear Harriet!

A piece of rock in the hands may be heavy, but a speck of dust in the eyes may end in blindness. The believers of God are the eyes of the world. These eyes must be well-protected so that no harm may come to them. If the eyes cannot lead the feet in the path so that one may be directed to his destination, the whole body will be useless. The possessor of the eyes must guide those whose sights are blind. The guide must have penetrating eyes, and transparent vision and try to assist others through the rocky, steep windings. Thus amongst the friends all over the world, the utmost unity and accord must prevail, strong ties of love and affection binding the hearts and perfect understanding and ideal fellowship knitting them close together. The realizations of this fact will render the vision of the eyes keener and the range of perception further. Then and not until then, a correlation of growth will be established between all the eyes. Otherwise, if there is quarrel or even ill-feeling between the friends, clouds of dust will be raised, the eyes will be affected and they will become unable to perform their mission as guides and thus the statement of Christ will be true of them: "Blind leaders of blind."

This morning after breakfast, many Persians arrived and entered the Presence of the Beloved. Mirza Mahmud chanted some of the prayers of the Blessed Perfection, thus calming the spirits and idealizing the real.

Referring to a Zoroastrian, Ardeshirjy who called upon the Master while in London 'Abdu'l-Bahá said that Zoroastrians do not know that the source of all awakening and advancement is the Tablets of Bahá'u'lláh which were revealed about 55 yrs ago. As soon as those words were uttered their conditions was changed and they became more esteemed in the eyes of the people.

The newspapers were read to Our Beloved, giving the news that Turkey has ceded Adrianople to the Bulgars. The Master quoted the prophecy of Bahá'u'lláh uttered more than fifty yrs. ago in the Tablet of the Sultan: "Ere long the country of Adrianople shall go out of the hand of the Sultan."

Referring further to Turkey, 'Abdu'l-Bahá said: "These people are constantly being defeated while we are conquering all the time. We conquer the cities of the hearts of souls in Europe and America."

All morning many private interviews were given, but as the announcement cards were mailed stating the Master will arrive on January 23rd and receive the friends on the 24th, except very few, the rest were not aware that we have been in Paris for the last three days and so we shall see all the friends tomorrow.

This morning Miss George whose mother is an excellent Bahai brought some very wonderful symbolical paintings. There were two canvases called "the path of life". On one was painted two very ethereal maids with their hairs flowing in the winds, behind their backs. They were walking in an enchanting sylvan wood. In the hand of each, one observed a lamp, shedding its rays on the path. Their faces radiated peace, serenity and assurance. They walked with steady feet, and with the assistance of their lanterns they detected all obstacles in their path and quickly avoided them. The background of the picture was very lovely, tall green trees, ascending heavenward, birds perching in the branches were singing the songs of light and love. The light in the lanterns, I was told, is the symbol of the human intelligence which guides man to higher summits of Reality.

The other canvas contained many pictures. The background was rocky, full of crags and impassable roads. Men and women, young and old with their lanterns in their hands and some having babies in their arms tried to scale these rocks. Some had dark lanterns — the light of intelligence was not burning — and as a result they were lost in the deep recesses of the valleys. They were pitiful sights. Gloom and depression were stamped on their faces and the terrors of hopelessness and despair pictured in their every move. Side by side there were men and women whose lanterns were lit. Divine splendors emanated from countenances; gaily they danced along as though they were walking on a flower bed. They experienced no difficulty in finding their way. The lantern lighted every cranny and crevice. The thing I liked best about them was they made you stop and look. The Master took the two paintings as the theme of His morning address. It was a beautiful exposition of this light which came to the mind and illumined it with the rays of the Sun of Supreme Intelligence. This lantern guided man to the virtues of the world of humanity. You will read the address at the end of the day's writing.

'Abdu'l-Bahá went out to call on Gaemmagam and from there he was invited to dine with Miss Natalie Barney. The Persians had lunch and finding an hour or two in our hand, we sailed out of the apartment and headed for the Trocadéro and then the River Seine. Right at the foot of Eiffel tower we took a boat and after a few minutes reached the Station des Invalides and the magnificent bridge of Alexander. From there we visited the tomb of Napoleon. It was a glorious tribute to that military genius. Silently we walked around, looked down the tomb, and walked back home. It was about 5 o'clock when we returned. The Master had already arrived and was drinking His tea.

The news of Turkey were read to him. He said: these people are constantly being defeated while we are conquering all the time; we conquer the cities of the hearts and souls in Europe and America.

Mrs. Bernard, one of the Baha'is came in with Miss Sanderson. The Master said: Whenever the host expects the arrival of a revered guest, he prepares a lovely table, he cooks delicious dishes and makes delightful arrangements. Now let them tell Him what preparation have

they made for His reception. "I am sure" Miss Sanderson said "that the best preparations are the ready hearts which have been waiting to receive you."

"Well said", the Beloved rejoined. "The Parisian people are submerged in a sea of materialism. They are intoxicated with the wine of desire and selfish appetites. They think these material objects are permanent. They put their trust in them while all such things are subject to change. Today the Palaces of the Ancient Kings are destroyed. The fishermen dry their nets on the ruined walls and the owls are making their nests in the cornices. It is His hope that they may enkindle such a lamp in Paris so as to make this city radiant. Man must lay the foundation of such a palace which may stand the encroachments of time, which day unto day may become newer and its imperial pinnacles may reach to the height of heaven."

Monsieur Dreyfus coming in, said, that a bag of tea had arrived but he had forgotten to bring it with him. The Master said: Never mind! Bring for us the kind of tea whose exhilaration may be eternal for the exhilaration of that tea is only for a few minutes. Mon. Dreyfus answered: "We need a special kind of samovar for this tea. "I trust" the Beloved rejoined quickly "the samovar of this tea will be Paris."

Mu'ayyiru'l-Mamálik [Dúst Muḥammad Khán] and a gentleman from the Persian Embassy came in on the part of the Ambassador to pay their homage to the Master.

Much discussion was carried on: historical and moral, all of which touched upon the causes of the present backward condition of Persia and Turkey. It is marvelous to hear so much wisdom from the lips of the Beloved. From a human standpoint it is an impossibility for me to remember all the infinite complexities of history, philosophy and sciences, both modern and ancient, daily explained by 'Abdu'l-Bahá. It is also astonishing to observe the many nationalities and races of every grades of intelligence who go to the Master and each whether learned or illiterate is made happy and satisfied.

Till very late at night He was speaking to a host of Persians who are living in Paris.

Love to all Aḥmad

Address by 'Abdu'l-Bahá in Paris

30 Rue St. Didier – Thursday January 23rd, 1913

From Persian notes taken by Mirza Ahmad Sohrab

Two paintings were shown to the Master, which represented allegorical subjects — The pictures represented certain figures of women going through a dark wood and each figure carrying a lamp in her hand. Some of the lamps were lighted enabling the bearer to walk easily on smooth ground while other lamps not lighted did not show the way and the bearer walked with difficulty over stony ground.

The Master said. The artist has drawn very beautiful pictures for she has painted allegorical figures on this canvas - each figure carries a lantern in the hand — the lanterns of some are lighted while those of others are not and still others are only dimly lighted. In this manner she has portrayed the various stages of human development.

The light of Guidance shines brightly in the pathway of some people while the direction of others is only distinguished faintly by a feeble light — and still the way of another is entirely dark. The aim of the artist is to show that this light is shining within man and by the process of reflection is illuminating his pathway and thus causing him to attain to the virtues of the world of humanity.

From our standpoint this is correct, for the light consists of the potential capability which is hidden in the life of man. There are certain souls whose capabilities are very great, having in themselves the latent power of igniting (or ignition) or soon as they come in touch with a flame they take fire like a torch - others have but - little capability like unto a piece of wet wood. They have the power of enkindling, but it may take some time before the wood is dry enough to light. Other souls are like unto the stones, if a stone is put-into the fire for a thousand years it will not bur — it has no capability of lighting.

For example we observe that the Divine Grace like the rain pours down upon the Earth. Now if this rain falls upon brackish ground nothing will grow for the soil lacks the power of producing vegetation — as long as there is not the capacity in the soil no matter how much the rain may fall on it, it will yield no result. On the other hand there is a piece of land which is good and free from blemish and as soon as the rain falls flowers and hyacinths will spring up from it. Now, reflect that notwithstanding an abundance of rain it is impossible for a withered tree to put forth leaves, because the vital energy of growth is lacking and the life-cells are dead. Therefore no matter how great is the Divine Grace yet if a man is not endowed with capability to receive it there is no result. On the other hand, however much the capability is great and yet the Divine Grace does not assist, the man will not be able to attain to the summit of perfection, for the soil, though free from blemish is in need of the downpour of the rain. There are certain souls who believe that the virtues of humanity are obtainable through the power of capability alone, but it is evident that unless the Divine Grace descends no fruit will be produced. Unless the sun shines, the clouds pour down its rain and zephyrs blow, the dark soil will not be transformed into a delectable rose garden.

This will show you that capability alone is not sufficient - capability will be fruitful if it is joined with the Divine Grace and also if this divine Grace is obtained and there is no capability on the part of man there will be no harvest.

Consequently we must strive in order to obtain the capability so that this divine Grace may have its effect upon us and may enrich us with its inexhaustible favours. We must make an effort — so that when thirsty we may drink with utmost relish and enjoyment this water of life — but if a sea of fresh water is waving before us and there is no thirst in us we shall not enjoy it. If the rays of the sun flood the whole region and we are blind we cannot witness its glories. If the celestial symphony of the supreme Concourse is raised and we are deaf we shall not hear it. If the sweet fragrances waft towards us and we have not the power of swelling what would be the use. If a most royal banquet were spread before us and we have no appetite we cannot partake of it.

Consequently let us strive to obtain unlimited capabilities in order that we may enjoy these divine Graces of Bahá'u'lláh which have encompassed the world. For His Grace is all-encircling; His clouds are pouring, and the rays of His sun are descending.

24 January 1913

Rue St. Didier 30

Paris France January 24th 1913

Dear Harriet!

It was one of me; The Master was walking under the Eiffel tower, which is only five minutes from our apartment and Doctor Muḥammad K_hán and myself followed in his fastlately. He was giving us some particulars about the life of Zoraaster; the sun was shining, the weather balmy; Seive placidly ralling 50 feet beyond. The bright of Napoleon was in sight. Frocadero in front of us; carriages and automobiles passing to and from; people here and there gaze wonderingly at the Master when Lo and behold there appeared before him a paralytic man in small wheel carriage which was moved around with one hand. He was a young man, shabbily dressed, selling post cards and books of photographic views. Our Beloved's face was lighted upon he smiled the smile of heartfelt pleasure as though he was meeting a long - last friend. He exclaimed" Oh! here he is my old friend, my friend of last year, and he approached the man, the poor man was happy, and pleased. Then Our Beloved talks with him in French: "Baujiur Mousieur! Comment da votre Soute' aujourd'hui?" The man answer with an effusion of French politeness. The Master gave him money and with that heavenly smile on his faces we passed by.

An article appeared today about the arrival of the Master in a Newspaper, called "Gil Blas". I wonder whether you can decipher the French idioms so copiously used. However I enclose a copy. It is about the arrival of "Foraaster". "Tomorrow a real prophet will be amongst us " thus the article begins Mrs. H.H. Ford knows French very well. She is my dear mother. Ask her to translate it for you. Mírzá Azzizallah Khow knowing French, the translation of the daily news in the domain of politics and oriental events, falls upon his shoulder. Also the translations of public addresses are made by our dear brother Mon. Dreyfus into French, for be it known that we are living amongst the French people. This morning there occurred many interviews mostly in French which fortunately can undersatand. There was a woman from Montreal; The Master asked whether she knows Mrs. Maawell. Yes, she answered. Then the beloved speak up: In the Moutreal there are many good Bahá'ís, many good men and women. It was arranged that every day from 10 to twelve there will be private interviews then the Master will comes out to deliver his Short public address. This being the first day that people were officially hidden to come the invitation cards many guests were present. There were a mucher of Americans from San Francisco.

Having thus finished his eloquent address, he called me and Doctor Muḥammad Khau to take a walk with him. On the way he talked on the wonders of Brooklya Bridge, the tall buildings of Newyork. He said that the people in America are like beehives. They live in their wouderful lives and work day and night without intermission.

I mentioned the fact that they have referred to him in this morning papers as "Foreaster". This gave him a theme of telling us the interesting rise of the prophet of Írán and his doctrines; the meaning of the two powers in man; the god of good and the god of evil - Bahman and Ahrinian. He sat on a chair under the Eiffel Tower and jokingly remarked that if all the newer of a certain nonphysical Society put their thoughts together they could now construct a tower like this for man thoughts must ever be fruitful, otherwise what result?

Arriving home and right after lunch three important Persians came to see the Master. They have played significant part in the recent events of Persia revolution. The Master spoke with them our human and divine education on his impressions of America, on the Turkish war and many stories illustrating each point and they were charmed with the Beloved.

Madame D' Ange D' Astre who is a French Bahá'í, but had lived many yrs. in America came to see the Master.

I knew her when I lived in Washington and since that time we have been friends. She had a few minutes with the Master and I told her of the news of Our trip through W.S.

When the Master awake he sent a number of us to pay our respect to His Excellency the Persian Ministrer. He lives very near. Hájí Ameen healed the delegates and when we were ushered into the drawing-room were many other Persians. For one hour we discussed various subjects. Tea was served and the utmost courtesy was shower to all of us. The Persian Minister who has met the Master last year expressed his love and devotion for him before all these who were present. Having expressed our thanks we left the Legation but two of the Persians followed us to see the Beloved. One of them was the ex-chief of the Police in Tíhrán, the other a wonderful, energetic young man who was the Editor of an influential daily in Tíhrán. This latter young man carried a line of discussion with the Master which brought forth many good points, many historical anecdotes of Persia and Turkey. The Master reviewed the history of Arabia before and after the rise of Islam, the change which Muḥammad brought in their customs, and their made of life. Then rising to an untarmable height of divine feeling the thundered glorious. In the beginning of the Qur'án Muḥammad says: - Praise be to God for He is the Lord of all the people of the world.

He did not hath not say the Lord of the Maslews on the Lord of the Christians: Now we have forgotten this foundation and are holding fast to certain invitations.

The questions of religious dogmas was brought up and again the Beloved with fire in his eyes, with hands moving, with face wreathed with lines of earnestness and cried out: - Bahá'u'lláh in this age hath closed the doors of hell; He hath free the necks from these fetters. He hath opened the unlinoted space and hath given man white wings whereby to soar. Following the Master we walked to the apartment of Mous, and Mahame, Dreyfus Rue d'e Greuze where there was going to be a meeting. We welcome by a large gathering. Before the Master's talk Man Dreyfus read from a Tablet of Bahá'u'lláh which he had trauslabs with French. The Master cause in and gave a wonderful talk on the dawn of the spiritual Sun. He hoped that if helps ever permitted to visit Paris for a third time he may obtain greater happiness that he may see Paris is illumined; that Paris has become the Paradise of Abhá; that from Paris the Summon of the Kingdom is heard; that in Paris the stars of the Kingdom are shining. Toward the end of his glowing address. He stated that;

Bahá'u'lláh was w real divine Physicians. He diagnosed the sickness of the world of humanity. Therefore the hath prescribed quick - healing remedy. There is no other medicine for the human kind except this medicine is taken, it is evident that the world of humanity, will became luminous, the neuter world will reflect the virtues of the derived world and all humanity will attain to the utmost composure and peace.

Thus a busy day was closed with the word. "Peace" from the divine lips of our Beloved.

Love to all Aḥmad

Welcome! Welcome!

I have come again to Paris so that I may see if the seed I have sown last year has spring up. Praise be to God, I can see that thy have taken root. On this account I am very happy; I hope that the cause will not remain stationary but that day by day these seeds will take firm root in the ground and that these meadows may become merchant and full of flowers. That the ideal illumination may become manifest.

Every creature is endowed with one aspect of reality - man however processes two aspects of realities - consider how these sentient beings wether they live upon the earth or in the air have only one aspect. For example: the earth, the mountain, the meadow and the desert have only one mineral aspect. Thus flowers and the trees enjoy the vegetable reality - the one vegetable aspect. These animals and the quadra possess only the animal aspect, but man has a material aspect and a spiritual aspect for man is different. His physical reality is captive to nature in on a level with the animal kingdom while the veritable man is superior to the animal - By his spiritual reality he is distinguished from them. For evident that if man with this small body of his in enable physically to overcome these difficulties he surmounts them by his intellect. He dries up the land, then again he floods it. He breaks through the mountains and for geological discoveries he descends into the earth. He discovers the realities of all phenomena through the power of his genius he creates all such of industries and he also brings forth delicate arts and crafts - while in Europe he discovers America, while on the earth he explores the starts in the firmAment - while in the East he receive in a few minutes news from the West. These illustrations make it evident that while man is physically weak, yet intellectually and spiritually he is powerful. From a physical stand point he cannot conquer a farther or a wolf but by his spiritual, ideal power he subdues all the animals, this holy power in man is one of the Divine be, towels - It is a sign of the power of God.

Consider what power has brought us together in this meeting - the East and the West. It is evident that this is not through the material power - It is the Ideal power which brings us together. It is the ideal power which establishes a bond between hearts - It's the Ideal power which makes us kinder to each other. It is the Ideal power that brings nations together. The ideal power that organizes the heterogeneous people into a homogeneous whole. It is the Ideal power that brings to us the in flee of the spirit. It is the ideal power that explores the mystical regions of science- It is the Ideal power that codifies laws and regulations. It is the Ideal power that sets man a ruler over the domain of nature - corporeally man is not important, but spiritually he is mighty. The physical side of his life is weak and easily defealed but the ideal side of his life is the all conquerer. The physical side

of man is like an animal but the ideal aspect of his existence is humanistic - Physically man is aggressive, tyrannical, ignorant overbearing blood thirsty; - Ideally he is just, gentle, win, patient and benevolent. He is peaceful - he seeks unity. He bestows life. He is the cause of honor in the world of humanity. He is conclusive to progress of mankind. In short these two realities are in man. His physical reality is in need of assistance. It needs food - water, sleep and rest, and if it does not get these it will perish, likewise if the ideal reality of man does not receive its sustenance it also shall die. The Holy divine manifestations appeared so that the ideal reality of man may be fed - that his thoughts may take a higher flight his intellect may expand - spiritual morals be revealed and extraordinary progress be made. Therefore we cannot state that the ideal reality of man is not in need of sustenance, for, his physical reality receives the material for. The food of the Ideal reality of man is Divine Bestowals - the breath of the holyspirit and Heavenly confirmation.

I hope that you may become the recipients of the heavenly food so that the ideal reality may be strengthened - your spiritual powers increased - regeneration may be obtained and thus you may become radiant-and the luminous angels of Heaven.

25 January 1913

Rue St. Didier 30 Paris, France Jan 25th 1913

Dear Harriet!

Willing service to our fellow men is the highest expression of virtue. Everyone is able to render some kind of service. The heart and mind must become re-utilized with the dynamic power of service. Service in any given form - so far as it is unselfish - is identical with religious devotion. All those who longs to serve God, let them serve man - who is in God's image and likeness, for the image and likeness of God causist of divine virtues. One of those divine virtues is service. This makes it clear, that when we are clothed with the garment of service, we have adorned our being with one of the attributes of Divinity. I may go a step further and, say, that in this radiant century, Divinity, with all Its intrinsic, basic qualities has become vocal in the "Servant". When we reflect over this, just for one moment we will realize how majestic, how lofty, how wonderful the station of Servitude is! This is the age in which not only God is serving humanity with all the beautiful sympathy and tenderness but He has become an example for all those whose watchword is Service. In this instance, one of the most spiritual men of the East has said more than one thousand yrs. ago: "Servitude is an essence, the quintessence (or the core) of which Divinity." This is therefore, strictly speaking in an age of Service, - service to all creation animate or inanimate beings to organic or inorganic life.

This morning we had tea in the Persian Samawar in the reception room. Mírzá Mohamaud chanted Bahá'u'lláh's communion. There was a woman from America who came early and told the Master about her visions and dreams. This is the age of Reality, he said, if you live in accord with the teachings of Bahá'u'lláh, you will attain to the Knowledge of all things.

The President of Theosophical Society called on the Master and after an interview February 13th was fixed as the date on which the Beloved to address them.

The relatives of Mon. Nicholas, Secretary of the French Legation in Tīhrán, who has written a book on the life of the Bahá and has translated his writings had an interior with our Beloved. One of them spoke a little Persian but not enough to understand. The Master said: - We are striving to improve the moral life of Persia. For Morality is the foundation of all human progress. Whenever you observe that a nation is morally in the process of regeneration, rest is assured that that nation is progressing.

Several important French people called and each had a short interview.

A woman who insisted that the animals had the same intelligence as man had a long interview. She would not like to believe otherwise. The Master said: Animals are unable to discover the secret problems for all that you enjoy today is the result of human mind and not the outcome of the thoughts of animals. The animal is deprived of the spiritual susceptibilities and is out of touch with the idealism of the Kingdom. A child is born, it does not know anything about mother's breast; yet as soon as its tiny mouth gets hold of her breast; it seeks.

More people men and women, had interviews, each one coming out radiant and happy. It was nearly twelve. The rooms were crowded, many Americans, some English, a few French. The Master came in. All arose from their seats. He commenced his address by welcoming them and said he has been speaking for the last two hours without interruption. In the world of Genesis every power or energy has a focal center. For example the center of intelligence is the brain. The center of vision is the eye. The center of hearing is the ear. The center of speech is the tongue. For the power of gravitation, there is a center which is between the heaven and earth and the composite elements of this globe gravitate around that center. Where is the center of light? It is the Sun. Although there are many luminous objects; for instance the fire is luminous; the lamps is radiant; the insects such as fire-flies are light giving; even some of the plants are phosphorescent, yet the center of light is the Sun. The moon is a light bestowing body, the planets in the solar system are radiant bodies. Let that all receive their lights from the Sun....However, the center of Divine Virtues are the Manifestations of God. Just as the Sun is the center of lights, likewise each one of the prophets of God is the focal point of ideal perfectious, the dawning-place of the creatural virtues and the break of heavenly attributes. If this sun traces the earthly bodies; that sun educates the spiritual verities. If this sun is the center of material lights; that Sun is the center of ideal lights. This is a phenomenal Sun; that is, the Sun of Reality. Therefore we must ever turn our faces to that spiritual Sun; so that we may acquire ideal perfections; the word of humanity be illumined; we may free ourselves from the vices of the world of nature, and be imbued with the excellences of humankind. Then the earthy soul will become heavenly; Material susceptibilities will become divine; eternal life will be obtained; celestial happiness realized in the reality of man; day unto day man will advance; the minds will develop; the souls will be refined; the world of morality will become illumined; humanity will discover the reality of phenomena, and unfathom the mysteries of God. Then he will become the Perfect Man and evolve into the Image and likeness of God.

Thus he ended his wonderful address, building before any eyes the vision of the Perfect Man. He shake hands with everyone and with Man. Drying went out to take his customary walk. It was a rainy day. On his return we had lunch. The Master rested for a while and when he arose Hájí Ameen came in with two very prominent Persians who were leaders in

the recent revolution. Naturally enough the discussion was turned upon events in Persia the short-sightedness of the leaders in making many mistakes and playing to the hands of Foreign Powers. The Master said. It is natural in man to oppress. When two individuals fight, they go before the civil Court and settle their differences but there is no love or court whereby the noxious may resort thereto and arbitrate their conflicting interests; therefore when they arise to support each other's rights, there is no one to say "No". It is a natural tendency that every created being desires to gain superiority over others. Every plant desires to draw unto itself all the growing virtue of the land. Every animal aims to gain superiority over others. This is the requirement of the world of nature. Intelligence is of two kinds. Divine Intelligence and natural Intelligence. Divine Intelligence prompts man to justice, leads him to equity, teaches him pity and long suffering; may rather, it teaches him to prefer others to himself. But his natural intelligence prompts him to injustice, iniquity and the practice of the survival of the fittest. Many other points were discussed. In one passage he said: "All the doors were closed except this Door of the Kingdom of Abhá." Again: We are striving that the moral stamina of Persia be reinforced; her commerce increased, her system of education perfected, and her scientific attainment improved. It is easy to destroy, but it is difficult to build. God loves those souls who are the means of the up building of a country. Man must become the well-wisher of the whole world. Again: Morals are of two kinds. Civic morals as enjoyed by the Western people and divine morals which are made possible through divine Teachings and the love of God. If an average westerner does not steal, or does not commit murder, he is afraid of civic punishment and the law. Were it not the fear of these laws he might have done worse. But a person who is imbued with divine Morals, he will not act against any human being because he loves God. Again: "If the Bahá'ís live and act for one you in accord with the teachings of Bahá'u'lláh you will see the results!"

Princess Guika with a friend of hers came and see Our Beloved. He advised the Princess to be always happy, to laugh troubles to scorn, never give any importance to difficulties. The son of S_hayk_h-orraiss, a well known Bahá'í arrived. This young man is studying in one of the Paris schools.

By this time the Master tired and wearied came into the drawing room and sitting on the chair he said: I love to be alone. I love to be in a meadow and be down under the tree, beneath the green branches.

But God has destined otherwise. He commands me to speak. We have not come here to be silent otherwise I love silence. When in Adrianople I used to go out in the country and stay there all day.

In the evening many Persians called. He spoke to all of them with the greatest of Kindness and gentleness. Hájí Ameen, Mírzá Aja and many others were invited to dine with him. Day by day we grow to have him more and more and be ever ready to sacrifice our lives in His Path.

Love to all Ahmad.

26 January 1913

Rue St. Didier 30, Paris Jan 26, 1913

Dear Harriet!

This Cause had appeared in America; today, there would not have been a single soul in that country who would not be either a Bahá'í or a friend. Our Beloved stated that (In the cause of his talk with Maage-ol Mamalek and a number of Persians in his apartment this afternoon). I hope a wonderful statement as this will inspire the hearts of the friends to exert themselves to the utmost in spreading the Teachings of Abhá, in inviting the people to sit around this heavenly Table and in cementing the hearts together for the Love of humanity. A statement such as this will not only show us what the Master thinks of the America people, but it gives us a faint glimpse of what he expects of them to do in the immediate future- so that if he ever returns to that country he may see with his own blessed Eyes the fruits of his long years of labor, imprisonment, sufferings and hardships. It is an unmistakable fact that this Cause will be spread all over the world, nations and people will embrace it, but if the Bahá'ís of today arise with the greatest effort, they will hasten coming of that day and they will be the divine pioneer of this Mighty Movement of Peace and brotherhood. May each one of us put his shoulder to the wheel and work with hope and courage!

As I expected, the interest is growing and more have arrived today. They crowd the hall and the reception room, and many are waiting to meet Our Beloved. Here as elsewhere everybody gets a chance to drink the water of life from the hand of the cup bearer of eternity. There are some people who have come from Switzerland and other points to visit the Master. He dispenses his Merry and benevolence to all, irrespective of color or race creed. This morning we drank tea in his divine presence and be related to the small number of Persians, the dramatic story of investigating the sent and 'Akká by the Sulṭán just before the declaration of freedom to banish him to Africa were submerged in a tempestuous sea of trials and difficulties, but outwardly everything seemed calm and undisturbed. Even some of the friends did not know what was going on. The people in 'Akká, because, we did not show any sign of agitation, thought we are safe. They were wondering. They were wanted to say: "We heard so many rumors about the impending danger to these Bahá'ís, yet do we see them carrying themselves with such dignity and serenity. They are happier than all of us." During those days 'Abdu'l-Bahá was most happy and planted an orchard with many Kinds an fruitful trees. People passing by would exclaim with wonder: "Look at these mad souls! They are beneath the threat of sword and exile to the remotest part of Afria or they may drawing in the middle of the sea - yet do we them planning a garden and planting trees. But these very skeptical people lived to eat of the fruits of these trees.

Two ladies who were the friends of Miss Sauh of Farmer of Green Acre were presented to the Master. He inquired about her and said: "Whosoever is Kind to Miss Farmer is Kind him and whosoever loves Miss Farmer loves him.

To another Person he said: 'Abdu'l-Bahá prays at the Threshold of the Almighty that our soul may become wholly spiritual, that through him people may become more detached, that they may themselves in repport with heavenly Power; that the beauty and favor of Bahá'u'lláh may encircle all of them. May they become a new creation! May they obtain a new spirit and may they attain to the highest pinnacle of illumination and spirituality! To three others he said: Just as you are striving in material sphere work also in spiritual sphere. Try to suffer the people to enter in the Kingdom of God. To tell them only about the history

of the Cause brings no permanent result, make their Bahá'ís. There is a vast difference whether you hear about the light; see the light or whether you live in the light. Persuade the people to live in the realm of light and not only be satisfied to hear about it.

When the people live in the realm of light, then their hearts will be illumined: then their spirits will be rejoiced with the divine Glad-Tidings, then these minds will become the receptacles of the Holy-Spirit; then they shall be regenerated; then they shall enter in the Kingdom of Abhá.

Mr. and Mrs. Horace Holley with their child arrived from Switzerland. Mr. Holley met Our Beloved last year in Switzerland and wrote a small pamphlet with his experience in his presence. Mr. Holley is now writing a volume on the economic aspects of the Bahá'í Movement. The work will be published before long. The Master loved his little girl. He took her in his arms and caressed her: My dear baby, good baby, dear baby. How are you? Candies were brought in and the child was of course very happy. An American Bahá'í woman has just arrived from the U.S. It was like meeting a friend from "old home," although to the Bahá'ís the whole world is "home".

About noon the Master came out and gave a talk on the subject of how the Manifestations of God are different from the risk of the people. This talk will be very useful in America, because there are many people who believe that they are either Christ or someday they will evolve into Christ state. Another question the Master touched upon was: Why there were not many material loves in the New Testaments.

After the meeting the Beloved went with Maayar-ul-Momaleh to take his walk. About 2 o'clock they returned, our Persian guest, complaining that the Master made him tired with walk. After his rest tea was served and he told us the history of some of the Kings of the present Persian dynasty and how their week administrations affected the life of the Persian people. About 5 o'clock he called Mírzá Valliollah Khau, Mírzá Áqá Gaemmagan and myself to go out with him. For one hour we walked. He did not speak except at the end. We were glad to give him a chance to rest. Returning he sent a cable to Egypt about Mírzá 'Abdu'l-Faḍl, saying that "He is me". Then he remarked: Mírzá Abu'l-Faze and Ḥájí Mírzá Ḥaydar-'Alí are peerless and unique. They are perfect Bahá'ís. They embody in themselves Bahá'í principles: their value is not now appreciated. It will become known later on.

Afterward Mou. and Madame Dreyfus came in. The Master recited several humanism stories as told to him by Núrí Bay about his London and Paris experiences many years ago. We had suffered about eleven o'clock and the interesting chapter of another day came to an end.

Love to all. Aḥmad

27 January 1913

Rue St. Didier 30 Paris, France Jan 27th 1913

Dear Harriet!

Europe today is bathed in the sunlight of divine Love. From Our Beloved love radiates to all directions. Here and there, I observe that many souls are warming themselves under this soft beaming, world-illuminating Sun of Love. All the regions are flooded with its Glorious lights. I may not comprehend fully the deep significance of the inter-play of these hidden and manifest forces which are set loose by the Invisible Hand; but of one thing I feel quite assured and it is this: The Power of divine Love is guiding the destiny of those characters who are inspired to play their parts upon the stage of humanity in order to usher in the golden era of universal Peace and the oneness of the world of humanity. In this radiant century, the inhabitants of the world will be blessed with the complete realization of Bahá'u-llah and 'Abdu'l-Bahá luminous lights; war and its attendants evils will be banished from the face of the earth; carnal desires will be replaced by spiritual susceptibilities; brutal forces will be changed into beautiful activities; from East to West the sweet melody of Peace shall be hearkened, and from north to south the celestial Music of Love shall rejoice and inspire the hearts. Let us hail the early twilight of that Divine Day.

It is a wonderful blessing to be always in the Presence of One whom we call the "Master" but this privilege has its responsibilities. Just to think that I am with him by day and by night; in the morning I drink tea in his holy Presence; at noon I sit at his heavenly Table; in the evening I partake of his bounties! None of us deserve so much but I pray to God that He may give us capacity to appreciate these generous heavens.

Today several people had interviews. Mr. and Mrs. Scott in whose studio we had a meeting this afternoon received his benedictions. He told them: May you become more illumined day by day. May you be the means of making Paris radiant for this city is very dark. They are submerged in the Sea of materialism. They are living upon the earth; may you give them wings whereby to soar. Be ye hopeful! God will confer upon you a great power; so that you may become enabled to deliver them from this danger. Then they shall hear the song of the Kingdom. Continue to keep your meetings. Be kind to all the newcomers. The more you show them Kindness the better will be it is. Be ye kind to everyone. Where you meet them, tell them how happy you are to see them, show the happiness in your face in your words and in your action. Then they will be attracted to the Cause.

Many more people drunk from the Fountain of life; some are asked about Esperanto others begged him to speak on astrology and the Science of numbers. When he came out, his subject was astronomy and he delivered a wonderful exposition which will be of much interest to astronomers.

He took some of the Persians with himself and went out for a walk. On his return we had lunch and after his rest the Persian Ambassador to France came to pay him his respect. Questions which belong purely to Persia, its past and its present were discussed; the Master illustrating his points with certain historical events which demonstrated the fact that Persia and other Oriental countries were once very progressive and prosperous.

Persia the arrival of the Persian Ambassador we were having tea in his holy Presence. He spoke about Massafa Baghdád; He was very courageous; he said, "and a wonderful Bahá'ís. When he tried in Baghdád all the police were charged by the government to get hold of him; But he would go into the streets, walk all around and yet the police did not dare to touch him. When the Ambassador left, Our Beloved with Mon. Dreyfus left for Mr. and

Mrs. Scott is home, Mírzá Mohmaud, Siyyid Assa dollah and myself took the subway and reached there in time. The Master was walking with Mon. Dreyfus in front of the house. He told us to go up and he will join us in a few minutes. Once in the studies we found quite a large audience; those who spoke English were gathered on one side with Madame Dreyfus in the center - so that she may translate for them.

The French were all clustered in another part. When the Master came in, all arose. Mon. Dreyfus translated aloud in French Madame Dreyfus translated in English so low that only those who were around near could hear her. First the Master spoke about his pleasure at seeing them; then he went deeply into the discussion of the four standards of Knowledge; ending his talk with a recital of the martyrdom of the King of the Martyrs and the Beloved of the Martyrs in Esphalan. He was so affected by the recital of this tragic story that his voice shook and trembled.

The room was filled with a strange spirit of calmness and spirituality. Only those who have experienced such divine moments can understand what I mean; for that rare ineffable. Somewhat can never be expressed in so many words. The opening of his address will be of interest to you. He said that he was anticipating meeting them very much. Praise be to God. He see them all gathered in this gathering. Last year he met also the believers in the same shadow. Therefore he was very happy to see them again gathered with joy. Just as he has joy and fragrance may they also be endowed with the same qualities! Last year he returned from Paris to Egypt; Then observed that his journey was not perfected. And as he had promised the American friends, he said to himself, he must fulfill his promise. Although our body could not withstand the trip, get his spirit was attracted toward the believers of God. Therefore he sailed for America. After 15days on the ocean he disernbarked in 20 years. From coast to coast he travelled; he stayed in many large cities; through some of the cities he passed two or three times till he reached Los Angeles, Calif. In all the Kingdom of God, in all the meetings he elucidated the Teachings of Bahá'u'lláh; in many of the churches he delivered addresses; in many of the Conferences of Peace he talked; in some of the universities he spoke in several synagogues he delivered sermons even before the gatherings of Free-thinkers and Socialists and through the confirmation and providence of Bahá'u'lláh no one was able to oppose the Cause.

28 January 1913

Rue St. Didier 30 Paris, France Jan 28th 1913

Dear Harriet

So far as the present indications are concerned I feel that next month at this time the Master may be either on the eve of his departure for the Hoglaw or he may be on his way toward Egypt. I know not in the slightest what God hath in store for me. I wonder whether my star shines in the Eastern or Western sky. When I search through the very inmost chamber of my heart, what do I see? I see something which cannot be deciphered. However whether in the East or in the West my only object is to serve Our Beloved. In the past I have been enabled to serve so very little that I hope in the future I may become confirmed to render might services to the Cause. If we go to the East and if I am with Our Beloved while

there, I will be always glad to serve my dear brothers and sisters across the seas. But if I return to America, then I will again associate with the friends so that unitedly and with one accord we may cultivate friendship and love amongst all the people. This is the day that all our words must be transmitted into actions and all our endeavors expended in the direction of Peace.

Today I had tea from the Blessed hands of the Master, after which I read to him an article written by Mr Jos. H. Hannen in "the Life". He was most pleased with it. Then I read to him a letter from Mrs M. Haney. He said : Mr and Mrs Haney, and Mr and Mrs Jos Hannen are indeed very blessed souls. They are real servants and maid-servants of the Cause. A quotation from the Special Center of the Covenant Issue of the Star of the West on the meanings of "He is God" brought forth a very brilliant exposition of Divinity and the Manifestations of God Man cannot comprehend the essence of God. He is the limited and God's essence is the unlimited. All the attributed referable to God, such as omnipotent, omniscient Merciful are only qualifying attributes. They are only attributes negating imperfections in the essence of God. Otherwise God being the Unnamable, we cannot refer to Him with any special names. Even the Word "God" is after all a word which brings to our consciousness the realization of that Unfathomable Absolute Something. Therefore all these names and attributes belong to the Manifestations of God. In order to understand an object, we must become greater than that object and then give to it a name and define it with clear definition, now when we come to God and its essence we can never know anything about it, we came in touch with that divine ineffable "Something" only when we stand before the Manifestation. The difference between the Bahá'ís and certain past religious and sects is this:- They believe that there is God and there are creatures. Some believe that the essence of God has to become vocal in a human personality; others believe that the essence of God is divided into myriads of particles or sports and in turn these do manifest themselves constantly in the human bodies. But the Bahá'ís believe there is the essence of God, the knowledge of which is unattainable by man; It is the Mystery of Mysteries and the Essence of essences and the Light of lights. There is the Manifestation of God, the transparent Mirror, the Clear channel the Perfect Man who represents to us all the ideas of "God" that we can clearly grasp; who reveals to us faint glimpses of that far off Light and who opens our eyes to the majestic Glory of the Eternal Kingdom. These are creatures who receive the teachings and who try to live the life of purity and sanctity He spoke a long time on this most wonderful subject and as I think now I can remember some more points but I tried to give you an idea of the subject rather than the talk. Several people received short interviews after which he came out to deliver his address. He started by saying:- "There are certain trees which grow and develop very quickly; other trees may take a long time before they put forth leaves and blossoms. It is evident that Paris is one of those trees which may take a long time to grow. It is his hope that it may give much fruits, Paris in reality is a very artistic city. It has many interesting sights for the tourists. Many charming spots to intrigue the eyes. We might say that material civilization has pitched its tent in Paris; but the tent is so big that here and there there are great hatches of obscurities under it. It is his hope that very luminous lamp may be enkindled under this tent so that the darkness may be dispelled. These lamps are Bahá'ís. It is his hope that if they may cast their rays all around; that they may bestow lights that they may become able to free these souls from the darkness of the world of nature. "He gave them a heavenly exposition of natural and divine Civilizations."

Finishing his talk he called Hájí Asmeen and Muḥammad K_hán and went out to take a walk toward the end of his spiritual address his eyes were closed and his voice was soft. It was as though we were listening to the music of spheres, full of paltus and sweetness. It was as though he was attuned with the Celestial symphony of the Kingdom and through his voice those whose hearts wear clear could hear the glorious songs of the angels. His voice become softer and sweeter, like the murmuring of the gentle breeze through the branches like the flowing of the pure water amidst the eternal rocks and then he was silent and the silence fell upon the audience. After awhile they all looked upon each other as though they were soaring in another world. Then suddenly out of the deep silence, the voice of the Master was heard. The rich quality, the purity and the etheric beauty of his voice is not of this world. The strength of his voice grew and grew, it filled the room and it was as though he spoke to all the denizens of the earth. Authority sat upon his ample brow. He spoke with deep feeling and divine earnestness interpreting to us the benefits of divine civilization.

Suddenly he arose from his seat as though prompted by a heavenly command and striding from one end of room to another he said: "Now praise be to God that his holiness Bahá'u'lláh hath appeared. He has upraised the flag of divine civilization he has opened the doors of the Kingdom of God; the Sun of Sun of Reality has Shone forth; the lights of the divine Favors have encircled us; unfolded every truth. Therefore let us strive, so that we may spread divine civilization; so that we may unfurl the Ensign of knowledge; so that we may illumine the minds, so that we may enlighten the intellects. Awake! Awake! for the doors of the Kingdom of Abhá are open! for the Bestowals of God are infinite. If on such a day we fail, the end will be refresh. If before this salubrious spring, we may remain thirsty, life will be without result. If we are still unaware of the Favors of this Most Great Day we will always be portion less and without a share. Here he looked at the audience his voice become authoritative, his eyes were shining with the light of heaven and his cry thrilled all. He fairly cried: We must raise the call of the Kingdom of Abhá. We must establish the basis of divine Civilization. We must transform this world into another world. We must illumine this dark globe. We must make these blind eyes see. We must suffer these deaf ears hear. We must make these ones hear. Then out of this dark sail which is the world of nature navigated flowers and fragrant tulips will grow. Arise! Arise! For the Bounty of God is with us. Be hopeful! Be hopeful! For the rays of the Sun of Reality are towering over over us! Rejoice! Rejoice! For the Clouds of Mercy are raining upon us! Awake! Awake! for the gates of the Treasures of the Kingdom are opened before our faces! Short coming is not allowed at this time. Silence is most permissible at this hour!

Now lukewarmness is not commendable! Now immobility is reprehensible on his return from the walk he praised the beauty of Paris and lunch was served. Around his table all the Persians sat eating the maternal food which he had prepared for them. After an hour's rest two Turkish ladies, a gentleman and a Baroness came to see him.

The French wife of an old Turkish General called Omar Paslie came with her. The Master knew this general who is dead now. Immediately a bond of sympathy was found and the many sweet reminiscences of the General were recited by Our Beloved as though they had happened yesterday. Then Gaemmagam and Hájí Áqá Khaleel came to see the Master Tea was served and Our Beloved spoke to them.

When they left. the Master came into the other room and complained of fatigue because he has been speaking all day. Notwithstanding, he talked with us a great deal and portrayed to us his conversation with Núrí Bey about the existence of God.

He called on Miss Sanders while there he said: "Paris is like unto a green Meadow, the people are like unto the sheep, they are praying in this meadow, they drink of the flowing streams. The materialists cow-like froze also with the rest. They never raise their heads to see whether these is any heaven or any stars. They are submerged in the sea of materialism.

Again he said: Some souls are like unto dry woods, others are like wet woods and there are others like unto the stone. He came out and I was following. He walked through the avenues bought some fruits from a store and met accidentally Mrs Fraser who gave him a newspaper article about the Cause. Hardly staying half an hour than he look Mírzá Maḥmúd with himself and went to pay a visit to the Persian Ambassador. Returning from the Embassy Man and Madamed Derffins came and he talked with them 'till ten o'clock. Then dinner was served.

I think the Master will go to Stratford on the 15th of February and stay a few days, then return to Paris to prepare for our Eastern Journey.

29 January 1913

Rue St. Didier 30 Paris, France Jan 29th 1913

Dear Harriet!

In speaking to an Oriental Bahá'í 'Abdu'l-Bahá said that it is now only a few days that we are in Paris. It is the beginning of the promotion of the Cause of God. Paris is very dark; but we are hopeful that through the Bestowals of the Most Great Luminary that in the center of this pitched darkness, the Divine Lamp may be ignited. His Power alone transforms the dark earth into luminous substance suffering the hard rock to yield and flowers and hyacinths. He was now sowing the seeds and it may take sometimes before they germinate in the soil.

This morning when I went into the presence of the Master and was offered a cup of tea he said to me: Paris is very cold. Can you do something to make it warmer. I knew of course that he meant spiritual heat; because the apparent indifference of the Parisians to spiritual matters was well-known then he said: He was happy in London, although he was not feeling well. Here my health is very good but I am very unhappy, because I observe that people are thinking of everything else excepts Gods Paris is like unto a beehive; the people are the bees. They are busy, honey-making but their honey consists of the pursuit of pleasure and gratification of desires.

Afterwards he dictated some Tablets for the Permain believers, giving them the good news of his approaching visit to Stuttgart and also permitting them to come to Paris. About 10 o'clock people began to come. I saw a woman who was as though in deep sorrows. Her eyes were wandering neither and thither aimlessly. Silently she sat in a corner of the room avoiding any communication. The Master entering the reception room saw her, and beckoned her to himself. As soon as he told her welcome," she began to weep. "Don't cry"

'Abdu'l-Bahá said in English. Then through me: Be free from every tie. Do not attach thy heart to anything. Open thy wings and soar toward the infinite space of God. A bird whose wings are tied cannot fly. Now let thy wings be unloosed from these rusty feathers. Released thyself from every attachment to this ephemeral world. All these things are phantasmal appearances, passing soldier - like before our eyes. They are all unreal. Strengthen thy wings so that thou mayst soar above these ever changing conditions and reach to the world of Absolute Reality. These thou shall obtain a happiness which belongs to the Kingdom of Abhá: a happiness which is eternal just as the Kingdom of God is eternal. Be radiant! Be joyful! Be serene! Be free! Be free! Be free from sorrows! A person whose heart is attached to this world cannot progress. The Love of God makes man free. It is like unto the sword. It cuts all the chains. The Love of God is the remedy for every disease; the salve for every wound and freedom from every prison. I hope that thou wilt attain to those ideal worlds. Read the Tablets of Bahá-u-llah. Study the Hidden Worlds.

Then thou wilt become spiritual, illumined, godlike, divine. The glorious Sun of the Love of God shall arise from the horizon of Thy heart; thy eyes shall perceive the Light; thy ears shall hear the Light small voice and at last thou shalt behold the Glory of the Lord. May I give you the substance of another interview? Is not this first one wonderful? Is it not a constructive prescription for every one of us? How he ministers unto all creation? Here a man enters: you are very welcome the divine voice is being heard. He hopes the man is happy. He tells him that as he looks into his face he feels a Keen sense of joy, for in his forehead he observes the signs of faith and assurance and in his eyes he sees the traces of intelligence and understanding it. An English girl who is a good Bahá'í and an earnest soul enters the room, and found her friend in the Presence of the Master. She sat on a chair at the Beloved's bidding. Then facing both of them he said: They were like unto the tender plants. He has planted them with his own hands and he was watering them. It is his hope that they will grow. Day unto day may they become more verdant and graceful. May they put forth leaves and blossoms and with the utmost freshness and beauty may they give shades to those who are weary and travel-stained, - so that under their outstretched branches, people find rest, find peace, compose and the serenity of the spirit! May the travellers be released from this trouble burned world through their sympathy. This was his hope for them. It was his greatest yearning to see them adorned with many branches, so that they may cast much shade! Unless the tree puts forth, shady branches producing leaves, blossoms and fruits no one will be attached to it. Therefore his advice to them was to strive day and night so that the trees of their lives may be converted and yield fruits at all time.

Thus the hours rolled on in this divine atmosphere! Thus one heard the finest music of the heavenly World played on and on to ravish the hearts of man and to draw him high unto the Throne of God, there to joined his voice with the celestial Choir! Then the Divine Musician with his lyre came out. He played another strain full of symphony and charm. Now he played a tragic note, and now his voice swelled into rich diapason, sweeping the feelings and emotions of the audience upward and downward.

Hearken! and from the visible voice and the invisible lyre so high a note arise, vibrating through the pure air, pouring out the fullness of life in rich modulating tones. He has come to Paris striking the first note but he finds Paris is very cold. He was anticipating that in this trip he shall behold in this city the luminous torch of the Love of God. Now having arrived he finds that the inhabitants are steeped deeper in the darkness of materialism. Every mention

is on their lips excepts the mentions of God. They entertain every thought except the thought of the Kingdom of God. Every call is being heard in Paris except the call of of the world of Light. As I pondered over this condition of the Parisians, he found that like unto the worms they are crawling in the dark strata of the earth. Day unto day they were going deeper and deeper, never desiring to extricate themselves from the gloom of these narrow labyrinths of the earth. Therefore it was his hope that the friends who were living in Paris may show an effort, and make a move that perchance its inhabitants may obtain a new tongue may receive a new exhilaration; may take a goodly portion and a shore from the heaven by illumination.

After shaking hands with everybody <12> he went out with Maus Dryfus, returning home he had his lunch. At half past three Mau Dryfus came back. In the cause of conversation he asked the Master whether he would like to go up the Eiffel tower to see Paris. He said he could see Paris without ascending the tower of Eiffel. "From that height you may breathe over Paris a new life" Mau Dreyfus said. He was doing that every day from here, "the Beloved replied.

He told us the story of the life of Budha. Afterwards he called on Ras_híd Pás_há who was once the Governor General of Syria and created much trouble at that tie for the Master. As governor General of Syria under the regime of 'Abdu'l- Hamed he was an absolute desk at the Syrian dreaded his power. With just a cable to the Sulṭán that such and such a person was the enemy of the State he could destroy anyone as a moment notice. Our Beloved told us in details his dealings with this man.

In the afternoon Madame D'astre came and the Master spoke with her on the apathy and indifference of the Parisians to spiritual truths. He told her that person was a light sleeper, one single touch would awake him if he slept heavily, then one must awake him by shaking him.

Another person may sleep so soundly that he may need a big stick to arouse him. But if the stick does not bring the desire effect, we may have to bring into service the noise of a cannon and if ever this will not awake the sleeper we will then have to use dynamite. In short, the sleepy ones must become mindful. He gives her the glad tiding that this indifference on the part of Parisians will be changed into a deep and lasting interest and in the very center of Paris the Standard of Bahá'u'lláh shall be upraised.

We were glad to hear the good news from various cities that the American friends are arising with great earnestness to work for the Cause and to spread the message of the Kingdom. These news delight the heart of Our Beloved. May each one of the believers become a lighted candle! The Master is waiting all the time to receive the news of the glorious services accomplished by the friends! The more they serve the Cause of Peace and they put forth exertion and wholehearted endeavor - the greater will be their spiritual reward. I am also praying that God may assist me to perform one little service in His divine Vineyard.

Love to all

Aḥmad

30 January 1913

Rue St. Didier 30 Paris, France Jan 30th 1913

Dear Harriet!

Today one of the believers brought a big bunch of "Pussy willows" which was the sign of spring. It was taken to the Master. Before anyone said a word he exclaimed: Oh! Oh! This is the first flower of spring. He loved it very much. In Persia it was very fragrant. He hoped that the feuds will all become as fragrant as the Rose of the Love of Iad. The lady that brought the first sign of the spring." Said something about her house. 'Abdu'l-Bahá told her, God willing she shall make her house the Marshall Azkar that is, she shall gather the souls in her abode raise the naive of God and spread the message of the Kingdom. Perchance thou she become the mean the promulgation the Kingdom of God in her city; perchance she and became the divine gardener and farm those lands with such skill as to gather many harvests throughout all ages and cycles. If a person arises to promote the Kingdom of God, day unto day, he will become more confirmed. If he was a lamp he will become a torch. Whereas formerly he was a river, he will now became a sea. Whereas formerly he was a plant, he will now become a mighty tree.

Apropos of Lowe news just received from American he said: Praise be to God that we have established the reality of the Cause of Muḥammad in America. We destroy so many false new entertained idea that in regard to Muḥammad. Now he people know the facts.

He called me to go out with him and visit now and Madame Dreyfus but when we reached the door of their apart they were coming out, so we walked back with them. The long live of interviews started; one after another the souls received the heavenly Bounties each person was encouraged with his words and advices. Everything he said cleared the atmosphere from the mists and clouds. Miss Fraser brought me these articles from the newspapers of Voking containing interesting accounts of the day the Master visited the Muḥammadan mosque as well as reporting the main points of his address.

It was about twelve o'clock the Master finished the private Interviews. They were rather long and made him tired. Coming out he spoke on a most interesting topic, namely; the "soul the mind and the spirit," what we mean by these words, what relation exists between these three entities and what difference? Everyone was deeply absorbed in the subject. It was as though for a moment he brushed aside the veil and permitted us to peep with our limited vision through that world of God which is clearly seen by the divine gifted one. This brings to my mind a wonderful statement he made to person the other day: If the sea of his thought ('Abdu'l-Bahá's) because stormy dashing a thousand mountainous waves against the shore they cannot be compared with one ripple on the sea of his thought. This shows us how quite impossible it is too conceived of the grandeur of his world, of the majesty of his ideal, of the loftiness of his mind, of the sublimity of his soul and of the universality of his spirit. His is the power to Ken the secret of life and the mystery of being.

After the lecture he went out with now. Dreyfus and from the Lounge store he bought several umbrellas. The received Mírzá Mehdi K_hán of Ras_ht who is a great friend of Ḥájí Ameen and just arrived from Egypt. He inquired about the health of Mírzá Abu'l-Faḍl and

receive a favorable report. This made him very happy. He told the new comer that had he brought a gift of a Kingdom could not make him any happier for he loved Mírzá 'Abdu'l- Faḍl very much.

A Prof. from India came in and had extended interview. Afterward he spoke with the Persians and about seven he asked me to accompany and call again now. Dreyfus we were with them for quite a while and a pleasant hours was spent in divine conversation. Returning the charges daffaires of Persia was watching to see him. A few other friends were present. Our Beloved talked to them about hid American trip. It was half past ten when we had our dreams.

Love to all Aḥmad

MARSEILLE

31 January 1913

Marseille, France On my way to Nice Jan. 31st 1913

Dear Harriet!

You may be surprised to receive this from Marseille but this morning Our Beloved told me to take a short time to Nice and carry a message to an important personage. Immediately I got out, found the hour of train, bought my ticket and now I'm on my way to Nice. It is now about eleven pm. I am in a compartment with an English man and his wife or rather a bride and bridegroom who are going to Nice for their honeymoon. Then there are two salesmen, two French, comedian going to fill an engagement in Marseille and a captain of the army. To finish the passenger list, I found a young American from Washington DC who is working in moving-picture and here am I from Persia. For the first hour we sat and stared at each other. Turning to the young man, I asked him "Are you an American?" "Yes" the answers came. The conversation started then and little by little I told them the story of the Bahá'í Movement. Those who could not understand English was translated to them by others. They all listened with great attention. Having brought with me the Palo Altan and The Christian Commonwealth, I gave a copy to each.

This morning when I presented myself before Our Beloved, I found Mírzá Mehdi K_hán was there. Turning his face to me he said: Mírzá Mehdi K_hán was his old friend; he was one of the firm Bahá'ís; he had served the Cause very faithful. The Master inquired from him about the believers of one of the cities of Persia. He told him that they were all well and united, serving the Cause. Then the Master stated that origin of the promotion of the Cause was the spiritual condition of the friends. If the friends of God experience this spiritual condition, even if they are few they can set fire to a city. All morning people arrived, having interviews. The wife of Mr. De Sacy who died a few years ago and was a great teacher came to see the Master.

Today Mírzá 'Alí-Akbar Rafsanjani and Áqá Faraj, the baker arrived from Persia. The latter was the host of 'Alí Kuli K_hán and his wife when they were in Tíhrán. When the Master came in these two were so overpowered that before the eyes of all those who were present they fell at his feet, weeping. Everybody was affected by this manifestation of sincere emotion. The Master made them to get up and kissed their cheeks and welcomed them. There was much animation and spiritual exhilaration amongst the friends.

The French element of the meetings is beginning to assert itself and as the days go on more and more Parisians came and depart. During the years that the Cause has been established in France, it has been kept more or less among the English and American contingents. It has not yet touched deeply the hearts of the French people. They all acknowledge that this is a great Cause but they are not willing to put aside their own ideas and work for it. I hope that through second visit of the Master, the Cause will really be spread amongst the French. If

the Cause take hold of five French who may become real Bahá'ís, then, there will be a wonderful progress.

The Master spoke today on the definition of the "spirit", going deeply into the subject and explaining some subtle points. Then he talked on the duties of the past religious and the duty of the Bahá'ís. I would like to share with you the last part of his address in which he graphically and eloquently shows us the divine pathway: The duties and the responsibilities of the Bahá'ís are these: They must be kind to all the religions. They must love humankind with all their hearts and souls. They must work for the public welfare. They must know that God is one; the Real Shepherd is One and all humanity constitute the sheep of one flock. Therefore they must be compassionate toward all. They must exert themselves to bring about the Oneness of the world of humanity. They must put forth the utmost effort to conciliate the hearts. They must be the means of the happiness and progress of the world. They must ever be ready to sacrifice their properties, their rest and their lives so that in the world of humanity divine illumination be diffused the Banner of Universal Peace be upraised, and the Tabernacle of the Oneness of the world of humanity be pitched in the very center of this globe.

NICE

1 February 1913

Nice, le February 1913

RESTAURANT DE L'AVENIR Chambres Meublees Hyaeinthe DALMASSO PROPRIETAIRE 9, d'Amerique, 9 NICE

Dear Harriet!

Here I am in Nice when the vases narcissus and all kinds of flowers bloom in abundance all writers, when the winter is the balmy spring. People are waking in the streets with no overcoats and they hast under the sunshine with joy and pleasure. The city is full of bustle and hustle and they tell me tomorrow there will be the procession of cardinal if it does not rain. The famous Mont. Carlo is half an hour from here and if I find a few hours I may drop in and see what they are doing. Although they say they will not let in any curiosity seekers. The main avenue of the city is decorated with lofty arches and electric lights. It is a very long avenue. On both sides there are cafe's, restaurants and hotels and stores. This is a city of hotels. Hotel Majestic and Regina has wonderfully built on high hill which overlooks vast area of orange-grows delightful villas amidst gardens and rosegardens. I have sometimes exonerated when I have said or written that in passing by certain streets the perfume of the flowers was inhaled but yesterday as I walking through one of these streets of real-dreamlands, the fragrances of lilies, roses and other flowers were so diffused that one would have liked to stay there all the time. Oh! the villas of Nice are so charming, so romantic, the architecture mostly spanish and French! These villas are surrounded with low walls over which there feature of different colored roses, thus adding to the charms of walking. On my arrival I inquired about the address of a friend on whom I wanted to call. Someone gave me an address and I talk a car. It was out of the city. The car for 1/2 an hour went along such lovely lanes on both sides of which there were these dreamy villas palm and arrange trees pushing their branches and fruits in sight. The conductors put off at a certain street. I began to walk for nearly two miles looking for the villa. At last I found it, but no such person lives there. Although I felt a little cross in losing two hours yet I thought I was really repaid in having such splendid views of one of the most idyllic cities of the world. On my return a pleasant incident occurred which merits recording here. As I walked back and took the car to come back to the city I observed three persons two ladies and one gentleman speaking in a strange language. The more I listened the less I knew to what human genus they belong.

Then I caught the word "Khrasho". Now this word in Russian means "very good", My vocabulary in Russian however ends in that. So I made up my mind that they are Russian, remembering that someone told me there are many English and Russians in here. On this occasion I wore a felt hat and not Persian hat. Suddenly I caught a word which to my ears resembled "Bahá-o-llah". My indifference changed into interest. The next word was Isabella Grawinski, the name of the Russian authoress who has compassed the drama of the Bah and Bahá'u'lláh. Then watching to the end of my patience I asked them in French whether they

were talking on such a subject. They answered yes. I spoke to them about the Cause. They were never so surprised in their lives. They knew personally this Russian authoress. I got their address to send them French and English literature. I told them about our Beloved's trip in America and they seemed glad to hear about it.

This morning we reached Marseille. The train stopped there for half an hour. Leaving Marseille behind we had Mediterranean on one side, and high, lofty mountains on the other one of the most sights as our train speed along we could see many orchards in full bloom, apple trees and other Kinds of fruitful trees were clad in the ferment of white and pink. The mountains, the country, the valleys were all verdant. To think that in the heart of the winter there is this wonderful spot - so like paradise. The sea was so blue and calm and the sun shining upon it made a beautiful picture of shimmering gold and turquoise. There were many villages built on the top of the mountains like birds building their nests on the top branches. These villages are many hundred yrs. old. On our way we passed through at least half a dozen large cities of France such is Dijan, Lyan Marseille etc. Once looking out of the window I saw many men lying on the grass, enjoying the rays of the sun. The fragrances and the scene of nature all the way from Marseille, of valleys of green meadows of sweeping, vast field of farming of mounts and rivers, of villages' nestled crazily in the breast of garages, of cities etc. were unparalleled in beauty and charm. Such a contrast to the gloomy, rainy weather of London and Paris. No wonder poets and writers have sung the glories of the Sunny South and Riverie.

The train reached Nice at half-past two and not Knowing where I should go in this strange city I was first conducted to a hotel desiring to charge such inhabitant prices that I cleared the premises very quickly and have taken room in this hotel which is very clean and is in the American street.

This evening the time hanging on my head I sailed out on the Main ave. Such concourse of people. It looks like a crowded street of Newyork. The cafes are brilliant with light and music. I sit on a chair and for 15 cents I have a cup of coffee and cream and cake and sit there for nearly an hour watchings the motley procession of curious humanity passing by, each one bent upon pleasure, vulgarity and gratification of desires and passions. Contrasting the thoughts prompting these men and women at this time and the ideals and precepts held aloft by our Beloved. I realized what a vast chasm exists between the two.

One is of the realm of light; the other is from the abyss of darkness. One guides man to the origin of divine splendors, the other directs him to the prison of informal terrors. The first is Merciful attributes, the second is satanic suggestions. The former suffers man to attain to the height of nobleness, the letter degrade him to the lowest degree of humiliation. One teaches man the Mysterious of the Kingdom of God, the other leads him to the machination of satan. One is the Fire of Love of God; the other is the conflagration of the passion of self. One is spiritual, the other is canal. One is heavenly, the other is earthly. With such thoughts I slowly stepped back to my small room. The streets were still crowded, passion stalked abroad, the lights were shining; but I thought the city is dead and dark and cold. I shivered with pity and anguish. I like to return to My Beloved. I am disgusted with this kind of life that the people are leading. If the hart is not touched with the Breeze of God; if the mind is not illumined with the Light of God; if the spirit is not submerged in the transparent sea of God - what is the result of life? Yes the Master is hopeful of the future of human race. Let us hope

and work with him. His Example let us all follow. His life let us all emulate. His glories and Graces let us all receive!

Love to all.

Aḥmad

2 February 1913

Feb 2, 1913

My letters from Nice hot for general. For you and Louise, may be a few more whom you care to show.

Dear Harriet!

This morning having gotten up early to write you a letter I found it quite hard. Because neither you nor the friends are interested to hear from me but what your hearts long and yearn for, is to know what the master is doing or saying so in that way you may learn the lessons of life. Now I am far away from him. I cannot hear what he says, I cannot see what he does. So what is the use of writing letters, yet I argued write myself good and hard and came at last to the inevitable conclusion that you may be interested to hear about the nice; the result was that letter of which I was ashamed, nevertheless I mailed it to you. Having finished the letter I ate my breakfast and called a carriage to go and call on those people for whose visit I was sent for. It was altogether successful and I was invited to lunch. Realizing the importance of the situation on my return I sent a full report of what has transpired to Our Beloved. After words I was driven in the most fairy-like lanes of the suburb with Italian villas and gardens all abbooming are both sides. The beauty and charm of these scenes are indescribable. Returning from the lovely ride I joined the procession of humanity along the main avenue who were going to see the carnival. It was a procession of thousands walking on the sidewalks. When we arrived at the Place de Massena it had just started, huge chariots carrying hand of musicians and girls and bags dressed in all forms and manners. Crowds of men and women walking in front of these chariots, all masked and dancing to the air of music as the chariots proceeded through the streets. I had to get a mask because they were throwing at the people a kind of mud pills to the size of a big pea. It took more than two hours for the carnival to pass before the views of the spectators. In the Place de Massena there were four hands at four corners keeping the tens of thousands merry-makers who were coming from all parts of the city in a good mood. They danced in this big square or circle. All around the circle stands were built for the spectators but I preferred to circulate amongst the people. Decorations were rich and very beautiful. I am sending you a package of postal cards; one of the Carnival another of the scenes and views. It juries you just a faint idea of what is going on here and what is being done to attract thousands of tourists from all parts of Europe and America every year.

I returned to my hotel very tired. Setting at the table heard people talking about the great mask ball which is going to be tonight in the big municipal Casino. I have had heard always about mask ball but never had seen one so after calling an person and returning to my hotel I found it is half-past nine. I am a few minutes I was ready to go. I went. But what a sight of

colors and lights. Actually there were more than ten thousand people. I can never described it in few what I saw with my own eyes. There were so many kinds of dresses of various colors People representing different characters in history and drama. All over the big lighted hall people were either dancing or walking or sitting and taking refreshments. The ball was going to be over at 5 or 6 am but having seen what I wanted like a satisfied child but not happiness. I came have about 2 o'clock very tired and fatigued.

Love & All

Aḥmad

3 February 1913

Feb 3rd 1913

Dear Harriet!

This letter must be short because I have not time to write in detail. The morning I called on a certain person, delivered the message of Our Beloved, and received a few, then coming out of the house I walked on the avenue on Le Promenade des Anglais which is very much similar to River Side drive in N.Y. with this difference that instead of the Hudson River we have the calm blue Mediterranean, right on the shore palatial Casinos are built and facing the Sea beautiful villas and hotels are constructed. It was specially a lovely day. The sky was blue, the sea was blue, the promenade from one end to another was decorated with flags and bantings and streamers and flowers. Stands were built. Multitudes of people are out gay and laughing. Everybody wears flowers. Little girls sell large bunches of violets, carnation roses etc. for five cents each. What is going to be today. They tell me. "The battle of flowers, "Le bataile des fleurs. Very lovely it is not? I wish all the battles were carried are with flowers instead of deadly weapon. So I walk to another watching thousands of well-dressed women happy children, gay men all. Enjoying the wonderful shining blue sea, drinking the fresh breeze, imbuing the warm rays of the sun. I had my thin overcoat. It got so warm that I had to take it off. The battle stats at two pm. I am invited for lunch to a heavenly Villa. Arriving there I am taken in the charming park. It is a dream, orange groves, palm trees, all green and verdant. Up and down through green bowers and quiet lovely lones we walk and talk. The villa that my host lives in is of Horentine architecture, very imposing, overlooking thus vast system of Path which the eyes never are fatigued to look at it. We return and have lunch. Then I leave and come to the Promenade des Anglais. All the roads leading to the Promenade are closed. I get in however and buy a seat. The floral floats splendidly decorated start to pass in review. The girls and boys on men and women in these floats throw bouquets of hyacinths anemones, violets, roses, carnations and other flowers to the spectators. They turn throw at them. Thy sell one hundred quite large bouquets for 3 francs a matter of 60 cents. Everybody has besides himself or herself a large basket. Same two or three baskets. There for the pace of three hours the carriages automobiles and floral chariots pass before the view, each one urging with the other in beauty of decoration and embellishment. This battle of flowers which is the most beautiful thing that I have ever seen in my life goes on; sometimes a regular shower of bouquets are exchanged between the spectators and the chariots. The promenade is literally covered with these bouquets no one

stoops to gather them. It is not the etiquette to throw a bouquet which has dropped on the ground but if you catch it with in the air it is all right. I had a good place in front row and often I would look out and watch all along the line which is more than two miles a regular "war" was carried on with the utmost of earnestness and thousands of these "fragrant weapons" and "sweet missiles" were flying the air trying to find a victim. I have not time to give the description of some of the chariots which were a mas of flowers out of which peeped forth girls dressed in which with flower hornets but if I get a few photos I may show you. Suddenly we heard astrays whir and burr above our head and looking above it was an aeroplane flying over the promenade and instead of throwing bounds over the crowd, the aviator was throwing large bouquets of flowers. It was a beautiful sight to see these fragrant bouquets tumbling in the air and gracefully falling in the hands as over the head of the already enthusiastic and applauding people. There were large silk banner to be given to those whose chariots were most beautifully decorated.

These passed in review at first. Toward the last the chariots winning the banners according to the judgment of the committee passed by carrying them along. It was about five that the "war" ended into a skirnieshe and the people setting the doors open, the crowd fought among themselves ruthlessly. I came to the hotel bewildered and pleased with this "battle".

I wrote a letter to our Beloved and went out to walk along the main avenue. Later on I went to a French theatre, was so tired and sleepy that I could hardly open my eyes when intermission arrived I left the theatre and came to my hotel to sleep.

Love to all

Aḥmad

MONACO

MONTE-CARLO

4 February 1913

Feb 4th 1913 5pm HOTEL DE PARIS MONTE-CARLO

Dear Harriet!

Monte-Carlo! It sounds strange? Well! here am I. I find the place most unique and very poetic. The scenery is very beautiful. The weather most equitable. I am looking out of the window of this luxurious hotel, in front I find the calm blue Mediterranean with the quietness of evening. On my right is the famous Casino where thousands of people gain and lose. I did not go in. It is a most imposing building, built in the best French style. On my back is the high mountain, green and sublime. The whole town of Monte Carlo is full of hustling-bustling tourists from all parts of the world. This morning after writing you a short letter I took the electric car for Monte Carlo. It takes about one hour and half from Nice. The car ascends all the time. It passes through the loveliest country mountains and villas. Today the sun was shining, the weather was balmy and spring-like, perfumed with the fragrances of the flowers and Mimosa. All along the way the blue Mediterranean was visible, glowing beneath the radiant rays of the sun. The blue sea was magically transformed into the blue heaven; for the glorious Sun darting down its scintillating rays upon the marmoreal surface of the sea, you could observe that the gentle motion of the water immediately changed those shining rays into sparkling stars. Again you could see the reproduction of the Milky Way stretched out as far as the horizon permitted. It was a beautiful ride, unique in many ways. Having arrived in Monte Carlo I made inquiry about the person I was sent here to see. The address was given to me without much difficulty I arrived at the place, was received with the utmost of courtesy and after two hours was out of the house, perfectly satisfied with the results. I just wrote a report of the matter to our Beloved so that he may know about it before my arrival in Paris.

I bought a package of postal Card and mailed them to you, so that you may keep them with the rest. I also mailed two newspapers containing a full description of the bottle of flowers. Also a package of 18 postal cards containing the plates of some of the chariots and autos decorated with the flowers.

In a few minutes I return to the city. Tonight before all the public Sa Majeste (His Majesty) the Emperor Carnival will be burned. Tomorrow morning I will return to Paris.

Love to all Ahmad

Feb 4th 1913 11 pm on Train Langham Hotel NICE MEME DIRECTION: HERMITAGE HOTEL NICE

Dear Harriet!

The train just started for Paris. I will be there for tomorrow at 6:30 pm. Looking back at my four days in Nice I find that praise be to God. I have accomplished my work the least I knew how and besides I enjoyed myself very much. It was work and recreation combined. I saw the funniest and the most beautiful, the ridiculous and the sublime during the carnival. I witnessed nature in mid-winter as I had never seen even in spring. I saw multitude of people in their gayest mood and happy disposition. Had I come at any other time I would not have seen so much. I came here with the purpose of staying only one day but it took me four days. I have been missing the talks of our beloved and his heavenly Presence and Inspiration. I am going back with the greatest pleasure, happy when I stand again before Him. Then I will have again something to write you. I think my letters of the last four or five days must have been an awful disappointment to you but never mind. I did not wanted to write anything but I thought I will keep up the daily record.

Tomorrow it will be exactly two months that we have left New York. It seems to me that so much has happened in the short time.

I am now going back with a glowing description of Nice and its natural beauty. Perhaps I can convince Our Beloved to come a few days here to enjoy the incomparable scenes of nature.

I wished so much to send you and Louise bouquets of Nice flowers and I had it in my mind all day but when I returned from Monte Carlo I was so hurried that I forget it till I come in the train but it was too late. I blamed myself for this apparent neglect because during the last four days I have written so much of flowers and nature that I desired you to share them with me. However if I return with the Master I will not forget it. In the compartment there are four others beside me and I have talked already with them. It is rather late and they want to sleep; so I have them alone till tomorrow for they are going to Paris too. Give my heartfelt Bahá'í salutation to Louise. I wish so much you two were here to enjoy Nice.

Love to all

Aḥmad

FRANCE

PARIS

5 February 1913

Rue St. Didier 30, 1913 Paris France Feb 5th, 1913

Dear Harriet!

This evening, after five days absence, I reached our apartment. Five days looked to me like five years. I would not have left 'Abdu'l-Bahá for the whole world were it not to fulfil his will but I am happy to be back. When I arrived the Master was in his own room talking with Gaem Magam, Moayen-ol-Mamalek and another nobility from Persia. Therefore, I did not disturb him but I went to the room where the Persians were gathered. They were surprised to see me back. None of them knew that I was going to take this trip. They do not know even now where I have been and what I have been doing but such was their faith in 'Abdu'l-Bahá that knowing of course that I was sent by him none of them asked any question. They just greeted me as though I had never left with the warm enthusiasm of the East and the conversation started as usual, the subject being immortality of the soul and the scientific proof which the Master had explained in his recent talks. One of them gave me a notion in regard to the pre-existence of the spirit. He said, the spirit of man has a potential pre-existence in the world of God's Ideal Knowledge. Likewise the rays of the sun have an Ideal Existence in the Sun. Now the sun shines upon the rock and upon the mirror. The mirror is nothing but a higher evolution of the rock; yet it reflects in the former and has no effect upon the latter. It is evident that when a number of composite beings go through the process of purification until they obtain capability, the spirit manifests itself, just as the sun becomes reflected in the mirror as soon it is turned toward it. The spirit like the sun powers down its rays continuously. It happens that a transparent glass comes before it - that is, a body has been made ready through the law of composition - then, most naturally the spirit takes possession of that prepared which just like the sun reflecting itself in the mirror. So, you see there is no descent of the spirit from some mysterious reservoir or an unknown region.

The Master coming out of his room I kneel before him and kissed his feet and hands. Ah! His voice was raised and his eyes twinkled - "You have returned, when did you arrived?" I answered: about one hour ago. He asked two more short questions and went to his room again. At ten o'clock dinner or rather supper was served. There were many Persians present and all sat at his table. There was a young Arab Bahá'í who was studying in Switzerland and had come to meet the Beloved. I woke this morning while the train was speeding along. All day we traversed through well cultivated French territory and now and then I spoke with my travelling companions who were most pleasant and had buoyant spirits. One of them was the wife of a Parisian Florist who had been in Amenia for two years. This gave me a clue to speak to her about the Cause and she listened with much interest.

I can now truthfully say that I have travelled from one end of France to another; for in Monte Carlo you are in an independent principality. There you see on one side the mountains of Italy and on the other side the French territory.

The great pleasure on my arrival was the reading of your letter and that of Louise. They gave me the good news of the Cause and the interest with which the news of the Master's trip is received. All thanks belong to you and Louise, for you are the ones who are doing the splendid work of typewriting. Your letter has many questions. I will try to answer as many of them as possible and ask some of them from the Beloved. You see, often I do not take extensive note from the private interviews of the people, but those that have a general aspect I try to give them to you. In the hurry of writing a letter, every day I do not have time to read them over so I leave the literary ornamentation to you and Louise. All the friends are well. They tell me the meetings have been well attended and the interest is growing much. The Master is slowly breathing in them the spirit of life and light.

Love to all

Aḥmad

6 February 1913

Rue St. Didier 30, 1913 Paris France Feb 6th 1913

Dear Harriet!

"The Flower is the joy of life and the joy of life is the Flower." As in the material world we enjoy the fragrance of the rose and we inhale the perfume of the anemones, so our nostrils must become clear from cold in order that we may inhale the sweet odour of the Spiritual Flower. Just as our ear is attuned to hear and appreciate the delicate tones of a Beethoven Sonata or the lofty symphonies of a Wagner opera or the rich melodies of a celebrated singer, so also our spiritual ear must be attuned to listen to softest and remotest strains of the heavenly Singer and to catch the ravishing, fleeting expressions of the divine Artist who ever plays the celestial music on his invisible Instrument and whose choir is the modulated voices of thousand sanctified souls throughout the world. Have we not long listened to the vibrating rustle of his voice and the tender cadence of his music? Have not his jewelled utterances like unto the glorified aeolian chords of the ancient bands enraptured our utmost hearts? Often with attentive ears, have we not heartened to his sweet strains, fuller grown, always rising to rounder and clearer height and dancing along, now in mirthful measures, now in serious beautiful tones, again in prophetic words and then in immortal songs of human brotherhood. Have we not listened to the high and lofty tone of universal Religion and the golden vision of an era when war shall be no more? How his words are rapt by soaring themes, wrapt in the white lights of heaven! Strange melodies these to the unaccustomed ears of man, full of mysteries and inspiration. For does he not touch all chords of being, life and immortality, rising and sinking in measured melodies always divine? When we listen to the magical songs of our divine Artist, do not our souls rise higher and higher toward the gleaming pinnacle of his celestial lyre? Not only man, but all the earth seems full of ears, the woods, the hills and the skies all listening to his subtle harmonies, weaving round and round the hearts of all races and all nations. Oh singer divine! Oh

heavenly Artist! How thy breath is fragrant! How thy rhyme is sweet! How deeper and deeper thou dost search! How higher and higher thou dost soar, filling the earth and heaven with the gentle breeze of the Love of God, mystic, calm, peaceful! For is it not true that under the soothing music of Thy thousand voiced lyre, Kissed with the lips of Bahá'u'lláh, sweeter and sweeter this life becomes? Does it not transform all hearts and glorifies all humanity to something so nearly divine? Do we not hear now and then, some fair faint echoes of Thy heavenly harps, encouraging us to make our ears keener till we hear clearly the voice of Brotherhood which is breaking forth into rich notes of light and colours? Are not all Thy strains of love; love striving, love climbing, love ascending, love soaring, love triumphant, love defied? Is not Thy song, the song of Life, the anthem of Peace, the hymn of Joy? Lo! Lo! Harken! Do we not hear the ravishing song of our divine Artist? Are not his plays, now tragedy, again drama and then divinely beautified? Are not all the voices hushed, and all the hearts attentive? For now the secret cells and the hidden chambers of the universe are displayed before our eyes! Do we not see the bright angles of heaven descending? Are we not aware of His Holy Presence? Do we not behold the reflex hues of the Kingdom of God around us? Are we not stirred by the tender Breeze of the Holy Spirit? O ecstasy! O happiness of him who once has heard Our Master-Artist, chanting the song of praise and glorification to God, for then to his ears the sound of grasser music dies and all the earth is full of sudden undertones which captures the listener and transforms him.

Have we not experienced that when He plays on His Invisible Harp of Love, each chord of being is touched and all the hidden lives stand open before his resonant voice, as the parched earth yawns to drink the summer rain and at the call of those refreshing waters all their souls stir from their undiscovered depths and burst into sweet fragrant flowers and from their wells. Deep calls to Deep and the mystery of all that is, lay unfolded?

O godlike Artist! From Thy song of Love and Joy, the sea of songs shall be set in motion and its mighty ebb and flow will go on from eternity onward to eternity. Then the inmost heart of Thy song shall set in motion, the waves of the most great sea. A race of heavenly bands, a multitude of divine Artists whose songs of life and anthems of Peace shall soar to Thy Throne, perfuming the world with their subtle fragrances, shall be born as the great children of Thy Song. Then their music shall set aglow the hearts of men. They shall strive to say what they have heard from Thee and about Thee, and with a voice worth for such a high message.

Oh more is than ease, palace and pomp, havocs and luxuries to have seen the Presence of Our divine Artist and to have hearkened to the glorious Voice of the Eternal God singing the Song of Life, the Song of Love, the Song of Peace!

This morning the Master at the tea have related the ancient tales and historical records of the Crusaders, the conflict which raged between the Muḥammadans and the Christians; of the taking of Spain by the Muḥammadans, the establishment of a wonderful civilization and the founding of many universities. His tales were most vivid and each one brought have a great lesson. During the last eleven month that I have been constant in his Presence I have heard him on various occasions relating a different story, either historical or from life, to illustrate his point. He has an endless fund of these stories. His is a wonderful power, the like which has never been witnessed.

At ten o'clock, Miss Bernard with her two adopted Hindou boys entered the room. The boys are not more than twelve years old. The Master received them in his private room. They sang for him some Hindou songs. He encouraged them to apply themselves to study, so that they may be well educated and the return to India to impart their acquired education to others. To Miss Bernard the Master said: In reality she was taking good care of them. God was very pleased with her. Those boys were the lamps lighted with her hands. I loved them very much. He asked them whether they like Paris or India. They said, they love both. A long lives of new people, called Our Beloved, having their private Interviews and when they come out they are happy and satisfied with the Master's words.

It was noon when our Beloved came out and gives on divine discourse on the "Religion of the future", detailing the elements which are essential to make the universal religion permanent and effective in this modern rushing civilization. It was a masterpiece and it ranked high with many other wonderful addresses by him of late.

I have received copies of the Monthly Theosophic Messenger; one containing the Master's address in full and others have Bahá'í address and his photo. As he played on Vina which is a kind of oriental violin, he was singing Persian Songs. It was most interesting and the Master praised him for his work. Then the history of music and its origin was set forth by the Beloved, giving us the names of many instruments, singers to. He told us three stories of the celebrated Persian musician and how they were graduated from the Conservatories.

Love to all

Aḥmad

7 February 1913

Rue St. Didier 30, 1913 Paris France Feb 7th, 1913

Dear Harriet!

To a group of Persians 'Abdu'l-Bahá said that one drop of deed was better than a sea of words. We must work, we must strive, we must try to do something in the Cause no matter how small. In the Bahá'í movement, all the friends must work in order to accomplish what they claim. I pray to God that all of us may become assisted in service. The crying need of the social body is for laborers and not theorizers. The characteristic phase of the human consciousness in this enlightened age is the evolution of the idea of social service in all its branches and the incubation of this idea as a religious principle - service is worship - labor is devotion - work is prayer. The Bahá'í Movement is the mighty trumpet which calls together under one banner. All the Comrades of Service, who work in diverse spheres for the coming of Divine Humanity on earth. All those who respond must naturally do so with a pure purpose, disinterested, "strong in will to strive, to seek, to find" the secret of beauty in work and service. The silent forces which underlie this divine Cause are modifying humanity from moment to moment and suffering it to ascend higher and higher till it reaches to a mysterious triumphant finale, full of glory and perfection.

This morning the Beloved speaking of Doctor Mehdi K_hán of Ras_ht who was present said: His very being is a service to the Cause of God. He has been visiting the Master for several days. Mírzá 'Alí-Akbar Rafsanjany, a young man of probably 28 years old but a speaker of note in the Cause chanted some wonderful prayer from Bahá'u'lláh. His voice was musical and his chanting effective. I never had heard one chanting commune with such sweet and soothing voice. He made us forget all our troubles and worries. He was full of fire and zeal. I loved him very much. These divine mornings in the Presence of the Beloved are really wonderful. He closes his radiant eyes and listens to chanting. He is in the utmost state of supplication toward God. Such days can never be duplicated again in the history of this life!

The Beloved entered his room and I read to him portions of a letter. Three questions were answered. 1st question: What is the real meaning of the 19 days feast, spiritual and material?

Answer: "Nineteen days are according to 19 Letters of the Living" which is composed of the Báb and 18 disciples. The spiritual aim of this Feast is that at every 19 days, the believers of God may gather together; engage in mentioning "Him whom God shall manifest - Bahá'u'lláh and be reminded of the Testament and the Covenant. Its material meaning is that every person or number of persons who are able, may arise to serve the believers of God and spread before them spiritual and material food"

2nd question. About spiritual communication.

Answer. "It is a spiritual revelation, for the human spirit reveals the realities of things.

3rd question: Love from God to God.

Answer. It is the beholding of the beauty of this perfection in the reality of this own Identity. It is from the entity of God to His Own Entity. This is the Origin of Love, the Source of Love, the basis of Love, the quintessence of Love, the ancient Love and the eternal Love. Through one of the emanations of this Love, the world of existence has come into being.

When the letters have arrived for the interviews, people were taken in the Master's room, sometimes by Mon. Dreyfus, sometimes by Madame Dreyfus, so I cannot really give any idea of what the Master talks and says. For the present we lost so much. The teachings of the Master, whether given to an individual or to a concourse of people have more or less a general application; especially his encouraging advice and exhortations. However, these days we have more French people coming and going. The Master said, if we have five enthusiastic French Bahá'ís they would have served the Cause in Paris and we hope that God will bring them forth and inspire their hearts. At noon he came out and gave a talk on "divine and human music". He again played in his invisible Harp his scales higher, his notes full of rich, vibrating colors of life, now his hands rising as to strike a powerful or gentle note according to the laws of the divine Harmony; again his eyes were shut, his voice falling to a sweet soothing level, he carried his audience to the very summit of the Grandeur of Melody. I wish you could hear him today. His closing advice was not to run after the hurdy-gurdy in the street, after you have heard the heavenly Artist; not to listen to false music after you have listened to the charm of Celestial Melody. How ignorant are these people, he ended the mighty oratories with a rush and tumult "that they do not advance to such a glorious

sun but they are satisfied with a dimly-lighted candle. They have abandoned the great ocean and they run after the dark, muddy streams. They do not listen to the divine enrapturing melody of the Supreme Concourse but they run wild over a piece of cheap and gross music! Play on the heavenly lyre. O ye friends! Sing the melodies of the Kingdom, perchance these sleepy ones may become awakened; these deaf ones be endowed with the power of hearing; these blind ones become seeing and these dead ones become quickened.

Shaking hands with all these who were present he went out of the room, leaving behind him an atmosphere of holiness, a calm spirit of reality. Oh! although we were listening to the heavenly Nightingale, warbling in the sweetest tone, the mystic music of God. The most delicate strains of his voice were Kissed by the angels and were upborn again to the high station of Reality. The ears of men and women of this generation are not yet refined enough to catch the subtle movements and notes of this Celestial Warbler. For in his Repertoire there are a hundred thousand melodies and harmonies which the present world is incapable to hear.

In as much as many of our Persian brothers were leaving for Persia, it was arranged that a photo be taken in the Presence of the Beloved near the Eiffel Tower. There were about 20 present and we all started for the Eiffel Tower, only 5 minutes distant. The photograph was taken and I hope it will turn out to be alright.

The Master wanted to walk alone, so we returned home by another road. In the afternoon many prominent Persians who were formerly very influential in Persia came to see the Master. While he was talking to them suddenly the door bursts open and in rushed a Persian, like a whirlwind, run to the Master, kissed his hands, threw himself at his feet meanwhile talking. He asked his permission to read a poem and with a loud voice he recited a wonderful eulogy to the amazement of all those who were present. We were much impressed by his words. He came at the psychological moment. I took a copy of his poem and may translate it later on. At six o'clock Hájí Ameen his two companions, Áqá Meer 'Abdu'lláh, Mírzá Muḥammad K_hán, Doctor Mehdi K_hán, Mírzá Vaballal K_hán and his brother Mírzá Azzijallal K_hán left for Persia. I was so sorry to leave them. The Master send all of us to the station to bid them farewell.

From the station we returned to the house of Mon Dreyfus. Every friday night a public meeting is held. The three rooms were crowded, many Europeans and Persians were standing. Mon Dreyfus was reading, then Mon. Bernard talked in eloquent French. The Beloved spoke on how the appearance of the Divine Manifestations is to bring "Happiness" to the world of humanity, finally giving a detailed history of the Life of Bahá-o-llah. He thought it to end with a wonderfully moving supplication.

He shook hand with everybody, mixing with the audience and blessing everyone. Tonight he was very tired. Before speaking he told me he is so fatigued that he could not say a word, but his words breathed life and strength.

Love to all Aḥmad

Paris, February 7th, 1913.

'Abdu'l-Bahá entered the room this morning saying: Good morning, and asking the health of the little group. As He seated Himself in His usual chair by the window a band of noisy street urchins held forth just below. A girl in the flat above was practicing on the piano. The result was a fantastic pandemonium. 'Abdu'l-Bahá sat perfectly quiet until the noised ceased, and still looking out the window, gave the following talk on music.

Last night a Hindou professor of music came here, bringing his musical instrument called The Vina and played for us certain oriental strains, accompanying them with singing - overhead our neighbour was playing the piano; but as soon as the professor began playing, the piano became silent; and when the Hindou had finished playing we heard again the sound of the piano. This illustrates a lesson, namely that when we listen to a most beautiful song, we must forget inferior music - when a lover of music has listened to the entrancing notes of a great master, his love of music will no longer be satisfied with the playing of The pupil. If he listens to him it would be a proof of ignorance and show a lack of artistic appreciation - moreover he would not receive 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 our souls with sweet celestial harmonies. Is it possible then for anyone of us to leave this room afterwards and going through the street to stop to listen to the crack notes of a hand organ. If we were to stop to listen to such sounds, it would indicate that we were unable to appreciate the wonderful melodies of the great master we had just listened to.

Today many melodies are being heard in the world. From every studio divergent strains are floated in the air but many of these melodies are become antiquated and covered with the mass of time. For thousands of years these notes have been heard and they have lost their original charm and purity, for the singers have grown old, are decrepted and have lost their voices. The songs of life have been so much changed with time that no longer any one can recognize them. In short from every direction these various melodies are being sounded. We must have appreciative ears to find out which one is the more beautiful and artistic. Let us find out the melody, the sweet strains of which will be taken up by angels and carried to The Supreme Concourse - Let us hearken to a Melody which may stir the world of humanity so that they may dance with joy. Let us listen to a strain which gives life to man. Then we can obtain universal results. Then we shall become illumined.

But if we want to listen to all different kinds of music we will have nothing but discord, for they are being played by inferior artists. If we want to run after such distracting sounds we will be lost in a wilderness of deprivation.

Therefore let us investigate a song which is superior to all other songs - which develops the spirit and which unfolds the inner potentialities of life. Such a song produces harmony and exploit oration.

It has been proven that whenever this song is raised, the world of humanity is quickened with new vibrations and the realm of existence receives a new cease of life. The sphere of thought is rejuvenated - sciences are resonated. The world of morality is resuscitated and humankind is unaired into a new era of civilisation and refinement. Again and again this has been experienced; its results are the records of past history. We must not run after untraced melodies, the results of which are less certain or we may fail in our pursuit.

Perchance the effects of such music may not be praise worthy. Perhaps such melodies may not have the sweet qualities which are the characteristic indications of a true melody. Therefore let us search and find out the one glorious song which has run throughout all ages with thousands of entrancing accompaniments, the effect of which have changed millions of human beings.

Often has the seed been sown and as a result many harvests have been gathered. Now it is well for us to overlook this good seed and try to sow another seed which has never been tried before for instead of a harvest we may reap only thorns and thistles. 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? This is no result gained by trying all kinds of medicines when we know of a certainty that this course of treatment is beneficial. When the right medicine is prescribed and we have seen that others have been healed, why should we try unknown remedies?

It is evident and manifest that the world of humanity cannot be rejuvenated through weak instrumentalities. Except through the power of God, humankind cannot be unborn as a whole with divine virtues. The surface of the Earth cannot be warmed entirely by the rays of the sun. These may be lamps, torches or electric lights and these are even the countless stars and the planets but notwithstanding all these lights, this globe in its entirety cannot be illumined. It is only through the rays of the sun that the various kingdoms of life on this earth are being warmed and lighted. 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 is the time when the mantle of winter had fallen over the meadows and pastures. The soil was black, as soon as the sun rose from its dawning place, flooding the regions with light, thus the gentle breezes wafted. The clouds of mercy poured down. Winter was ended - spring appeared. The meadows and prairies became verdant and all the trees were adorned with blossoms - multicoloured roses and hyacinths perfumed the air. The trees attained fruition and the world inhaled the fragrance of the flowers. The surface of the earth was transformed. This world became the mirror of the Kingdom and this lower sphere expressed the virtues of the higher world. These have always been the results whenever the Sun of Reality dawned.

It is fitting that we turn our backs on The Sun and hold to the flickering dim light of a candle? Is it right to forget the boundless sea to run after a little brook? Is it good for us to neglect the luscious fruits of this tree and run wildly in the jungle collecting wild fruit? Is it not short-sightedness on our heart to fling away the quick healing remedy and take into our system a poisonous drug? Is it not weakness to renounce the skillful physician and go to a charlatan?

Praise be to God, the sun of reality has shown forth, illuminating all the continents with its refulgent rays - warming all the cold bodies and causing vegetation 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 very negligent are the people for they do not turn towards the sun but they try to illumine themselves with dim lamps. They have forgotten the waves of the most Great Sea and they try to allay their thirst at dried-up streams. They do not listen to the soul

stirring music of the Supreme Concourse but they run wild with joy over the jarring notes of a hand organ.

Strive day and night - purchase these sleeping and may be awakened. These blind ones may see and the dead arise! Let us listen to the soft tender music which is streaming down from the Kingdom of Abhá!

8 February 1913

Rue St Didier 30 Paris France Feb 8th 1913

Dear Harriet,

The Divine Alchemist is in Paris. Through his spiritual mystery he changes the copper into gold. For ages people have tried to find out this secret but none succeeded but we have found a Person in Paris whose daily work is to transfusion of the laser metals into pure gold. It seems to us that he has the great secret of this science of metallurgy. He is the master-metallurgist of this age and all ages to come. He does his work so simply that those who see Him at his work are led to believe that there is no secret about it at all. No dark chambers for this Alchemist of the 20th century! He is in need of no laboratory. He does not care for compound and simple. He works in the open, before the eyes of all the people of the world. Everyone has an opportunity to learn his secret, but we have met yet very few who can master it. His laboratory is the hearts of men. His secret is the Love of God and the Love of man. Today I like you to stand quietly aloof from the crowd and watch the faces of those who go in and those who come out of his laboratory. It is a study that you seldom forget. Here is a woman, there is a man, then a lady with two boys, one by one they enter, eager to learn the secret of the Alchemists. They have loads of copper, brass, tin etc and they want to change all these into pure gold. Now wait a few moments outside. The process of transmutation is going on. The Alchemist is at work. He blows over each one of these the breath of life, their metals are cast into the burning furnace; the fire is red hot and lo! After awhile we have the pure gold. How did he do it? At what stage of the purification did he applied the secret law? Here they come out of the laboratory. Their eyes are dancing with joy, their hearts palpitating with bliss. Wonderful! You exclaim! What a change! What a transformation! The metals are turned into gold. At first they were black, now they have become luminous, they were cold, now they have become warm. Whereas formerly they were hard, they have now become gentle. Blind were they, now they can see. Deaf were they, now they are able to hear. Dead were they, now they are quickened. What a miracle! For two hours the Alchemist works trying to demonstrate his claim not by word but by practical demonstration. Do you wonder then, because people believe in him? They see with their own eyes that which the senses can prove, the intellect substantiate, the Holy Books verify and divine inspiration validates. Is there any doubt in this? Can anyone discredit it? On all the occasions he spends his time to teach us these mysteries of the Kingdom, so that we may also in a limited degree learn and apply his laws. At noon he came out of his work-shop and unfolded to an interested audience how "all the religious of the world are agreed upon the fact that there must always be a medium between God and man." Then he develops this idea from stage to stage till he reaches to the point where no one could doubt the necessity of a divine manifestation, the need of a heavenly Educator.

In the afternoon many prominent Persians came to see the Master. He spoke about war between Turkey and the Allies and gave a minute history of Montenegrins.

About 4 o'clock Mr. Dryfus sent an auto for the Master to take a ride. As the Persians had just arrived He asked me and Mírzá Maḥmúd to go out and enjoy the ride. We rode through Bois de Boulogne, crossed the river St. Cloud and returned to our apartment. The Parisians love their Bois de Boulogne and it is indeed very beautiful. Here and there one witness glorious lakes. On our return the Persians were still here and the Master was just talking to them.

Tonight no one came and the Master spent his time in the room reading letters answering some of them and sending cables to various quarters.

At ten o'clock we had dinner. There were several Persians and two Bahá'í Arabs present. These Arabs are taught by Mírzá Abu'l-Faḍl and now they are studying in Luzanne, Switzerland. The Master is giving much of his energy and thoughts to Paris all the time. When the soil is full of thorns and thistles, the work of the farmer is much harder.

Love to all always.

9 February 1913

Rue St Didier 30 Paris France Feb 9th 1913

Dear Harriet!

The spiritual edifice, the foundation of which the Master laid last year in Paris and is again fortifying it this year, shows signs of visible growth. As the Architect of the structure, he has come to supervise the work of the masons. This Edifice would be soon completed, even we in possession of energetic persistent workers and the right kind of materials. The architect has not only given us the plan but painstakingly, he travels through the world to see how the work is progressing, to encourage the labourers, to inspire the hearts of those who have lost their consistency. Now he has reached Paris and already we observe, signs of new activities and interest in various directions. Religionist and philosophers, Scientists and Artists are gathering around the Architect in order that they may learn the details of his plan and them for each to give his own quota to the construction of the Edifice of Humanity. The different ways of examining the expressing life represent separate departments of this divine structure. For do we not see how the leaders of humanity in all quarters of the globe are unconsciously brought together? Because there is a similar state of consciousness underlying all sincere efforts in these spheres of thought and action. They are climbing the hill and are closing in and around the common citadel, the plan of which was drawn by the Universal Architect of our time and generation. On this Mountain of God, the Celestial Palace of Reality shall be founded; its towers shall uplift their heads to the blue, its tunnels shall rise aloft in their majestic beauty; its lights shall irradiate to all the regions, its audience-chamber shall receive the worthies of all the nations and its imperial halls shall shelter all the peoples and tongues. From this palace of God, the foundation of which Our Architect has laid and for the construction of which all the master-masons are called upon - there shall be raised the anthems of universal praise, reverberating through all climes and

stirring the very inmost heart of every human being. May each one of us be privileged to work day and night until the glorious Palace of Universal Religion is completed!

This morning as we were drinking tea in the Presence of Our Beloved, he looked out of the window and with regret in his tone he said: How pitiful it is that man is satisfied with material things and so regulates his life as to gain more and more! He has made himself a "civilized animal," while the animals are uncivilized. The animals and birds from early morning till late in the evening are planning to gain food and grains; so also the people of this age are totally submerged in material affairs. It is strange that they are pleased with these trifling occupations. It is regrettable that the world of humanity is subjected to these afflictions; especially these countries that are so well built! The light of spirituality must shine from these regions and people become characterized with divine morals. They must become radiant beings, shining stars, luminous persons and angels of heaven. He was silent for a few moments, Mírzá 'Alí-Akbar Rafsonjany was chanting in a sweet voice the communes of Bahá-o-llah, there stole over us a spirit of calmness and peace, the room was filled with the Fragrances of the Kingdom, the world and what it contained therein become as naught, we were as though immersed in a sea of light. When the chanting was over, the Beloved opened his eyes, looked out and said: "This is a good day. We commenced it with the sun." We were made happy as we looked out we beheld the phenomenal sun with all its rays - soft - tender - smiling upon the world and as we looked in and we saw the Sun of Reality, shining and radiant. Thus we were going to start the day with the dawn of two Suns - illumining the exterior and interior worlds of nature and intellect. This being Sunday we had many people. As usual at ten o'clock the interviews started and men and women and many with their children had the privilege of meeting 'Abdu'l-Bahá. There was a woman who had a little sweet girl. When she entered the door of the Master, she run to him putting her little hands around his neck and trying to hug him. And to our surprise, slowly she said the following words distinctly: "'Abdu'l-Bahá I love you. I will try to be a good Bahá'í"

There was a woman who at first was very antagonistic and was clamouring to keep her own Jesus Christ, afraid that the Master was going to take Him away from her. "My Christ is enough for me" she said determinedly as she entered in the Presence of the Beloved. After a few minutes she came out weeping. What has happened? Oh! She had found her Jesus Christ. Now for the first time in her life she loved the Christ up to this time. She was worshipping a concept of the Christ, but now she had the Reality. She was radiant; She is happy; because the Beloved gave her such a glorious idea of her own Christ that she was transformed.

At noon the King of Kings with majesty and authority sitting on his brow came out with innate simplicity and yet divine grandeur. All arose. There was a large gathering. He touched upon a lofty theme, glowing with burning words and convincing utterances. He spoke on the Existence of God; he piled one upon another the irresistible proofs of science, art, physics, chemistry, and step by step he carried us through the labyrinths of nature, until we realized in our own soul, the existence of God! This was a wonderful talk, one that every Bahá'í should memorize every word of it. For it is evident that upon the existence of God - life and religion are based.

After the lecture he passed by the little girl to whom I referred and took her in his arms amidst the delight and happiness of all. He carried her to his own room as placing her on a

chair offered <12> her candy. The parents then were called in and he placed a very precious rosary around her little neck. She was happy over it and kissed it spontaneously and run to him again. With her small hands around the Beloved's neck she repeated: "'Abdu'l-Bahá, I love you. I will try to be a good Bahá'í.

Siyid Assadillah served the lunch and we were all happy to sit around his heavenly Table.

In the afternoon the wife of Gabriel de Sacy with her four daughters came to visit the Master. Gabriel de Sacy was a very great Bahá'í. He wrote a treatise on the Cause and died a few years ago. The Master loved him very much, and told to the members of his family: His value will be Known in the future. He enkindled for you a lamp which shall never be eating wished. He laid for you a foundation which shall not be destroyed throughout centuries and cycles. He planted for you a tree whose,

Missing

Missing

She was very much interested. "I am a simple chamber-maid but I can see that he was a very great man, a very spiritual man." She told me when the Master started to walk. He took a carriage and for one hour we drove through the lighted avenues. Meanwhile he spoke to me on his early life and that of Bahá-o-llah. Returning I read to him a Bahá'í article published in "the Path."

ADDRESS BY 'ABDU'L-BAHÁ on the Existence of GOD.

Delivered Sunday morning Feb. 9th, 1913. At 30 Rue St. Didier, Paris.

Translated from Persian notes by Aḥmad Sohrab.

Today someone asked a question regarding the existence of God. What are the proofs to 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 not quote to you the scriptural proofs from the Old and the New Testament or the Qur'án, for you are more or 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 a plant, the result of which is the flower.

Again looking into the mineral 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 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 they 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 in as much 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 or necessity of a Creator? The Self-subsistent Lord.

For we see with our own eyes that these infinite beings go through myriads of compositions and in every composition 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 say that the composition is accidental, this is philosophically a false theory, because then we have to believe in an effect 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 towards each other, and as an inherent necessity of their being they are composed. That is, it is the immanent need of those 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 H₂O which is the chemical form of water without having humidity connected, 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 composition of 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 organism common 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 affected 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 be open unto you.

Finis.

10 February 1913

Rue St Didier 30 Paris, France Feb 10th 1913

Dear Harriet!

The body of the world is afflicted with many sicknesses which has made the patient weak, pallid and feverish. As there are many ills, complication has set in. The physicians have been unable to diagnose the case. They have had many consultations but have failed to discover

the root of the impurity of the blood and the anemic state of the patient. They are too-short sighted and their pathological knowledge too limited. But the divine Physician has come and with His immediate wisdom, received from the All-Healer He is attending the patient, diagnosing the case and prescribing the quick-healing remedy. He is the Great authority on all the departments of ancient and modern schools of therapeutics. In his pharmacopoeia, you find every medicine which takes away all the ills of the body polity. His clinic is overcrowded day and night. He does not charge any fee; for His reward is with God. He calls on all the Invalid's Tenderly, lovingly, he inquires about the health of each patient and then with gentleness and compassion, he prescribes the course of treatment. He works all the time, and his patients love him passionately. He performs some miraculous surgical operations and he brings into life the seemingly hopeless cases. When all the doctors give up a patient, he comes to his rescue and breathes in him the breath of life. How well he Knows the need of every sick as soon as he looks into his face. His hospital is the wide expanse of the earth. His patients are from amongst all tongues and nations. His is the only power to understand each one, to advise each person and set each soul toward the path of recovery and health. Those who follow truly his prescription are immune against every kind of diseases. They will become in turn true physicians of the world of humanity. For have they not studied under the wise guidance of the heavenly Physician? Have they not attended his clinics? Have they not listened to his lectures depicting the sicknesses of the social body and prescribing the wisest course of treatment?

Today at half-past nine Our Beloved called Mírzá Farajullah to go out with him; and returned at noon; all this time walking. On his return he received individually some of the friends who have been patiently waiting. Then he came out and spoke on two very important points. First: The principles which draw humanity closer together and Second: Those which create separation and remoteness amongst the children of men. Having developed these two clashing principles he unfolded to us the means whereby the first class of principles are affirmed and the second negated; the first upheld, the second kept down. This is the means of the oneness of the world of humanity. This is conducive to the propagation of universal Peace. This leads to the illumination of mankind. This confers eternal life. This is the magnet whereby confer nations are attracted. This is the Origin of the diffusion of the Fragrances of the Holy Spirit. Thus he finished his address inspiring the hearts with hope and Courage, constancy and firm resolution.

One of the most interesting interviews was the one between the Beloved and a correspondent from one of the cities on Holland. He was a young man and much attracted to the Cause. After hearing the Master's address he told Him that he hoped to spread these principles in Holland and will do his best to acquaint the public. I hope the Master told him that he may be the means of the illumination of his country; may he bestow such a light upon his native land that may never extinguish! Consider, Our Beloved continued, the greatest gems in the military domain was Napoleon. The results of his conquest were limited and the end of his own life most unfortunate. But the conquest of a person who serves the Kingdom of God are unlimited; his dominion is eternal and his Sovereignty everlasting. Reflect and you shall realize that the Sovereignty of all the Kings have vanished and are vanishing but the Sovereignty of the Apostles is never-ending. Everything is limited except that thing which belongs to God. Therefore if they offer to a sage the acceptance of

one of the two things: To be the emperor of the whole world or to be the herald of the Kingdom of God, without one second of hesitation he will joyfully accept the latter.

Miss Fraser with whom the Master is well pleased was invited to lunch. She is a sincere maid servant of Bahá'u'lláh. While in London she was present every day and served the Cause in many ways. Then she was sent ahead to Scotland and again to Bristol. She is now with us in Paris, very devoted to the Cause. When we sat at the table the Master placed before her a plate full of rice and laughingly said in English: All this for you, you all eat. She laughs. "May I eat all this rice? It is too much for me." "Yes, yes." the Beloved said with a twinkle in his eyes, all this for you." Of course Miss Fraser happily accepted the Master's request and went for the plate of rice. After awhile we observed that she had proved herself to be an obedient child.

In the afternoon the Beloved drink tea, spoke to Miss Fraser and taught her how to cook oriental dishes. A few Persians arrived and he spoke with them on the recent events of that land. A letter received from America by our Persian friend Mírzá Ebrahim Bazork Zadeh a day after his arrival in Paris was read to the Master. Mr Louis G. Gregory's booklet the "Heavenly Vista" was received and the Beloved was pleased with it. I have a package of nine copies to be divided amongst the friends tomorrow morning.

This afternoon there was a meeting in Mr Scott's studio, so we take the subway and the Master will go later. A large number of people were gathered. Where the Master arrived He asked one of the friends to speak. She spoke in French very eloquently and full of fire He spoke on the prophecies of the Old and New Testaments which are fulfilled in this Revelation and asked the audience to thank God because they were of the chosen ones and not of those who are called. Praise be to God, he concluded his words of wisdom and life, that the doors of the Kingdom of God were open before their faces. Then he rose from his seat, everyone got up and he began to shake hands with each, circulating amongst the crowd, his heavenly smile on his glorious countenance and continuing his remarks: The rays of the glorious Sun of Reality have cast their effulgence in their hearts. Now he was in another corner of the room: The Breathes of the Holy Spirit had influenced their souls. He shake hand with an old man and placed his hands admiringly on his long flowing beard. What beautiful beard he had. It was luminous white, again he soars to his lofty summit: He hoped that they would strive day and night and render adequate thanks to God for these Graces. For this is the most great Bounty! This is the Light of the Kingdom of God! This is the sign of the Divine Bestowals! Now he stood before a child. He kissed his cheeks, shake hand with the mother and went on. He was most pleased with them. He will pray for them, that the Divine Confirmations may descend upon them; the Omnipotence of God become manifest the lights of the Orb of Truth may shine; the traces of the almighty become apparent and the Breathes of the Holy Spirit may quickened each one. By this time he had blessed every one. It was a most impressive sight; a unique and thrilling experience that I will never forget. Going into other room he related to us a story illustrating how the different religionist hate each other. Once upon a time three groups; Musulmans, Christians and Jews embarked on a steamer. While in the middle of the ocean a tempest brake out; the wind was blowing and the passengers were thrown into utmost consternation. The Christians began to blame the Muḥammadans and cried out, O God! destroy these Musulmans. They are infidels and they have brought upon us this calamity. May they be perished! For they are the cause of all these vicissitudes. The Muḥammadans began to call

down the Christians, O God! Destroy these Christians! They are most unworthy of Thy name! Cause them to sink to the bottom of the sea. The Jews huddled in one corner, were silent. Someone asked their leader. "Don't you have anything to say?" The Rabbi with upraised hands said: "O God! Answer the prayer of both these Musulmans and Christians! Fulfil their supplication! We ask Thee by Thy name to answer their invocation!"

On our return home there were several more Persians present. Madame D'astre was also invited to dinner. She was trying to arrange a large meeting for the Spiritualists of Paris before whose Society the Master spoke last year. The date was arranged to be either on the 18th or 19th. He entered the reception room. Somehow the discussion was turned upon dog. He gave an illuminating talk on the ten qualities of the dog and told us three stories in which the dog played an important part.

Today I received a letter from a Bahá'í in Budapest, Hungary who encloses several invitations for the Master from the Hungarian Peace Society, Hungarian Esperanto Society, Orientalist School, Society of Scientist and British-American Society. All of them plead the Master to visit that country but he has not yet given definite answers. There are a few Bahá'ís in Holland and they have supplicated the Master to go to their capital. These are the signs of a great interest in the cause all over Europe.

Speaking about Paris the Master stated that declared by God that ere long this Paris shall become like unto a rose garden. Mírzá Hossien one of the Persians residents in Paris related several stories in connection with his flight from Constantinople, and going straight to Tiberius to meet the Master, after his flight from Constantinople the government authorities finding out where he has been asked 'Abdu'l-Bahá to give them his address but he could not give it to them and then caused much inconvenience. At the table the Beloved spoke about the early history of Islam and the conquest of a certain Jewish tribe.

The evening was spent in pleasant conversation; the Master enjoying himself very much and laughingly receiving several funny stories.

Aḥmad

11 February 1913

Rue St Didier 30 Paris, France. Feb 11, 1913

Dear Harriet!

Man must open the eyes of "wonder". If he does not enjoy the eyes of "wonder" his whole life will be fruitless. By the eyes of wonder, the Beloved means we must appreciate the Bounties of God. There are so many miracles which are performed daily by the Almighty but man having been used to see them all the time, ceases to "wonder" at them, so that he does not praise God because of their off-recurrences. The sun which dawns every day from the Eastern horizon is a miracle of God. The breeze blowing over the field, refreshing the plant life is another miracle.

The coming of the holy, divine manifestations of God upon this earth is the greatest of all miracles. They bestow life to the world of humanity. They quickened the dead and usher in a new order of civilization. Yet it seems that the people lack this eyes of "wonder". They cannot behold the divine glories of the Sun nor can they feel the vibration of the Spirit. How great is the eye of "wonder"! For through it the spiritual insight is opened, the sphere of thought is expanded, the vistas of ideas are made straight and man is enabled to understand the mystery of the manifestation in this divine Day!

This morning after having tea and listening to the glorious chanting of Mírzá 'Alí-Akbar, the Master asked him about the believers of Rafsanjan. He answered that they are all united, hold their meetings and are full of zeal and service in the Cause of God. They long to behold the Face of the Center of the Covenant and they desire to sacrifice their lives in his Path. It was very affecting to look at the Master while Mírzá 'Alí-Akbar was chanting. His eyes were shut, his whole divine expression was a wonderful Peace which passeth all understanding. Light and life emanated from His Countenance. When the chanting was over, he opened his eyes and with a voice infinitely tender, he said:- Our pathway is supplication and invocation, severance from all else save Him and communion with the Source of all benediction. If we are assisted in this we have attained if not, we have been deprived. In our estimation the foundation which is laid by the Blessed Perfection is the most important. Those principles of the world in comparison with His principles are as child-plays. The spirit must confer life and the life of man is through the spirit. All our efforts and motions are through the Spirit. The Blessed Perfection has upraised for us a tent, under which all nations and peoples may gather with the utmost love and joy.

Doctor Hisher of Stuttgart arrived this morning and had an interview with the Master. He presented to Our Beloved the plans and drawings of aero plane which is drawn by a German aviator and which is designed to be the trans-atlantic air ship to carry one hundred passengers from Europe to America. The designs were quite wonderful and intricate. The investor had requested the Master to bless his effort and Crown it with success.

There are two small things which I like to inject here and which shows the Master's attention to the minutest details. While day and night he is busy teaching the Cause, he does not forget the practical side of life. For instance, he is going to buy small fruit and orange trees for the Blessed Tomb of Bahá'u'lláh; also the seeds of many species of flowers. Likewise he expects to buy a fine watchdog for the Tomb of the Báb on Mount Carmel. While in America he got also some flower seeds.

I received today several photographs of the Mosque in London with the picture of the large gathering and the Beloved on Centre and mailed one for the Star of the West.

There were many new faces amongst those who are coming to see the Beloved. All of them were bathed with the sunshine of His Love. He listened with the greatest of patience to the complaints and prayers of every one. No one ever leaves His Presence without his or her wishes are satisfied. At noon he entered the hall. Everybody arose to bid him welcome. He spoke on the degrees of perfection destined for every person and how a person will ever remain in the lowest degree of defect if he does not make an effort to advance. Then he spoke on Love! The greatest attainment in the world of humanity is Love, for it is through Love that man is attracted toward God. It is Love that establishes communication between

the hearts of men; it is Love that confess eternal life; it is Love that bestows unfailing joy. If real Love appears in the heart of man, he will attract all the virtues. Love is the divine power which causes the ascension of man to all the heavenly station. As long as the heart is not illumined with the Light of Love, it is impossible for man to progress. Therefore they must strive day unto day that the sun of Love may dawn from their hearts; day unto day the attractions of their consciousness may develop; day unto day they may become more loving to humanity, day unto day they may establish more rapid means of communication between the children of men. In this exalted tone he continued his exhortations of love and loyalty. Everybody was moved by his appeal; and his divine advice and I have no doubt they were touched by the Power of the Holy Spirit which is in his every word. After this beautiful talk he went out with Doctor Muhammad K_hán for his daily walk and returned at 2 o'clock. He had lunch and rested for a little while. He wake up at three, looking over a voluminous package of mail just arrived from the East. He had his tea and at four he went out with Mon Dreyfus, first calling on the photographer who took his photo last year for he had requested to take his profile from the photographer he went to Madame Sigfried, where Pastor Wagner, in whose church he spoke last year was going to meet him. A large number of people being present he spoke to them about the teachings. It was about 7 o'clock when he returned. I was playing the cook tonight so as soon as I was free he took me with hesitant we called on Mrs Sanderson. She is not feeling well and the Beloved visits her every few days.

During the talk with Miss Sanders the Master, said that in a Bahá'í meeting both reading the Table and public speaking are necessary. A Bahá'í meeting must have both reading alone without speaking or speaking alone without reading is not enough. In praising her he said that he knew that she was pure, attracted, served and a Bahá'í. Her desire was to served the Cause. After speaking for a few moments with the Mother, we returned to the apart and we had our dinner. He spoke at the table about one of the martyrs of the Cause and retired to his room at 10 o'clock.

12 February 1913

Rue St. Didier 30 Paris, France Feb. 12th 1913

Dear Harriet!

As 'Abdu'l-Bahá was the honored guest given by the Esperanto Society of Paris this evening at the Hotel Moderne in Place de la Republique. It was a very interesting banquet and all those attending it could understand and speak of Esperanto. The President, Monsieur Carlo Bourlet spoke in Esperanto and the deniers comprehended every word. The Master entered the dining Hotel about 8 o'clock and received by the prominent Esperantists in a private room. There were two hundred guests. When everybody took his seat, the Beloved came out with the President and those who were going to sit at the speaker's table. The President read a few extracts from 'Abdu'l-Bahá's talk in on Universal Language translated into Esperanto and to be published in the February issue of Esperanto magazine called La Revere, a monthly publication. "It is with the greatest honor and privilege that we Esperantist receive 'Abdu'l-Bahá amongst us" the President opened his remark. "I have already read to you a few paragraphs of his marvelous address before the Esperanto Society

in Edinburgh. From the way you applauded to know that you could understand Esperanto." Then facing the Master he said." We are all pleased that you have favored the Esperanto language and have commanded the Bahá'ís to study it. With your large following Priest, the language of Esperanto could very easily be spread. You have well said that a universal auxiliary language will be the greatest means of communications between the nations and that it will remove from amongst them all the present misunderstandings.

We have different opinions and various thoughts but in this age, the ideals which is silently for oneness of the world of humanity is one. We are all working for the realization of that day. On the part of all the Esperantists of Paris I desire to express our deepest gratitude that notwithstanding your indisposition you have come amongst us. The guest started their dinners and the Master retired to the other room within an hour he returned and gave the following wonderful address on universal language.

It is always a blessing to receive the benediction of the Master every morning. To look into his face, to watch the infinite varieties of his expression, the lofty simplicity of his thought, the ineffable splendor and beauty of his love, the width and breadth of his views, the unshakable firmness of his faith, the luminous ideals of his mind, the eternal whiteness of his sympathy and the sweetness of his nature. These are the greatest heavenly reward for yearning a soul.

Every morning I find the Master radiating joy and fragrance, happiness and serenity but today he was not happy. His forehead was furrowed with grief and he was sitting in a chair near the window in deep contemplation. Pausing his head he said that the enemies have surrounded him from every side. They have not left him one moment of rest. In the Orient and the Occident they are engaged in the intrigues and enmities of nations against the Cause. But he does not say anything; because all these trials are in the path of God." I said: "It is true that the enemies are persecuting him from every side, but on the other side, there are confirmations of Bahá'u'lláh, the support of the supreme Concourse, the wafting of the Breath of the Holy Spirit, the Power and majesty of the Master, the spread of the Fragrances of God, and the springing up of the flowers of faith and assurances.

He asked Mírzá 'Alí Abbás to chant prayers. He chanted very effectively, his voice rising and falling to show the natural yearnings of the heart after the Grace of God. When he finished the Beloved said, that it was one may chant the prayers of Bahá'u'lláh. The Parisians were very heedless. They spend their time in the pursuit of worldly pleasures and amusements. The majority working all day, spend their earnings during the evening either on theatre, liquor or gratification of passion. They know nothing of God. Darkness has environed them. The darkness of religion, the darkness of moral and the darkness of heedlessness prevent men from seeing even their own hands. These are three waves of darkness, one over another.

Changing the tone of his voice he told a story of his childhood showing that even that early period he loved freedom. He said that when he was very young, one day he was present in a meeting in which people discussed astronomy according to the theories of the old school of Ptolemy. The lecturer told his hearers that the planets revolved around it; that the earth and the seven planets were like unto seven layers of an onion one over the other. 'Abdu'l-Bahá was made very angry; because he thought he would be made a prisoner in one

of these layers; the crowded planets with their heavy weights pressing over one another. It was a thought he was held a prisoner within a circumscribed limits of the earth. He got out of the meeting with a sad heart and for several days no one could change his mood. One day he was reading one the Fable of Bahá'u'lláh in which it was stated that this is "infinite space," that one statement made him very happy and he realized that he was no longer a prisoner within the limits of one world.

About ten o'clock the friends and strangers started to come. I could see many new faces; chief amongst them four beautiful believers from Stuttgart who have come to escort back the Beloved. They were Miss Ahna Knoblock, Anna Kasttni. From Schewizer and Her Ege. They have luminous faces, and wonderful faith. Each carried in the hand a bouquet of flowers to offer at the feet of one who is the Lover of humanity. When the Master heard who they were, he called them to his room. They had several petitions and the photograph of two young boy that the Master kissed several time. As they approach in the door, the voice of the Beloved of the sincere hearts was raised happily: "Welcome! Welcome! Welcome!" They were all weeping with joy. Addressing Miss Knoblock told her that she had two very good in America. They send her many Bahá'í greetings and they are well. He said further that he wants to go to visit the friends of God in Stuttgart that she was most welcomed. While in America he constantly remembered him; he has never been out of his mind. Bravo! In reality she was the daughter of the Kingdom. The Stuttgart friends are like the brilliant candles. When he heard yesterday that that were coming he was made very happy."

Miss Knoblock said that the friends desire to arrange a Feast for him and he approved it. He stated that whenever a soul desires to become the means of good fellowship amongst the friends, we must encourage him. God loves those souls who are engaged in the service. Miss Knoblock said that the first lady in Stuttgart who opened the way for teaching the cause wants to arrange this Feast in a hall. The Beloved said that those souls who with a pure heart, unalloyed in intention and attachment to Bahá'u'lláh arise to serve the Cause, the hosts of the angels will support them. Therefore let her tell so that the lady that 'Abdu'l-Bahá was most pleased with her aim.

When they left the Presence of the Master he said that the Cause of Bahá'u'lláh will make great profession in Germany. The friends in Stuttgart are very firm and steadfast. Today many people had private interviews and at noon out and delivered an eloquent address, showing how Bahá'u'lláh was spreading the knowledge of Christ all over the world. One may say that He was doing the work that the missionaries do. Often the Master begins his address while sitting on a chair and then suddenly he gets up and striding back and forth, he speaks like a majestic King Eods of wisdom galling from his lips to be preserved carefully in the caskets of the hearts.

After the lecture one of the American ladies bringing her camera took the Master's photo while standing in the Balcony. In the afternoon Miss Fraser and Miss Sanderson came to see and various subjects were discussed such as publicity and the universal war which some people predict will occur in May.

13 February 1913

Rue St. Didier 30 Paris, France Feb 13, 1913

Dear Harriet!

Our sojourn in Paris is being extended because more and more people are interested in the Cause. The daily meetings are well attended; the souls are becoming purified, the spirits are attracted to the Kingdom of Abhá; the principles are being spread more widely, the circle of friends is widened. It is only his mighty power that can attract these indifferent souls to the Supreme Concourse, his spirituality, his love, his patience and his benevolence attract every one. He is scattering the seeds. If they are not growing immediately; in the future many harvests will be gathered. Then people will realize what a great Blessing has been destined for them.

This morning he spoke about Mírzá Yaḥyá and his misdoings in the early period of the Cause. At the time that Bahá'u'lláh was in Baghdád, Mírzá Yaḥyá being afraid of his life, was seldom seen amongst the people. He had changed his clothes and tried in seclusion. Nobody could find him, on the other hand Bahá'u'lláh was in evidence all time. Once Bahá'u'lláh was left Baghdád and, and for two years no one knew where he was, because of his absence, the Cause become extinct. There was no life and enthusiasm in the hearts of the believers. But on his return he exclaimed: What is this: Open the door! Let everyone come in! He infused in the friends a new spirit. He rekindled the fire. All kinds of people were received by Him and they were in turn impressed with His knowledge and wisdom. Day and night Bahá'u'lláh labored till new and better conditions were created. Then the good for nothing came out of their hiding places. 'Abdu'l-Bahá by God that where he frequently the fetters which were thrown around the blessed neck and feel Bahá-u-llah of his very loves shiver. Years after word, when Bahá-u-llah was in exile, he wrote a person a line of which expresses the idea that the signs of fetters and shackles were yet visible on His neck and feet.

When Bahá-u-llah was taken out of this prison in Ṭihrán, the Grand Vizír, Mírzá Áqá K_hán who was not very much opposed to the Cause wanted to apologize for his Cause wanted to apologize for his course. On the head of Blessed Perfection there was felt hat, the top of which had gone through excessive use. The jailors wanted to change it but the Blessed Perfection did not let them. The Grand Vizír started meeting to an offer apology and express regret. "I am innocent helping whom you in all these misfortunes." He said, "You know that the enemies have misrepresented everything to His Majesty the shah, saying that you have built a show fortress outside of Ṭihrán and have collected 5000 people to attack the city. It is evident that when the Shah heard such reports he got angry and did what he pleased. "But did you send same one to investigate?" Bahá-u-llah asked, "Whittier these reports were true or false?" "No" the Grand Vizír said, "Their it would have been much better if you had pursued such a course"

These days after Bahá-u-llah is return from Sulaymánieh's mountain they walked out in the Bazaars of Baghdád. One of the shopkeepers, seeing Him walking with such majesty and glory, raised his head in astonishment and called aloud to his friends; "Look! How the Bahá'ís are appearing on the scene afraid." Bahá'u'lláh looking up asked imperatively. "What did you say?" and turning to believe who was following him said: "Punish his audacity." This believer slapped him hard on the face. The shopkeeper thinking that he was

attack, tore to his clothes to vices and ran to the Persian Counsel, crying so and so. The Counsel told him that he must have done something wrong; otherwise Bahá'u'lláh would not have ordered his punishment, therefore he must be thrown into prison. Where the family of the shopkeeper heard this, they went, direct to the Blessed Perfection, pleading him to intercede for his liberation which Bahá'u'lláh did gladly.

Another story which will be related here is of the childhood of 'Abdu'l-Bahá.

Where Bahá'u'lláh returned from his pilgrimage to Karleala the brother of the Grand Vizír 'Abbás Gali K_hán, according to the custom of the country invited Him to stay with him the first few days of his arrived. Bahá'u'lláh accepted the invitation and took possession of the quarters which were preforced for him. This was as the time when the Bahá'í Cause was under the greatest condemnation and the Grand Vizír condemnation and his brothers were at the height of their Power. The morning after Bahá'u'lláh's arrival, He was sitting in the drawing room receiving the callers. Many prominent people were present. 'Abdu'l-Bahá at that time still young was watching people coming and going. Suddenly it was announced that the brother of the Grand Vizír was coming. As soon as he appeared at the door he was so impressed by the majestic presence of Bahá'u'lláh that he knelt down before him in the presence of all those people. This was a cause of astonishment to all. Then the Master added the appearance of the Blessed Perfection was awe inspiring. Those who came into His presence knelt down against their own will. They could not held themselves. They were awe-struck by the wonderful power and authority which emanated from Him.

At ten o'clock the door of personal interviews was fling wide open. Our German friends were here again with bouquets of flowers. They were received by him and the Cause in Germany and its future promotion was discussed. Many people had personal visit who had been eager to hear his loving words. The sea of mercy was waving and the pearls of wisdom on shore of human existences on the shores.

The address of the Beloved today was on the two functions of the spirit. The first functions of the spirit was through the instruments. The second function was without instrument. He went on explaining in details the two functions of the spirit. After his lecture, he went out with now. Dreyfus, had lunch with him in one of the large hotels and returned about half past three. Madame Bernard with her two Hindu boys and Madame Lerc with her two boys, each boy carrying in his hand a bouquet of flowers came to see the Master. They were served with tea in his own room and he gave them excellent advice about the education of the boys. Other persons called and all afternoon till 8 o'clock he was receiving people of different system of thoughts and creeds. At eight as he was invited to speak to the Theosophists, we went ahead and arrived with Mon Dreyfus. Their hall was not for near. There was a large crowd and when the Master entered, they arose from their seats. The President introduced the Beloved in glowing words. "'Abdu'l-Bahá" he said in part in my estimation is the perfect embodiment of universal love. He is the real and ideal prophet of brotherhood and peace. He is a perfect divine examples for all of us to follow.

He has spoken to many Theosophical Societies both in America and Europe and we all love and revere him became he is at one and the same time so divine and so human. The Báb was the founder of this movement. In the beginning this Bahá'í movement was meant to be a reformation of Islam; but with the appearance of Bahá'u'lláh it lost its particular aspects

and in one bound it became the most universal movement since the dawn of Christian era, Bahá'u'lláh the Bahá'ís believe is the greatest manifestation of God in this age. I request to every word of our beloved divine quest. Listen to his words of wisdom and knowledge. Forget for an hour your own thoughts and ideas and let your minds be filled with his ideas of divine spirit. At the end he will not be translated, however its calm and heavenly effect will uplift our souls. Now it gives me the greatest pleasure to introduce to you 'Abdu'l-Bahá, the Servant of God." The Master's talk was on warrior aspects of divine philosophy so well woven together that one would think it was one string of brilliant pearls. It had come striking sentences. For example: "Where was adjourn when God was governing the world? After the meeting the President thanked the Master for his eloquent exposition of divine philosophy and the idea of cosmogony. Many stepped forward and shook hand with him.

I forgot to state that the President of the Esperanto Society in Paris has offered to pay all the expenses of the publication of a Book in Persian. Esperanto, if same of the Persians would study it do well as be able to with such a best book. The Master is going to appoint one the Persians in Paris to do this.

14 February 1913

Rue St Didier 30 Paris France Feb 14, 1913

Dear Harriet!

America is good! America is good. They have another motion, life and exultation. America - so far as the Bahá'í Cause is concerned - cannot be compared to England, neither England can be compared to France. Thus Our Beloved exclaimed this morning after reading to him the translation of the introduction of the President of the Theosophical Society. Our Master looks to America for a great spiritual movement, and it is now the duty of the friends to arise in the fulfilment of his anticipations. The seeds which he has sown needs much irrigation, tender care and solicitude. I hope everyone of the believers of God will make his utmost effort to spread the Cause. He slated the people of Paris were of two kinds. First, the followers of a dogmatic religion; second, the free-thinkers. The former follows blindly the priests; the latter does not like to hear the word of religion mentioned. However all these conditions will change. The power of the Word of God will influence the hearts to such an extent that not a trace of these thoughts shall remain. There have been atheists always but when the religion of God becomes manifest all these things are forgotten. Then he mentioned two historical events; one of the two of Haroun Er-Rashid and another of the children of Bahá'u'lláh. I will share with you the latter. The Blessed Perfection was very young and at that time he was going to Majanderan. As he was travelling from stage to stage, he arrived at a town called "Yall-Roud". There was in this town a celebrated thinker who attracted to his course of lectures people from all parts of Persia thus he was made very famous. During the evening Bahá'u'lláh called on him and found his room filled with many students and theologians, especially four of them were the followers of the school of Mírzá Muḥammad Take. As Bahá'u'lláh was very young and he had not on his head the insignia of learning which "turban" no one gave any attention to him. The lecturer after awhile proposed a tradition to the audience to be interpreted. It was this: "Verily Fatima was the best woman in the world, except that woman which was born of Mary". Every one

gave his own interpretation but the lecturer waved it aside. Then Bahá'u'lláh to the amazement of all arose from his seat and asked permission to be allowed to give the interpretation of the tradition. Immediately all the eyes were turned to him in an incredulous manner. He said: The second sentence in this verse was an affirmative negation; because it says "except that woman which was born of Mary" and as we know to Mary was born no girl, therefore it was impossible to find another woman equal to Fatima; she was therefore peerless according to this tradition. When writers desire to say that such a person is better than all the rest of the world, they express their convictions with these literary expressions. For example we might say: This King is the greatest of all the Kings except that King which came down from heaven and as we know well, no King has ever come down from heaven, therefore he is unique and peerless. When the lecturer heard this wonderful explanation he remained silent and the audience realizing their defeat shifted uncomfortably.

Bahá'u'lláh tactfully withdraw from the room then the lecturer addressed his students that he had greater hope in them; that he thought it was a disgrace to the learned class that a youth with the hat of a layman on his head should so eloquently explain the real significance of the tradition while the students after year of application were ignorant of it!

By this time people started to come and Mon and Madame Dreyfus led them one by one or two by two to His Presence.

It was long after twelve that the Beloved was free to come out and allay the thirst of all those who were patiently waiting. His talk was original and provoking of thought. It was on a subject that is of interest to everyone. "What is personality? What is individuality? And what is character?" He went on to explain that there are two Kinds of Personalities. The first Kind is innate and that is the individuality; the second is acquired and that is the "personality" of man. Character is a combination of both. When the two attributes are well developed in man and where Individuality and Personality are in the highest state of society and progress, that man has character.

After the address, he went out with Dr. Muḥammad K_hán and on his return he told us that he went to see the Lovare. Miss Fraser was here to say goodbye. She is leaving this afternoon for London. The Master told her to look always to Bahá'u'lláh, not think of herself and ever serve the Cause. Later she is going to Edinburg with Miss Buckton to teach and spread the Cause.

About 4 o'clock many prominent Persians came to see the Beloved. Tea was served. He spoke to them on so many topics that I do not know where to start but I will tell you in brief.

At one point he said that when he was very young he was travelling with Bahá'u'lláh and his family. They reached the city of Kermanshalan. Here they took quarters in a Caravan serac. A poor boy came to assist them in unloading, carrying to them water etc. At night 'Abdu'l-Bahá gave him a full dish of Polow and meat and watched him eat. He was enjoying it very much. It was as though he had never eaten Polow. 'Abdu'l-Bahá conversed with him. Little by little he divulged to his childlike dream: "I never had eaten such royal dish in all my life and I fully believe (he sighed deeply) that if I could have such dinner for three successive nights I would become a King but you are going to leave tomorrow (anxiously). Are you

not?" Another story which may be of interest to the physicians may be related. There was a man stricken with dysenteries. He had hemorrhoids. He got so sick that his bowels worked from 40 to 60 times and he lost qualities of blood. This man is now living in 'Akká. At the time the illness attacked him he sent for a well-known physician in Beirut. The Doctor charged 300 Sterling for 6 days to come to attend to him. He arrive on the scene and after two days attendance, he told the relatives of the patient that he may eat anything because he could not live more than two days. The relatives came to 'Abdu'l-Bahá weeping and in a state of utmost expectation saying that the Doctor told them that the patient was going to die in two days! "O Lord assist us"! They cried. The Master went to see the patient. He was indeed at the door of death. He prescribed a simple remedy. He said: "Go and get the skins of unripe sour pomegranates; brew them in a pot and let him drink the juice." They did so and he got much better. The doctor who was of course European and knew nothing about this natural treatment was astounded when he heard the patient was recovering. In an incredulous manner he entered the room of the sick and saw him sitting up in his head. "What did you do to get well?" By all calculation you must have been dead at this very time; he said in a mystified manner. "I took the juice of the unripe skin of sour pomegranates." The answer came distinctly from the patient. He was wonderstruck. He had never heard in his life of such a medicine and such an immediate recovery. In order not to loose any of his professional dignity he got up from his seat, took his hat in his hand and straightening himself said: "Such kind of treatment is not found in our Materia Medica! Alláh protect you!"

The Master talked on history, and of the experiences of one of the Persian Ambassadors in Constantinople who for many years tried to harm Bahá'u'lláh but when he was himself in trouble he asked the advice of the Blessed Perfection. About half past eight the Master followed by all the Persians went to 15 Rue de Greuze to attend the weekly friday night meeting. Mon Dreyfus continued his reading from the Tablet of Bahá'u'lláh to the "Son of the Wolf". There Mírzá 'Alí-Akbar chanted the identical passage from the original. Oh! he chanted very beautifully! Then Madame Richard spoke about the Cause. She was a polished and inspirational speaker full of fire and enthusiasm. Then the Master in his majestic simplicity came in and delivered an address on the proofs of the Manifestation of God. At the end, he delivered a spiritual invocation on Arabic which created a mystic and calm atmosphere in the room and people dispersed quietly. May I translate the prayer? Yes? "I beg of Thee! O my God! My Lord! My Hope! and my utmost Desire! Verily Thou Knowest my humility, my constriction, my poverty, my indigence, my agitation and longing. I call Thee with a heart overflowing with Thy love, a spirit stirred by the wafting of the Graces of Thy Oneness and a soul assured by Thy Commemoration and praise!

O Lord! O Lord! Verily these souls are attracted toward the Kingdom of Thy Holiness and these hearts are enkindled with the Fire of Thy Love and these spirits are soaring toward the appeal of Thy Mercy.

O Lord! O Lord! Illumine the eyes with the lights of the Sun of Reality! Suffer the ears to hear the Noise of the Kingdom of Abhá under all circumstances. Make us firm in Thy Cause, submissive before the Throne of Thy Majesty acknowledging Thy Dominion, arising in Thy Service, and engaged in Thy adoration. Verily Thou art the Merciful! Thou art the Omnipotent, and Thou art the Reward and the Wise.

The International Psychic Gazeth will continue in its next month issue the impressions of Our Beloved's Hands with a reading by W.C. Child.

This is a wonderful heirloom for the future and I believe every Bahá'í should have a copy. Write about this to Mr Jos H. Hamen in Wash and let him the address of C.W. Child.

I also enclose the Conversation of the Master with Mr Tracy. It is very interesting.

Miss Knoblock handed me another German newspaper which you will find herein. I think the Master's trip to Sluttfort is postponed for about 2 weeks and our German friends may return in a day or two.

I haven't heard from you this week. I hope you are well. Remember me kindly to Louise and the rest of the friends.

With much Bahá'í love

Aḥmad

15 February 1913

Rue St Didier 30 Paris France Feb 15th 1913

Dear Harriet!

Every day brings to us a new benediction and blessing. When I think of all the glorious Graces that Our Beloved is showering upon those who come into His Holy Presence, I wonder why the whole world does not accept His life-giving and light imparting Teachings. To me He is the Perfect Spirit, who while sitting upon the Throne of Majesty and Humility is educating the children of man with unswerving fidelity and universal love. Who can measure the depth of the sea of his sympathy? Who can comprehend the infinitude of his Knowledge? Who is able to rise to the summit of his divine wisdom? How can the limited surround the unlimited? All that I have written and all that I may write to the end of my life are only the weak expressions of a poorly-limited mind to describe and interpret the actions and the daily minister actions of one who to all intent and purposes is the Alone and Peerless!

This day the Master is sending Mírzá 'Alí-Akbar to Luzanne, Switzerland to teach the Cause. We are sorry to lose him for his gentle manner and humility had won to him all the hearts. In my eyes he was the typical idealist of the East. His roseate visions of life and his indifference to all inconveniences were dear to the hearts of those who must live a weary, prosaic practical life. This morning the Master giving him his lost injunctions about his sajouru in Luzanne. He stated that the question of teaching the Cause was the most important affair. Regardless of all the other matters, we must spread the message of the Kingdom. This was the matter that bestows life and gives to man the impetus to win eternal happiness and prosperity. Look at him, he has left everything else and is travelling around the world, spreading the glad tidings of the Kingdom of Abhá. In this day one must follow this faith because, it is confirmed we must win the good pleasure of the Lord of Mankind

through humility and evanescent. He was sending him to teach and spread the message. God willing he shall be confirmed and assisted. Let him go out with the utmost courage and heroism. Let him not heed the oppositions of the negligent ones. Let him be occupied in conveying the message. Today nothing will benefit man in the world of existence except, except the promotion of the Cause of God!

Many years ago Áqá Jamál went to 'Akká. 'Abdu'l-Bahá observed that he had some thoughts which were not a kin to his. He was harbouring in his mind certain imaginations. In a veiled way, 'Abdu'l-Bahá advised him and asked: How many people did he teach on his way from Tíhrán to 'Akká? He answered: None, he could not find any opportunity. 'Abdu'l-Bahá then said: Áqá Jamál! This long trip of his was entirely fruitless; he has traversed through many cities and yet he did not teach one soul! It would have been much better for him if he did teach one single soul in his own town without travelling. While 'Abdu'l-Bahá was telling him these things he looked into his face and found that his words made no impressions on him. Therefore the importance of a Bahá'í was in his devotion to the Cause of God. By this time Mírzá 'Alí-Akbar was weeping and begging the Master's confirmations. 'Abdu'l-Bahá said that the confirmations of God are always with man. They are inseparable from him. If his thoughts are base and degraded, those confirmations remain idle and unused; but if his thoughts are lofty and pure, the confirmations will assist him to advance and rise upward.

The believers of Stuttgart with their fragrant flowers in their hands came in and immediately the Master summoned them to His Presence. He spoke a great deal on the future of the Cause in that country, praising their firmness and resolution and wishing them to return on Monday. Then he received other believers, encouraging those who are in sorrow and cheering those who are depressed. At noon he unveiled His face in the Congregation of the friends and gave an address on the beauty and usefulness of all the created things. Man must enjoy these things but not be absorbed in them. Severance means the lack of attachment he said. There are certain souls who are very unhappy, if they lose anything to which to which they are attached. We must be attached only to God. We must praise Him for His Blessings. If we have plenty, we must be thankful; if we do not have anything we must not feel unhappy. We must attach our hearts to God and to those principles which will make possible for us to win life eternally. We must be attached to the Kingdom of God. Then in both worlds we shall obtain Everlasting Existence.

Today and tonight played the cook again and prepared Persian dishes. The Master did not go out and had his lunch early. In the afternoon we prepared numerous packages of newspaper containing Bahá'í articles to the Master to Orient and America. The Master called on Ras_híd Pás_há, the former governor of Syria. At seven o'clock our dear brother Mírzá 'Alí-Akbar with one of the Arab Bahá'ís left for Luzanne. Several Persian students with their French Professors came to see the Beloved. He spoke to them about education and universal language.

Dinner was served at 9:30 and the Beloved immediately retired.

Love to all

Aḥmad

16 February 1913

Rue St Didier 30 Paris France Feb 16 1913

Dear Harriet

These days are swiftly passing and once gone they shall never be recalled. How great and significant are these days! We have to thank God a hundred thousand times an hour for He has permitted us to live in such a glorious century in which the Sun of Reality has become manifest, the Divine Breeze is wafting, the rain of Grace is pouring down, the fragrance of the flowers of idealism is diffused, the negligent has become aware, the heedless mindful and the dead resuscitated. How happy must you be, for you have seen with your eyes the Center of Covenant, you have served the Light of the world, you have beheld the Glory of God! This is the day of work! This is the day of deed! This is the day of service! I wish every one of us could become a living word of Bahá'u'lláh, an embodied proof of the Cause, a demonstrable evidence of Truth! It is really a most wonderful privilege to be Known as a Bahá'í. We must be proud of the name and try to live up to the heavenly standard set by Our Beloved. Every word he utters must find an outward expression. He sets the example for all spiritual aspirations and practical problems. He is loving, he is charitable; he is sublime, he is cosmopolitan. His kindness and compassion include all creation! Let us encolute Him!

This Sunday morning the Master got up early, ordered Siyyid Asadu'lláh to prepare the tea and I to go out and bring a newspaper. It was six o'clock when I was drinking tea in His Presence. Soon Áqá Faraj came in. As he entered the room the Master's eyes twinkled and his voice was heard: Welcome Áqá Faraj! I am well pleased with thee. During the trip of Mírzá 'Alí Kuli K_hán and his wife to Tìhrán thou didst served them most faithfully. In reality thou didst serve me. It is impossible to describe how much the Persian Bahá'ís were kind and hospitable toward them.

Gazing out the window, as he stopped walking, he looked down and on the opposite side of street there was a butcher's shop with a display of butchered animals. He said: Really one's heart is extremely grieved at such barbarous displays. The sheep, the lambs, the hens, the pheasants, the birds etc hanged downward. Man is yet very savage.

He became silent, even walking. This time he was not looking down but up, contemplating I know not what, whether on the negligence of man on the mercifulness of God. But again he stopped suddenly before the window, his hands full of motion and animation, his eyes dancing like two stars as he said: How large is the Creation of God! How stupendous His machinery! How infinite His dominion! How majestic His divine system! How imperial His Holy Court! Were it possible to build a heavenly railway; were it possible to construct an aeroplane and establish communication between the various planets, many marvellous discoveries would have been achieved! Then the inhabitants of the earth could associate with the denizens of other spheres. They could learn from them many things. They could then realize the grandeur and infinity of the universe. They would see with their own eyes how stupendous and magnificent are these shining stars. They would behold the wonders of the Almighty treasured in His universal Creation!

From this lofty plane he brought us back to mundane affairs. He related the story of a judge of 'Akká, a priest of an Artodon sect and Muḥammad-'Alí. The judge was the Master's friend and was accustomed to inject opium in his system. The Master made him give it up and his family were most thankful and pleased. The judge would say that, when the time of injection arrived and he did not get the opium he felt weak and impotent. He was a drunkard too and if he did not drink for a day or two, he would feel the longing for it in the same way as his longing for the injection of opium. He had a hard fight against these two habits but at last he gave them up. One day he came to 'Abdu'l-Bahá and said: Master! I have just found out that this Muḥammad-'Alí is most inimical toward you and in a smooth way he does everything to turn the people against you. Today I was calling on the priest of the Artodon church and Mírzá Muḥammad-'Alí came in. For one hour he sat silent, with his head bent. At last the priest asked "what is the matter with you?" "Oh! Nothing!" he answered. "No! you must have something on your mind. Tell us about it." "Really, your honor, it is very difficult for me to explain certain sad phases of my life!" his voice low and humble "Well tell us the cause of your worry" the priest demanded impatiently. "You know 'Abbás Effendi?" "Yes!" "You see, he has treated us so unjustly! When he took possession of all our properties we said it was all right; he was our elder brother; we did not complain. Then he said, come and serve me. I and my brothers said 'Very well, let us do it.' Then he said, 'come and do this or do that'. Every day he belittled our station before the eyes of the public and we suffered silently. But your honor, we have come to our last resort. We cannot suffer any longer; for he has come and asked that we must write on paper that he was the incarnation of Christ. He was not satisfied with verbal confession. He wanted it to be in writing. Can we dare to do this, your honor?"

The judge told the Master that I knew then how insinuatingly, this man tried to discredit 'Abdu'l-Bahá. He invented any kind of lies to suit his purpose, to win sympathy and to poison the minds against the Master.

The Beloved changed again his mood and talked about the instability of wealth, relating the story of a Jobran Effendi who once in Syria was the wealthiest man but today his widow in Alexandria was in dire need. This man was so wealthy that his establishment was like unto a large hotel. Where he gave dinner, the waiters would go to each guest and ask what dish he liked and bring it to him.

The Master asked Áqá Faraj and myself to go out with him. It was a very cold day, the wind was blowing but the sun was up. As we walked toward Eiffel Tower I read to him a letter. He asked Áqá Faraj to talk about his business which was that of a baker. He owns ten large baker-shops in Tīhrán. He told the Master about the price of wheat, the market fluctuation, the misery of the poor when wheat could not be transported from the interior during the winter owing to snow and cold weather and the price of bread soared high, making it very difficult for the poor to live. He begged the Master to soften the hearts of the rich so that they may at such times arise to help their little brothers. "The poor always assist the poor but it was difficult for the rich to loose the string" he said. Once a man went to his neighbour, saying, "I have heard you have some bottles of wine, seven years old. Will you give me one of them?" The neighbour answered: No, if I wanted to give them away, they would not have lasted seven years."

The Master for one hour talked with him about wheat, barley, bread, the tricks the merchant of wheat use to cheat the poor farmers and Áqá Faraj dilated to Him all the worries and difficulties of his profession. For the time being the Master had turned to be an expert baker and wheat-dealer. He made Áqá Faraj feel perfectly at home. It was a wonderful Psychologist study. How the Master knows to speak with each person according to his capacity. This Áqá Faraj is illiterate, cannot read or write but his faith, his services, his love for the Cause have made him one of the elect in the Kingdom of God. I have heard from others that during the hard winter months, he takes care of dozens Bahá'í and non-Bahá'í families in such a way that they do not even know from which source their daily sustenance is coming. It is a great privilege to meet this rugged, simple tall man. In business, he is a baker but in love and service he is a spiritual King.

Which the Master was talking with Áqá Faraj the verse of the bible came to my mind that man does not live by bread alone; "I am the bread which has come down from heaven." The idea was then suggested to me: "Is not the Master the heavenly Baker? Does he not bake the bread of life? Is not his oven always working?" Daily he bakes this bread to satisfy the spiritual hunger of mankind. You may have heavenly cornflake, spiritual shredded wheat, all kinds of divine biscuits and the latest of his invention may be said to be a kind of "moral triscuit".

On his return he met many visitors individually. Each person had only a few minutes; but they were most happy and glad because they could see one who was the source of all spirituality and holiness in this material world.

Our Beloved's talk was an extensive exposition of the power of reason, its utilization in the artistic and scientific world and its adaptation to the need of time. As there were many Persian students he spoke on the mind and intellect and that religion must correspond with these two verities.

After the talk he went out with Mon. Dreyfus. A famous photographer had requested him to take his colored, natural photograph. This will be again another addition to the rich treasures which will be handled down to posterity. On his return we all sat around the divine table. Later Ras_híd Pás_há came to see him. The subject of conversation was the wiping away of superstitious and misunderstandings from amongst the religions and nations.

Right after him a colored man speaking the French language came to pay his homage. The Master said: The race problem in America is very intense. Its non-solution will end in danger and war. The colored people in the United States have advanced much intellectually. They have many schools, colleges, universities and churches. They invited him to Howard University. There were many hundreds of colored students but a few of white people could be seen here and there. In the second meeting, there were more white, in the third meeting white and colored associating with each other! -this made him very happy. He advised both races and they became very friendly. He gave them many illustrations of variety and unity from the mineral, vegetable and animal Kingdoms. There was a colored pugilist, Jack Johnson who defeated in an athletic fight a white man. This created much resentment against the colored race. In reality we are all the servants of God. We are all his children, whether white or black. These color lines are mere superstitions. They are the phantasmal

shadows of a prejudiced mind. They have no foundation. In short he spoke much with them and he hopes his utterances will bear much fruits.

At four o'clock, he called on the wife of Mr. Sacy to take tea with her and see again her children.

At eight o'clock the most important meeting that has been held since our arrival in Paris was held in the theological college of Pastor Monnier. There were in the audience many professors, pastors and students of theology. The meeting was devoted to questions and answers on metaphysics, Christian Theology, philosophy and religion. It was marvellous, nay rather miraculous to see the Master answering these intricate questions with such readiness and power! They were all not only silenced but they were glad to sit at his feet and learn. As Pastor Monnier said at the opening of his brief introduction: "We are pleased to hail amongst us a man from God bringing to us a message on the part of God." Just think a moment! This was said by a Pastor, the President of a Theological College before a large number of Professors, ministers of the Gospel and young men who are being educated for the Ministry! The questions and answers were all written down and were long I will translate them. It was a remarkable document necessary for every Bahá'í teachers.

Love to all

Aḥmad

17 February 1913

Rue St Didier 30 Paris France Feb 17 1913

Dear Harriet!

The Light of Reality is shining upon all the regions! Happy are those who are illumined! The fragrance of the Rose-garden of Abhá is diffused, blessed are those who are perfumed. The Banquet of the Lord of Hosts is spread, joyful are those who partake there from. The King of the spiritual Love has appeared, glad are those who are favoured in His divine Court. The angel of life hath sounded the trumpet, wakeful are those who answer the Call. The herald of Peace and reconciliation hath raised His Voice, blissful are those who have hearkened. The River of the Bounties of God is flowing, satisfied are those who drink from this salubrious water. The torch of guidance is lighted, enlightened are those who follow the light. Divine civilization has upraised its pavilion, privileged are those who have sheltered themselves beneath it. The clarion of the heavenly religion is sounded, glory be unto those who have listened!

'Abdu'l-Bahá is the source from whom the divine attributes become manifest and he is working day and night so that the people may consciously realize in what a glorious day they are living and avail themselves of these rare opportunities! How great must be the blessing of Europe and America in thus receiving these heavenly teachings while the Bahá'ís in Persia will give up their lives if they could simply look for one moment in his shining Countenance. I wonder whether we can ever comprehend the deep significance of His luminous Presence,

the unlimited downpour of His Mercy, the greatness of His life and the mystery of his humanity.

This morning he spoke of the stability of the Bahá'í Movement based upon reality and have many other movements disappear in the welter of chaos and disorder. All those people who work for the furtherance of their own interests will pass away. They are like the foams on the crest of the waves. But the apostles who were lost in Christ, they exist. Only the sincere souls shall become confirmed. He related the story of Hájí Karim K_hán who was one of the wisest men of Persia but no sooner he wrote a book against the Bahá'í movement he became as naught. It was said that as a student he hardly slept for three years; that he studied all nights and only slept for an hour or two before sunrise. He had a most remarkable memory; and could recite the Qur'án and many books on poetry and philosophy.

At ten o'clock several new souls arrived but as the Beloved was out they had to wait. He came in late and delivered a most beautiful and touching address on kindness and compassion, saying now is the beginning of the dawn of light in the West. It is his hope that it will attain to the utmost brilliancy. May they be so educated as to adore the oneness of the world of humanity! May they be kind to all the religions and nations of the world! May the utmost desire of their hearts be the guidance of humankind. May they be the cause of progress to all the people! May they unfurl the waving flag of the Love of God! May their Voices of Peace reach the Kingdom of Abhá! May their cries and clamour of brotherhood ascend to the supreme concourse! May each one of them become a brilliant torch, shedding lights upon all the countries of the world! After the meeting he called me and as I walked behind him toward the Eiffel Tower he spoke of many things, the record of which is out of the Keeping of this communication. We walked so far that we had to hire a taxi to return for lunch.

At four o'clock he attended a meeting at the apartment of an American lady Mrs. Lilian Haydon Hieston, 170 Boulevard du Montparnasse. She is a Bahá'í and only 3 weeks ago she arrived from America. As almost all those who were present were Americans I translated the Master's talk. He spoke on capacity and receptivity; that we must increase our ability, we must become hungry, thirsty in order to enjoy food and water. Mrs Hieston was of course very happy to have the Master bless her apart and all those who were present were delighted with the Teachings.

From there the Master attended Mr. Scott's meeting. The studio was crowded. His subject was on the equality of man and woman citing the example of some Persian women who were firm and steadfast under several trials and ordeals. Toward the close of his address he said: whenever he heard that such women were found he will be made very happy, he stopped and begin to shake hands, circulating amongst the audience, smiling here, nodding approvingly there but continuing his talk. This is the work. All else save this has no result. Humanity must become illumined with the light of the Kingdom, otherwise all our efforts will remain fruitless. Mon spends his time in the pursuit of shadowing objects. When he leave this world then no relatives, no family, no friends will benefit him. He will leave them all behind. His wealth, his possession, his dominion and even his Lover, dignity will not satisfy him. Nay rather all these things will be the cause of his remorse and regret, for he sees that he must leave them and go away empty-handed. But if he possesses merciful

susceptibilities, and if he is quickened with the divine spirit and if he realizes that he has attained to the eternal life then these things will confer upon him a happiness which shall last throughout eternity. Thus the Master finished his address. On our return he called me to his room and spoke about success and confirmation which may be of great interest to you. As soon as I left the room I wrote down his conversation; as much of it as I could remember. Herein is a translation from my own notebook: At nine o'clock Our Beloved called me into his private room and bade me be seated. He asked me about Madame Dreyfus' talk at Mr. Scott. I gave Him an outline of it. Then he asked: Tell me, what God is doing? How did I know what god is doing? Half of the time I didn't know what myself was doing; how much less i know about God's business. He did not consult with anybody. I was confused. I did not know what to answer. I was silent. The Master as though enjoying my confusion went on repeating the question: "Tell me! What is God doing just as this time? " Goodness me! That was more difficult! Well, I had to say something so I said: "God is confirming us to succeed." "Bravo! well said." But I have certain things that attract the confirmations of God and achieve success. They are so wonderful and extraordinary that if I tell them, some people may not accept them as facts. These things especially belong to me. No one else knows or has ever given any importance to Him. For example: Whenever in the beginning of the lunar month I happen to look at the crescent of the moon, I raise my two hands with their palms open toward the heaven and repeat nine times. "Ya Bahá'u'l-Abhá". During all the days of that month, the heavenly Confirmations are experienced and success is witnessed. Again whenever at midnight, I am awakened I repeat the saying: "Verily God is the Deliverer" many, many times, as many times as I feel the need of it, then right next day a great confirmation and success are seen and experienced. Again, I never enter any meeting or assembly to speak without first turning my face to the Blessed Perfection; that is why they prove to be effective! These are my mysteries of the Kingdom of success. Many people have done these things but they have witnessed no confirmation nor success.

Strangest of all is the following. When I made the necessary preparations to build the Tomb of the Báb on Mount Carmel, there was a piece of land belonging to a Foreign Consul, the acquisition of which was essential to the building. This land would have opened a direct path from the foot of the mountain to the Holy Tomb. When the Nakajeezen found out that I expected to buy this land, they went to the owner and filled his ears with wild stories of gold and silver. They told him that 'Abbás Effendi was obliged to buy this land from him, therefore he may raise the price and ask him any amount he liked. When I began to speak with the owner of the land about the price, he said 5 franes a yard. I said: All right, I accept without any murmur; go and prepare the papers! Several days passed and I did not see him. When I saw him, I remarked why don't you end this transaction? He said: Oh this land there are many vines, If you can pay fifteen franes for each vine I will sell it. "All right" I yielded again and he disappeared for two more weeks. "Why do you protract this small affair? " I questioned when I met him for the third time. "Oh!" he said, "As soon as you buy this land you must put wires on both sides." I answered: "For your sake I will build two high walls." "Very well, then I am satisfied with this arrangement." He went away and I did not see him for nearly a month. When I saw him for the fourth time I asked the reason for this unnecessary delay. "Really" he rejoined "As I am the Consul of a foreign power, I cannot go to the government land office to register this transference. If you like to buy this land you have to buy it without government registration. "All right" I said. At last, after much discussion it was arranged that we may meet each other on a certain day in a house and

transact this affair. On the hour I was there and the brother of Sádiq Pás_há, one of the Grand Vizírs of the Ottoman Empire was with me. We waited and waited and he did not show himself. At last the brother of the Grand Vizír took his umbrella and in a downpour of rain went to the house of the Consul to find out what has become of him. They told him he is not at home. He returned, wasted another hour and went again to see the Consul. He did not come out of his own room but sent word that he is not in. On his second return his clothes were so full of mud that one could not see anything else. He walked in wrath and anger. He threw down the umbrella and furiously exclaimed: Master! it is no use. Give up buying this land. The man is hidden in his own house and does not want to see us. I have never called on anybody in this fashion but this man is so egoistically arrogant. You can conceive how I felt that after six months of worry, waiting and expectation this was now the outcome. I felt most grieved and perturbed. I returned home but did not speak with anyone. I went straight to my room and locked the door so that no one may disturb me. Several times they knocked at the door announcing tea and supper

of the land was lawfully transferred to me. Then I said to another man: I will buy your land too. He said: No! You have what you need. You do not need any more. You want to buy this second piece of land so as not to hurt my feeling, but we are glad just the same. I insisted much to get that piece of land too, but the German Consul would not think of it. The morning of the next day I started the construction of the road, because the materials were made ready a long time ago.

Love to all the friend of God

Aḥmad

18 February 1913

Rue St Didier 30 Paris France Feb 18th 1913

Dear Harriet!

Today Our Beloved spoke on the efficacy of the Holy Spirit. Man cannot attain to the highest summit of human progress without the assistance of the Breathes of the Holy-Spirit. A man intellectually may become enabled to educate a few, but general education is imparted to the world of humanity through the prophets of God, because they are the real Instructors of the human race. The foundation of civilization is the amelioration of the conditions of morality; the basis of spirituality is the purity of morality. The Everlasting Glory of the world of humanity is in the readjustment of morality. The power and the potency of man is through the refinement of morality. And the beautification of morality is impossible except through the Breathes of the Holy Spirit. Therefore whosoever is confirmed with the Breathes of the Holy Spirit, will be assisted to confer a general education. This is the difference between the influence of religion and philosophy.

In the morning Our Beloved sent several mailgrams to the friends in the Orient telling them the news of the Cause, because nowadays he could write Tablets. He was too busy. After drinking tea in His Presence he came suddenly toward me and laughingly slapped four times on my cheeks. He said: Ah! lately I have not been giving you your salary! He struck with such

force that for several hours afterwards I could "feel" the taste of it. I always feel much better after receiving one of his love pats; but it so happened today that I received another one before the eyes of all the friends. Of course they were very much amused and laughed. It was right after his public address. He was going around shaking hands with each one but as he passed by me, instead of shaking hand I received a nice hard blow. I assure you, it was a good one; one long to be remembered. Then a lady came to me and asked mischievously why did you not show your left cheek? I told her that my both cheeks were at the disposal of the Lord. He doeth whatsoever He willeth.

At nine o'clock a very prominent Persian came and had an interview with our Beloved. He spoke with him about his imprisonment and the many frustrated machinations of Sulţán 'Abdu'l- Harriet Keram against his life. The upshot of all was that He was now in Paris, teaching the principles of the Bahá'í Cause and 'Abdu'l- Wanid was surrounded with gloom and degradation.

Four young Persians arrived. They were the graduates of the school of Tarbíyát and had passed government examination two years ago. And they are now being educated at the expense of the government in the Parisian schools. One of these four students was Mírzá Ashraf, the brother of Ihodsea K_hánúm, the Persian girl who is now studying in Washington. He was a very fine young man, very dignified and refined in manner. The Master told them in part: He hoped that they will study well, that they will acquire those sciences which will be useful to Persia on their return. He wished them to fit themselves to be the living pioneers of modern arts and sciences in Persia. The Persians in the past few ages have been only destroying, setting back that glorious nation in the seal of civilization, but 'Abdu'l-Bahá hoped the students' well build, that they will lay the solid foundation of true enlightenment. They were the young plants of the garden of hope. Let them strive so that they may grow and develop and adorn the trees of their lives with delicious fruits.

At six o'clock the students desired to leave for their school so the Master called them to His Presence and said: He was made very happy to meet them. He hoped the trees of their existences may bring many fruits. Some of the young Persians who came to Paris learn only the vices of civilization. Now they must show them otherwise. May they study in such wise as to confer life upon Persia. May they be conducive to the promotion of the Cause of God! May they ameliorate the moral conditions of the nation! May they promote sanctity and holiness amongst the people! May they give impetus to progress, to agriculture, to commerce and arts.

About seven o'clock he took me for a short walk. A mother with the utmost of tenderness was carrying a child in her arms. He looked at the child and said: Children give a person the greatest consolation. No matter how much the father is sad or cross, as soon as his darling child laughs or speaks, he is made happy. One who has had children has gone through a joyous experience that is impossible to describe in word! It is an indescribable state, a divine condition full of sweetness and love. He had a son almost 3 or 4 years old. This child was a great comfort to him. Often past midnight while he was sound asleep, the child would leave his small bed and slowly creep in toward his putting his dimpled little arms around his neck, kiss his closed eyelids and face. Then 'Abdu'l-Bahá would wake up and endear and caress it. That state - that happiness - that beatific joy, to wake up and find your beloved child clasping his tiny arms around your neck that is only known to a father.

Love to all

Aḥmad

Concerning the state of spirituality between the Master and Mrs. Henlay

Mrs Henlay - You sent word to me through Isabel Fraser that you desired for me a high state of spirituality. Will you please explain to me just what is meant by that and how one can attain unto it?

The Master - By attaching no importance to material things. According to the laws which bind us to this planet, everyone is tied to the gratification of self, to the satisfying of desires. What I meant for you is that you may be freed - that you may become the embodiment of spirit - that you may become an angel.

Mrs Henlay - But for me detachment is difficult. I desire to make for myself a name in the theatrical world. How can one attain to the state in the theatrical world?

The Master - Even the theatrical world would not prevent you from becoming what I desire you to become. You can engage in work of an uplifting kind - the kind that will tend to lift one out of the sense world into the world of art, not the kind that is degrading. Strive for that which prompts you to the personification of dignity and art. The theatrical world need not prevent your development.

Mrs Henlay - How can I attain to greater stability? I feel terribly depressed and discouraged at times?

The Master - Whenever you feel depressed, go alone into the secret chamber, read one of the Hidden Words and with the utmost supplication beg of Bahá'u'lláh to impart you that happiness which is essential for the future. Pray with great humbleness: "O God! Free me from these fetters. Release me from all these toils. Make me pure and sanctified. Illumine me. Fill my heart with thy love and attach me to Thyself - so that I may become a captive to your love. My I not seek ought but thee! May I not search but for Thy Love, and may I walk always in thy path!

Then you will attain to a glorious state - then you will obtain a condition which you would not exchange for the whole world.

Mrs Henlay - My great desire is to have more faith.

The Master - This very prayer will bring you the pearl of great price.

19 February 1913

Rue St Didier 30 Paris France Feb 19th 1913

Dear Harriet!

It is now nearly one month that Our Beloved has been in Paris. Day and night He has been teaching, dispensing practical goodness, spreading the light of Knowledge, illumining the hearts with the Fire of the Love of God, heralding at the top of His Voice that dawn of the Kingdom and the virtues of the world of humanity, diffusing the Fragrances of the garden of Reality, scattering seeds in the new lands and irrigating the fresh plants. From unexpected quarters come the news of awakening and interests. The circle of the Cause is constantly being widened, more and more people are hiding the dawn of the New Day; the birth of the New Hope and the majestic rising of the New Sun! Eagerly they look forward to the hour when the Pavilion of Peace prepared by Bahá'u'lláh is pitched in the center of the world. What is 'Abdu'l-Bahá doing in Paris? How does He spent His hours? What are the thoughts that are uppermost in His mind? He is rendering the same services to the world of humanity that the prophets of Yore did. What was the works of those prophets? you ask. I may just as well answer it in the words of 'Abdu'l-Bahá given in his today's address: The prophets of God are the real Instructors and Educators, so that the morality of the people is improved; the ignorant become wise, the blind receive sight, the deaf become hearing, the mute unstop their tongues, the pusillanimous become magnanimous, the earthly birds transformed into heavenly nightingales, the animalistic souls become divine, the imperfect attain to perfection and those who are captives of nature, released from its fetters. Therefore we must strive day and night so that these trees of the temples of humanity become fruitful, the extinct lamps be ignited, the thorny desert, a rose garden, the wild jungle, an orchard, the dark world illumined, the infernal terrors changed to divine splendors and the satanic reality to the merciful reality. This was 'Abdu'l-Bahá's hope and if was not this the hope of all the god-ordained messengers?

Later while walking, he related a humorous story about a Bahá'í whose name was Mírzá Javád. He was a very learned and literary personage but he had queer and fantastic habits, besides having a temper that even the angels could not endure him. While the Bahá'ís lived in Baghdád, this Mírzá Javád was living with them. He had a melancholic and disconsolate disposition, he got angry very quietly. It was impossible for any man to associate with him for one day without having a quarrel. His disposition was most better and his temper something terrific. With him 'Abdu'l-Bahá associated very advisably for eight years. Notwithstanding his Knowledge he had many strange superstitions. For example he firmly believed that when he grew very old he will suddenly be rejuvenated and become youthful as handsome as "Joseph". He also believed because the Báb had divided the year into 19 months, in the future something will happen to the moon that instead of rising and setting 28 days in the month, it will rise and set only 19 times. When he became angry, he would be attacked with such facial contortions that were positively ludicrous. For instance his beard would get crooked, his moustaches, one would go up, the other down and his eyes bloodshot. Once he came home very angry roundly cursing himself. He was shaken by such white rage that for a long time he could not find the keyhole to open the door. 'Abdu'l-Bahá went to his help and asked him what was the matter? He was so furious that he could not answer. At last he gave 'Abdu'l-Bahá the cause of his anger. It was about someone whom he thought had insulted him six months ago, but he remembered it now. The friends always tried to argue with and refute him. But when he came to 'Abdu'l-Bahá with his theories of moon and rejuvenation he would smile and say: Very good! Very good! God willing you will renew your life!

The Master told us another story in which Bahá'u'lláh appeared as a judge. It so happened that while in Baghdád, during the season that the pilgrims arrived from all over the Islamic world to visit the Holy Shrines of the Muḥammadans, Bahá-o-llah entered a neighboring city, called Samereh. Samereh was much frequented by the pilgrims of various nationalities and the Arabs landlords charge exultant prices for their rooms. One of these landlords who knew Bahá-o-llah, rented a room to a Persian nobleman for two weeks at the Nice of 30 dollars. This Persian roomer would call the Arab every morning to drink tea with him and he would have him always at dinner and supper; for he cooked various Persian dishes, rice, chicken etc. After two weeks, the Persian gave him the rent but the Arab asked for more, and in as much as he could speak out a few Persian words, he was unable to make himself understood; therefore he went to Bahá-o-llah and pleaded for justice, saying that during two weeks this man gave him a whole lot of trouble. Every morning, every morning he would ask him to drink tea, to eat chicken at noon and Pilaw at night! And now he has given him only thirty dollars! Bahá'u'lláh laughed heartily and the Master did not tell us in what way he smoothed the ruffled feelings of the Arab.

In the morning according to the wish of the Beloved, we called on Moayar-El-Mamalek. He was quite sick, and was deeply touched by the tenderness and love of the Master. On our return we found the Persian Ambassador had a private interview with 'Abdu'l-Bahá. The rooms were filled with French, Americans, Persians, Indians and other nationalities all patiently waiting. At noon he came out and everybody arose as a sign of respect. His address was on the important subject of religion and philosophy, the difference and the points of contrast between them.

After the meeting he went out with Doctor Muḥammad than to call on Gaemmagam but he was not in his hotel, returned tired from walking, Siyyid Assadullal was ordered to prepare the Samavar. About 3:30 Gaemmagam, the son of S_hayk_h-or-Rais and Entezam-es-Saltaneh entered into His Presence. They complained of the cold of the last three days. The Master replied, this largely depends upon habit. For instances, the face which is a delicate part of the body and the eyes still most delicate, they seldom catch cold because they are always exposed but as we cover our feet or our breasts, as soon as they are exposed to weather we suffer the result. In Africa and Arabia there are many tribes who are naked all their lives and do not know what "catching cold" means; because from childhood, they are not wrapped in swaddling clothes.

He gave an outline of educational system as established by Lycurgus the King of Sparta. Lycurgus was well versed in law and he wished to treat his subjects justly. As he looked over the Spartans, he observed that they were divided into three classes. 1st, farmers and labourers. 2nd, artisans and merchants. 3rd, the ruling class. The ruling class was in great minority. He wished to keep the ruling class in power, so that if they were not in the majority numerically, they may be intellectually and physically superior to the other two classes. This plan he desired to promote with a fair amount of justice towards the rest of the population; so he drafted the following regulations for the intercourse and education of the nobles. Of paramount importance, he considered the problem of marriage. Whenever a young man and a girl desired to marry, both of them were examined thoroughly by the physician. If they were without any ills he would issue a certificate of marriage, otherwise the couple could not marry. This law was rigorously kept in force. When a woman was conceived, she had to work harder than ever. Certain definite exercises were prescribed

according to the spirit of the time - such as walking, carrying heavy loads, athletics - so that the child may become accustomed to movement and hardened in the matrix of mother. As soon as the child saw the light of day, they would wash it in a tub of cold water. If the milk of the mother was not good, they would either feed the child with the milk of a nurse or the animals. Often they would expose its body to the wind and cold and let it sleep outside. Seldom the children were kept in the houses. They were always in the open, in the bracing air, either with their nurses or mothers. When the child was three years old, they would wake him, walk a great deal. The first eight years of the child's life were devoted to walking, swimming, mountain climbing, athletics of all kinds, living in camps and forests and eating good wholesome food - thus welding slowly and naturally a perfect physical form ensured to hardships, likewise the brain become kin and alert for mental study. From the age of 8th to twelve, half of the day was spent in the study of the elements of education - reading, writing, music and the other half, the teachers took the boys into the field, and kept them busy playing ball, polo, wrestling, running and many kinds of sports invented for this period of life. From the age of twelve to twenty, they again studied half of the day - reading literature, history, mathematics, geometry, politics - in fact all the sciences which were in vogue at that age and the other half, they passed in learning how to swim, how to fence, how to use the instruments of war. At the age of twenty they were graduated from the school. Physically they were perfect specimen of manhood, strong athletics, alert, intellectually brilliant, wide-awake, full of vigor and vivacity. They could walk 30 miles without fatigue and they could be a statesman or quote poetry or speak on philosophy etc. If they did not sleep 48 hours they were yet wide-awake.

The Master told another story to illustrate how physical stamina was necessary to be developed from childhood in connection with scientific studies. For one without the other will not make a perfect man or woman: Once upon a time he was invited to a garden-party outside of the Fortress of 'Akká. There were about seventy guest including the governor, the judges, officials, and members of the government. They stayed in the garden all day talking and carrying social intercourse amongst with those who were present. Toward the afternoon 'Abdu'l-Bahá bade them farewell and started to walk to 'Akká. On his way, there was a deep stream with strong current. As he was passing he heard the cry of a man for help and when he looked around he saw a camel in the stream trying to save himself and the owner was standing by helpless. Studying the situation 'Abdu'l-Bahá returned to the garden and called on the officials to come and pull the camel out of the stream. They brought a cord and tied the feet, the tail and the neck of the camel but they could not pull him out. They did not have physical force enough to do it. They have to give up their effort but lo and behold 'Abdu'l-Bahá saw in the distance three Arab villagers. He asked them to save the Camel and in no time the poor camel was out of the hole. This shows how seventy people who were to all outward appearances educated could not cope with the force and influence of the three farmers; but Lycurgus system simultaneously developed the body and the mind.

Love to all

Aḥmad

20 February 1913

30 Rue St. Didier Paris, France Feb. 20th, 1913

Dear Harriet!

If a person is honest and not barned, he is much better than a learned man but dishonest. If one is truthful but ignorant, he is preferred to an educated soul who is a liar. If a man is loyal but illiterate he is superior to man who may be a philosopher but dis-loyal. The sublimity of one's nature comes through moral refinement and not the acquisition of sciences. An ignorant thief may steal a few dollars but a clever scientific burglar may rob a whole house. Science does not make man better. If only puts in his hands certain instruments whereby he may use them either for destruction or construction. The laws of the moral world teaches man to use these implements always for the betterment of humanity but we are not certain about the laws of science. They lead him sometimes along pleasant pastures and cooling streams and again they may prompt him to walk towards yawning chasms, or dizzy heights, dangerous precipices or cavernous depths. The Holy Divine Manifestations are sent to this world to save man from these catastrophes. They are the real Guides of the World of humanity. They are the polestars towards which the mariner directs his ship. They are the suns of reality flooding all the regions with their glorious lights. They are the salubrious fountains which alloy the unquenching thirst of the people. They are the Roses of the Garden of Abhá which perfume the nostrils of the seekers. They are the direct Pathways towards the goal of divine virtues. They are the heavenly musicians playing the jeweled lyre of spiritual Love and singing the heart-captivating songs of the Kingdom of Beauty and the Art of life. They are the oceans of celestial thoughts and inspiring ideals, the waves of which rise to the sun-kissed door of heaven, setting motion and exhilaration through the spheres of the minds and the empires of the heart. We are now living in a day which these things are made possible of attainment. We must set the birds of the minds free, we must give liberty to the nightingales of the hearts. Let them ever soar heavenward in this blue immensity, wandering at the infinite creation of God till they reach to the Delectable rose-garden of Abhá where the flowers never fade, the climate is most temperate, and the seasons representing only one season of fresh spring. Here the birds and nightingales shall perch upon the branches of the flowers; they shall sip the sweet nectar of the roses, the refreshing perfume of the hyacinths and the fragrance of the anemones. Here they will be transformed into the birds of Paradise. Here they will learn the secret of the Love of God. Here they will be instructed in the mysteries of the Kingdom of Abhá! Here they will be taught those divine strains and beatific harmonies which are not of this world. Here they will study the knowledge of God. They will become angels of heaven, spiritualized beings and world-influencing souls. Then these birds and nightingales which are our ideas and ideals, after such deep, divine experiences will be able to sing any song which may stir the hearts; they will soar to any height which may become an example to others. I hope all of us may become worthy servants of the Threshold of Abhá and arise to spread the message of the Kingdom.

This morning we drink tea in the Presence of Our Beloved. In his personal remarks, he was sad and melancholy. A tone of regret runs through every phrase he uttered. How dead to all spiritual emotions are the people of Paris! He regretfully said, "The inhabitants of this city are engrossed in the whirlpool of pleasure and self-gratification." When he looked upon Paris it seemed to him it was like unto a corpse on which creep thousands of worms climb

up and down through the dead putrid corpse sucking its blood and pleased with its flesh. They do nothing else.

Again he said, as last night he did not eat and he could not sleep, so he got up and wrote some urgent letters till 5 o'clock. Then he went to bed before sunrise. The sleep before sunrise serves always as a tonic and it is most refreshing. Sleep is the food of body. Man does not rest through eating and drinking but through sleeping. Consider well! What importance lies in a life, the rest of which is enjoyed through sleep. Is not sleep similar to death? Therefore a life the rest of which is in death has no importance!

Addressing me, He said, "The greatness of the American journey is not now known. Ere long its glories shall fill all the books and pamphlets of the world. There will be no other mention except this, Do you see this French Republique with all its wealth and position? Its duration is limited but the efficacy and significance of that trip are unlimited. You must appreciate adequately the value of these divine Bestowals. For example thou cannot comprehend fully at present the significance and freshness of thy trip to Nile and thy mission there. In the future it will become evident. If thou couldn't measure the height and depth of the marvelous events which have transpired and are transpiring in the Cause thou wouldst write down every word I utter with the pen of diamond upon the page of gold.

The master gave me a pot of lily of the valley to carry to Nostrat-od-Doulet, one of the princess of Persia who has been sick but is now better. On my return, the people had gathered in the large parlor and one by one they were ushered into the Presence of Our Beloved and coming out radiant and peaceful. His talk was on the subject of Paris and the Cause of God. He likened the world into a man. Man's life causes through the spirit. Likewise the life of this world which was only the larger man cause through divine and humane virtues. Toward the end of his address, He portrayed some graphic pictures. You see him now walking and again closing his eyes, now standing before this or that window and with one sweep of hand illustrating his point, anon taking off his turban and placing it up to the edge of his eyebrow, now peering out through his lashes; again smiling, now raising his two hands with its palms open to the sky, and speaking with command and authority and again a pleading gentleness and the music of heaven in his voice.

May I quote for you a few striking points of today's address? Yes? Very Well:-

"Now Europe in reality is in the utmost beauty and adornment. Material civilization has advanced greatly. It is a body in the utmost of comeliness, but regrettable it is not animated by the Spirit. How pitiful that it has not the heavenly illumination! How sad that it does not enjoy the Breathes of the Holy Spirit! It is a mirror in the utmost of transparency but a thousand times alas! that the rays of the Sun of Reality are not reflected thereon! It is a tree most verdant and elegant but alas! it produces no fruits. Come! Will you? Come ye together! Concentrate your spiritual forces! Arise with much fervor and enthusiasm! Show ye a united a united effort! Let a new attraction take possession of your hearts! Let a new spirit sweep over your temples, so that the Fire of the Love of God which is enkindle in your holy of holies may flame forth setting a spiritual conflagration to the whole of Europe. You must not rest day and night until you have breathed in this body a new spirit and ignited a light in this lamp."

After the talk everyone felt the silent, spiritual vibrations which were set at work this morning for the regeneration of Europe! It was the Command of God and it will ere long, find fitting instruments to carry out these great behests. He called me to accompany him. He did not speak and I was yet under the charm of his morning talk. I was walking behind him but as a somnambulist who walks in sleep. In front of the Eiffel Tower he sat on a chair commanding me to sit near him. I could not see him this morning for in my eyes he was transfigured into white lights of the Kingdom. He was the Glorified Humanity from who issued forth streams of iridescent rays to illumine the hearts of not only those who live in this day but the hearts of generations yet unborn.

On our return, we all sat around his divine table and partook of the material food. Madame D'Astre came to see him and speak about tomorrow's meetings before L Alliance Spiritualiste. It is mainly through her effort that this meeting has come into being. Later more Dreyfus arrived and the Master went out with him. The Persians were invited to tea at the apartment of Mr. and Miss George, the latter, the pointer of the allegorical paintings of which I wrote previously. On our return, we did not find the Master but he arrived after a few moments. Doctor Muḥammad K_hán who has studied Esperanto and translated into Persian verse the Poem of Prof. Famauhoff called "Espero" read it to the Master. He has also translated the letter of Prof. Famauhoff in which requires his reasons why a universal language was necessary and how he came to invent Esperanto.

Madame Scaramuchi and a French lady come to see the Master. He said in answer to their guests The Cause of Bahá-Alláh is the source as the Cause of Christ. For example this room is now lighted, but someone comes in and turns off the light through his ignorance, and we are steeped in darkness. Then another person coming in and hearing voices and light and the room is again illumined. He may renew source of the furniture but the light and the room are always the same.

Love to all

Aḥmad

21 February 1913

Rue St. Didier 30 Paris, France February 21, 1913

Dear Harriet!

Pride and haughtiness are the worst qualities. If a person becomes the possessor of the whole world he must not become proud. Humility is the most shining star in the crown of man. In as much as we are all created from the same substance, why should we prefer ourselves above others? We are all humans. We are all the children of one Father; the sheep of one Shepherd; the members of one family; the birds of one orchard, the flowers of one rose-garden, the waves of one sea, the rays of one Sun; the stars of one heaven and the servants of One God. Let us all be humble before the signs of God and treat each other as brothers.

This morning as I was entering the room of the Beloved heard his clean and animated voice, speaking to someone. In order not to break on the conversation. I stopped and heard the above admonition. Then I presented myself and was permitted to sit. After drinking tea he started out and summoned me to go with him and ask as guide to the apartment of Nostrad-Ed-Doubt. This young Prince is the son of Farman-Farma- the uncle of Naserddin-S_háh and his mother is the daughter of Mazaffar-Ed-Din S_háh. He loves the Master and he was one of those who first called on him after his arrival. He has studied English and French and speak both languages well.

When the Master entered the apartment, the young Prince was so overjoyed that he did not know what to do and how to express privilege and happiness which had come to him. He could not realize what he had done to merit such a heavenly favor, and as it were only a few days that he had been out of the hospital after a rather difficult operation, he could not call on the Master. Otherwise he would have been with us daily. Our Beloved was very kind to him, inquired about his health and then the discussion became general about the condition of Persia and Turkey; the unfortunate reverses that these two Islamic nations have had during the last two generations, owing to the back of public spirited servants and maladministration of the governmental affairs. The Master related a story to illustrate his point stating that Mírzá Take K_hán was the ablest and most astute statesman that Persia had produced for a long time. Although he committed the greatest mistake of his life when he ordered the martyrdom of the Báb and the Bahá'ís yet as we always remember the ability of even our worst enemy and never overlook justice, therefore we acknowledge the public services of this patriotic man. After the martyrdom of the Báb he himself confessed that he had two errors in his public career. One was the death of the Báb: the other the appointment of a poor Prince to the governor-generalship of one of the Provinces of Persia, for he swallowed up all the taxes. I short Mírzá Ki K_hán Minister was a master of system and organization. Within the short space of two years he drilled and fitted one hundred regiments - a disciplined army. He systematized all the departments and established their foundations upon a solid basis. Although he had never been in Europe yet he introduced many wonderful social and political reforms. One of the most puzzling questions of that time and even today - was the proper distribution of the salaries of the government employees. Often the arrears would accumulate to such an extent that the Minister of Finance would reduce their to a third or a fourth. This caused great many complaints and dissatisfaction on the part of the clerks and the employees. For whom they did not receive their salaries in time, they borrowed according to the sum which the government owed them and the sudden reduction brought the creditors to their doors. However this prime Minister so reorganized the finances of the country that the first day of every month, every employee received a small package with his name written on it, containing his full salary. This in itself was considered nothing short than miracles. But the Ministers fearing his control and power, poisoned the mind of the Sbah that this man was ambitious and desired to usurp the throne. The Sbah believed them and caused him to be killed in the most atrocious manner.

His address today was a series arrangement against ascetiasin and monkesh meetings which claim that man attains to God through such severe disciplines and abstaining from food or enjoying the benefits of the world which God in His mercy has prepared for us. Therefore you strive, he said, that you may attain to God through the Fire of His Love, through the

Door of His Knowledge, through morality of saints, through good deeds and through the susceptibilities of capricious. This is the Path of all the prophets of God.

In the afternoon the Master attended the meeting arranged for him by L'Albauce Spiritualiste 14 Rue hall and many people were present. The President and the General Secretary delivered short introductory addresses. The President said: 'Abdu'l-Bahá is today the Perfect Representatives of the Spiritual Forces of the East and the West. Hestands on a high mountain of ideal truth and he summons all of us to cable this mountain so that we may enjoy his association. He does not care much which road we may take to reach to him but he replies we will take the shortest possible road, do not tarry too long on the way and let not our senses be allured by temptations which are on two way, nor should we become discouraged by any obstacles which may suddenly appear in one path: He causes to us after a victorious trip from America where he has travelled and between for many mouths.

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'Abdu'l-Bahá spoke " World Peace and the brotherhood of the East and the West." The audience was interested and sympathetic.

Today I was all alone in an automobile with Our Beloved, driving from the afternoon meeting to Mooyer El Mawalebs aforted. On the way I thought to myself; what a heavenly privilege! What divine Bestowal! Really it is impossible to appreciate all these gifts which are descending upon us every day. Just think of it that from away at all the people of the world he choose, are as humble as myself with him and travel with him all these mouths. It made me realize more than any other his all-encircling mercy! All the way. I was wrapped up in this thought; Here I am sitting beside the Paradise of Life; the fountain of Truth the Standard - bearer of Universal Peace, the Mystery of God, the Outer of the Covenant, the sun of reality, and the Unifier of nations! Can my limited mind grasp this unlimited blessing! Have I anything in this world precious and dear enough to give up wonder to show my appreciation of this Beauty? I have my life but even life is nothing compared to this gift.

Oh me! If I could only do something if I could render some service.

I saw tonight the colored photograph of the Master. Very beautiful. Aḥmad

Mr. Louis Le Leu Secretary of the Alliance Spirituality Paris Feb 21st 1913

Ladies and gentlemen,

In the month of Nov. 1911 the Master 'Abdu'l-Bahá during his first visit to Paris accepted the invitation of the Alliance Spiritualinte and we have kept the loving memory of that beautiful meeting.

Ana now, Master after a year of great work in the United - States and in many large cities of Europe, work which was crowned by success, recalling our first brotherly reception, you accept to be with us again.

We thank you deeply, for as you know the Alliance Spiritualiste is pursuing an ideal which, while respecting all forms of thought and all modes of convictions, tends to bring together,

through study and a rational knowledge of things, the scattered rays of truth to their natural center.

You have a place of honor among us through your doctrine which contains the highest human and divine views.

Are we not after all the children of one father who is in Heaven and we all desire the glorification of his light in our minds and in our hearts; for the future of humanity depends on the development of conscience which allows to comprehend the sovereignty of Divine Truth and who today as in the days of yore, will open men's spiritual eyes, if not such men as you, the servant of Light.

Perhaps people will be astonished to observe the courage and conviction with which we speak of universal peace, at a moment when among all the nations one only hears of universal war and the increasing armies. But if the entire world is delivered tomorrow to the Glory of holocaust and the blood of innocents is then like water, our imperative duty is to call men themselves reminding them that they are brothers and that war is the work of iniquity. While weeping over the vow of the future and proclaim the hope which it contains.

We must proclaim again and again to that over us conflicts and the spirit of darkness that excite them that above the divisions of race, seek and egoism lover supreme competition whose only wink is the end of its error.

We must lead men to the vantage ground where they can behold the coming dawn of brotherhood which brings with a consolation for all their grief and a cure for all their ills.

We are sure that ere long this sun of universal cosmic conscience of humanity will demand of its last idol, a bank account of its tears of its blood, and its soul; and upon the scatter ruins of its land's temple of folly, it will build in its heart a supreme altar of Mead.

That day perhaps is afar off, because it will be the day where in the Spirit of Eternal Love which is the Spirit of Eternal justice will reign everywhere.

But we desire to be ranked among those who are working for the future freedom of humanity, therefore we proclaim the unity of Light the unity of Love, the unity of life.

Like unto us 'Abdu'l-Bahá you are working for the realization of that sublime work and as us, you know that if the Light comes from the Orient, it is also written that the soul of the Accident will be the throne of that Light.

Your presence among us, is a living symbol of this great effort of the elite of all races towards the accomplishment of the radiant promise of the Splendor of God.

We Alliance Spiritualiste is happy to receive again 'Abdu'l-Bahá, the leader of the Bahá'í movement who, a year ago for the first time spoke to its members and friends.

We are happy to linked to him again with a religion spirit.

You noble and generous hearts who are willing to work for the happiness of human kind instruct humbly, to think, to reason; see what she need.

It is an ideal who will carry her above this physical flame.

Humanity must realize its high destiny!

To the great thinkers of our time, I ask them if they don't believe that our century has more intelligence than heart, and I beg of them to find the treason.

For myself I beleive the reason is the back of ideal. The simple faith of our fathers not being sufficient for us and the heart not being able to find in it, the necessary food, has become atrophied.

Intelligence on the contrary, owing to the marvel Paris discovery of science, has found everywhere a great variety of food and in abundance, and has thou been able to developed itself, at the expense of the heart, who cannot then perceis the secret of its destiny.

O century! If you wish to accomplish your task, you must see that the heart vibrates with the intelligence. For this you must work incessantly to give to the world a scientific faith.

At all times, thinkers have had far mission to enlighten the nations and to bring them to the greatest conceptions of the human mind. At our time, an immense desire of reasoning all the transcendental love of nature, have united the modern thinkers in a waste fraternity.

Let us greet these noble efforts, who are allowing us to hope that where the principle that govern all things, will be recognized by them, the regulator will then accept it and apply to all.

We must love one another. Two contrary forces are contending with each other. Love and hatred. Love give to the world peace and harmony. Hatred gives war: war of social classes, war of people, war of races.

Spirituales to by their love of human kind consolidate the forces of divine love and will arrive to conquer hatred.

At this meeting 'Abdu'l-Bahá represents the spiritual force of the Orient. All the spiritualists of the Occident are hoping that the universal Spiritual mind may bring about this law of love, who alone, can unite the Orient and the Occident.

22 February 1913

Jeanne Beauchamp

Rue St. Didier 30 Paris, France Feb 22 1913

Dear Harriet!

In these days of wars and rumors of wars the clarion call of Peace, is being raised from Paris. One thing that strikes my mind more forcibly than anything else is the unwavering faith, the hopeful assurance, the radiant confidence, the inspiring optimism, the burning conviction and the unflinching trust of the Beloved. It is all right to talk or write on these things but to actually live them is a different story. Which the greatest men and the acutest minds are doubtful of the future of humanity; while they are engaged in bloodshed and destruction; while the horizon of it is the world enveloped in gloom, while nations are increasing their armies and navies the Master aided by the Holy Spirit heralds the dozen of universal Peace and international unity. His voice is hearkened by the people of all lands. Why? Because his shining vision of the future glories destined for the human race is never dimmed. In his presence hopeful; the coward, courageous; the timid, intrepid, and the warlike a peacemaker. These is a period of discouragement and hopelessness in the life of every man but the Master besides being hopeful creates the same attitudes of mind in others. He goes on teaching and imparting knowledge and illumination to those who are deprived. Well is it for those who practice his behests!

This morning he was in a happy and reminiscent mood. Tea was served by the even- faithful Layad Asadu'lláh and he inquired from Áqá Faraj; what was the difference between the weather in Paris and Tīhrán? He answered for the present the Paris weather was like spring. The related suffering of cold icy night on his way from Tīhrán to Gazwin. The road constructed by the Russians some 22 yrs ago and therefore the passengers were taxed. There were five carriages with many stages on the road where the horses were renewed and the journey continued. It takes three days to reach Rasht from Tīhrán. This road was for nearly 12 yrs in the hand of a Bahá by the name Bageroff whose eldest son Mis 'Abdu'lláh was one of the Persians who travelled with Hájí Ameen to London and participated in our interesting experiences. Well, through the splendid management of this road, Bageroff became a wealthy man and well-known for his charity and philanthropy. About two yrs ago the Master wrote him to lighten his load of work and worry. He gave up the management of the Road and the Russians bound a Forostrian by the name Bahman to superintend it. But here comes the interesting part of this story just at the final agreement, Bahman causes to Bageroff and begs him not to give up the work entirely, but become his partner - so that he may be impart to the management his experiences Bageroff accepted the proposition and they drew a contract that in case either party goes back on this arrangement, he will pay to the other ten thousand dollars. When Bahman meets the Russians, he hears many extravagant stories of how Bageroff had become wealthy by holding the Road for 12 yrs. His cupidity was excited and he signs the agreement without mentioning the name of Bageroff. He accepted full responsibility and without any deval or resentment on his part he goes to the bank, gets ten thousand dollars and delivers it to Bageroff. This was money dropped from sky. Wasn't it? Well, the scale of business turned in such a fashion that Bahman lost everything and he finally was obliged to borrow fifty thousand dollars to pay his debts and the Road.

This was in brief the story related to the Master by Áqá Faraj. Our Beloved tells us in turn another story:

At the time that His Holiness Bahá'u'lláh was in the mountains of Subymaniah one of the young rugged, illiterate kinds living in the valley came to see Him. The Blessed Perfection was kind to him and his love grew for Bahá'u'lláh. His name was Mullá 'Alí Mardan.

Although he had the title of "Mullá" yet he was illiterate. He did not know anything about "faith" but ardently adored Bahá'u'lláh. Everyday he would leave his flock and go to the cave to hear the Blessed Perfection speak. Finally the time came that Bahá'u'lláh through the pleading of the friends returned to Bag_hdád and a new life and hope were infused in their bodies. Shortly after the return of Bahá'u'lláh the father of Mullá 'Alí Mardan told him that he save him depressed and gloomy. If thou desirest to go to the "Holy Man", than mayst go." The young man was beside himself with joy and left the valley instantly. When he arrived in Bag_hdád he came right to Bahá'u'lláh. He had a round felt hat on his head and rough woolen -cowl clothes, very picturesque. As he was a most simple man he mixed his Persia with Kurdish dialed and the result was very amusing. Bahá'u'lláh received him with graciousness and open arms. As the inspector of the custom-house was a devoted follower of the Blessed Perfection He sent for him. When he arrived, Bahá'u'lláh pointed Mullá 'Alí Mordan to him. This is my friend " He said" I hope you will give him a position in the custom House." "Very well" the inspector respectfully answered and the "friend" of Bahá'u'lláh was properly installed in work with good wages. By degrees he advanced and all his associates liked him because he was willing to serve and to learn. One day he came to Bahá'u'lláh and said: my father and mother and my relatives are in great need and poverty. I must assist them. The Blessed Perfection told to be confident; God will greatly assist thee and will make thee prosperous. The Inspector next day increased his wages and made with him an agreement, that of all the profits, he allows him a 3 per commission. The first year Mullá 'Alí Mardan made a net sum of \$8000. Immediately he sent seventy mile-loads of clothes and utensils rice, candy, tea, coffee etc to his family. The next step was his partnership with the Inspector. The latter, however getting too old in service and desiring to retire from the field was looking around for an abb successor. The "friend" of Bahá'u'lláh fulfilled all his requirements and to the amazement of the people of Bag_hdád, Mullá 'Alí Mordan was one gain morning given the official position of the Inspector of the custom House. Who was this illiterate Kurd who was constantly climbing up? Everybody was curiously inquiring. But he managed the custom affairs so wisely and introduced many reforms in the administration that everybody was released. Later he bought a house and remodeled it and sent for his family. At the time, there was a great merchant in Bag_hdád who had a daughter. There were many suitors for her hand but everyone were rejected. One day Mullá 'Alí Mordan come to Bahá'u'lláh and without any introduction sand: I desire to marry the daughter of this merchant.

No one would have believed for a moment that such a thing was possible; but strongly enough the merchant accepted him as his son-in-law. Great preparations were made for the wedding and the bridegroom expended several thousand of dollars; giving many feast and invited the poor of the city. The wedding was one of the principal social events. A child was born to him and in time he become famous throughout those parts. He served the government in a deal with a Jew and as a reward for his signal services, he was decorated and received a title. Many merchants knowing that he was Bahá'í, claimed that they were Bahá'ís too and thus get either reduction on duties or caused them to get and free. When Bahá'u'lláh heard this; He asked him why did he rely on the pretenses of these merchant He said, because they mention the name of Bahá'u'lláh and I do not want them to be disappointed; otherwise I know that they are not telling the truth." He would come after into the Presence of Bahá'u'lláh and say: 'Oh My Lord, through your mercy and bounty I have become a King.' Were it not for your care and protection I would have now been living

in the mountains, tending my flock but now I am a King; a King because I have acquired all this wealth; a greater King, because I have your love with this love I am greater than all the Kings of the world. 'Abdu'l-Bahá with Doctor Muḥammad K_hán a wonderful Declaration of the Cause for a phonograph. On his return he read it to us. It is full of power and potency. He said, they have tired him because they made him repeat the words and raise his voice to a high pitch.

Today's address was the interpretation of the verse of the Gospel 'I have many things to say unto you, but you cannot bear them now. Howbeit when the comforter or the Spirit of Truth cometh he will lead you unto all truth.'" It was a clear explanation necessary for the Christian Bahá'ís to know its conditions.

About six o'clock the Master invited by our neighbor down stairs and he took me to himself there entering I found their apartment were some people from Casta Rica; who had 13 lived in New York many years, they were coffee merchants and as devout catholics, they had made a pilgrimage to the Holy Land. They wanted to know who the Master was and what was his religion?" I am a Bahá'í! the Beloved answered, "We have never heard the name. Will you tell us about it?" They asked. Then he gave them the message in a very simple way. "And for these teachings they put you in prison?" they raised their voices in fastest. Afterwards the Master presented a piece souvenirs of semi-precious stones for rings and to others ancient pieces of money.

23 February 1913

Rue St. Didier Paris, France Feb. 23, 1913

Dear Harriet!

The Master said: When the Cause is well-founded in Paris, there will be other emotions, other susceptibilities and other attractions. Although Paris compared with other countries is hovering, in a general way little attention to spiritual problems, yet under the education and training of Our Beloved there are signs and traces of a spiritual springtime. In future the people will become awakened as though from a deep slumber and know who was amongst them and what wonderful teachings he has left behind! Then to their great disappointment they will realize that they could not get for all the wealth of the world the gift that they could receive from 'Abdu'l-Bahá freely, without money and without price! What is this gift? To behold the Countenance of the Beloved; to hear words of benediction from his Holy lips, to stand in His Presence and to serve Him in every possible way. These Favors have been showered upon so many people in America and especially upon so many believers. I hope everyone will appreciate duly these divine Gifts and in order to demonstrate his appreciation he will arise to spread the message and make mindful those who are scattered by 'Abdu'l-Bahá in America must be well matured so that millions of harvest may be gathered. If everyone of the friends decides to really teach one soul in a year, every year the number would be doubled.

This morning immediately after drinking tea the Master called me to go out with him. It was hardly eight o'clock. He called on Mon. and Madame Dreyfus; they were of course sleep but soon Mon. Dreyfus was in His Presence; after a while Madame Dreyfus too came in. He

talked with Mon. Dreyfus about a most prominent Persian statesman just arrived from Azarbaijan. Mon. Dreyfus had already invited him to dinner for Tuesday night so that he may meet the Master. He said that during an interview he had related to him the wonderful visit of the Beloved to America and his addresses before Universities, Colleges, churches, clubs etc. and he was much impressed. After awhile the Master returned home and I presented to him the petitions of some of the friends and he revealed wonderful Tablets for each.

At half past ten Madame Dreyfus announced the presence of several new people who were longing to have a few moments each with the Master. I have no doubt that all those people who meet 'Abdu'l-Bahá receive such a heavenly Benediction that they will never forget it throughout their lives. Each hour spent at his divine Threshold is equal to an age. In the storm and street of this time, we may not have time to think of this but in the near future, we will dwell on these days as the most precious in our lives. The greatest gift in this world is the love and kindness of a Blessed Personage who only thinks of one's progress and illumination.

It was noon when the Master entered the Parlor to greet the waiting crowd. He smiled his heavenly smile winning the hearts and attracting the souls. His talk was against the theories of the agnostics who claim that was nothing beyond this physical life, that after this, there is an eternal sleep. Then he summed up his address: He hoped that the intellectual powers of those who were present may advance, then ideal knowledge may grow and the circle of their thoughts may widen- so that they may discourse the divine worlds- worlds which are infinite. Just as these phenomena are infinite as regards to their forms and species, likewise the worlds of God are infinite. May they become informed everyday with a new mystery! May they obtain everyday a new life, may they unveil everyday a new reality- so that they may find entrance to all the worlds of God.

In the afternoon Madame de Sacy with her mother and her children and Madame D'Astre came to see Our Beloved. As the daughters are being educated in the Catholic Convent, they have become most devout and zealous in that forth. Half jokingly half seriously the Master carried a religious discussion with one of the young girls whom I think is not older than 14 or 15 years old. She was clever in her own way, quoting the traditions of the church, verses from the Bible etc etc. The talk was most interesting as it touches baptism; the interpretation of the Word; the saying of John the Baptist that he was not Elias, and Christ saying that he was. At last the Master finished the discussion by saying: Christ and the Bible be for us; the Pope and all the priests be for you. We follow Christ and not the priests. We give more importance to what Christ said that what the Popes and the Cardinal say. We are the followers of Christ. We love him and we always ready to sacrifice our lives for him.

At this time Ras_híd Pás_há and Munír Pás_há (former Ambassador of Turkey to this city) entered and the discussion came to an end. Both these men kissed the hands of the Master. For more than one hour the Beloved spoke to them in Turkish about America, his tour and his 40 years old of imprisonment. When they left, he was very tired. He went to his room to rest for a minute and when Nostrat-Doubt with his younger brother arrived he came out to meet them. They arose from their seats and he welcomed them. Although he was very tired yet he spoke with them for a full hour.

Some of the things he said: Sulṭán ‘Abdu’l- Ḥamíd imprisoned him forty years. At one time ‘Abdu’l- Ḥamíd became very suspicious because his species reported to him that Abhas Offendi was carrying a large correspondence with America. So he gathered 200 letters which had just arrived and mailed them to the Sulṭán's private secretary to be translated and read to him. When the Sulṭán reach them carefully, he inquired from his Secretary, whether there was anything else in those letters that might incriminate Abhas Effendi: No. There was nothing else, he answered. Then the sultan said: These letters are very strange indeed. I do not know what to do with Abhas Effendi. Suppose all the Bahá’ís are destroyed by the S_háh in Persia and suppose I also kill those living in my country. what are we going to do with these American Bahá’ís? It is impossible to do away with them. I am puzzled what course to take.

The secretary said: "I have often said to your Majesty that these people are not interfering with Politics. It was better to leave them to themselves because if any harm came to Abhas Effendi at this time, his followers in America will create many complications for you, which will be most difficult for any of us to unravel."

Ras_híd Pás_há who was here today was once the most powerful governor general of Syria and was moreover the confident spy of ‘Abdu’l- Ḥamíd. All the inhabitants of Syria were afraid of him. If he reported by cable to the Sulṭán that any man or any number of men were plotting against him. ‘Abdu’l-Bahá wrote a few Americans had come to see him; that they had a member of religious and scientific questions to ask and if he thought their stay in Syria has in any way against his policies he would send them away. But the governor answered: Oh no! We are very proud to have a man amongst us who can attract the American people through his wisdom and knowledge.

Our two guests having departed he went out again with Doctor Muḥammad K_hán. These days he is becoming so restless, and I believe our Paris sojourn is drawing to a close. He returned after one hour and ordered dinner but he did not eat himself. Faithful Siyyid Assamdullah, however kept a dish to be carried to his room about eleven o'clock.

Love to all.

Aḥmad

24 February 1913

Rue St Didier 30 Paris, France, Feb 24th 1913

Dear Harriet!

In his address today Our Beloved made some striking statements. It was on "Word and Deed". In the Bahá’í Dispensation, he emphasized his point by rising from his chair, near the window, and walking back and forth, the question of deed is most important. Confession and acknowledgement do not mean Faith. Faith means Deeds and Deeds means Faith. If a Bahá’í is confirmed in Deeds, he is accepted. His faith in and acknowledgement of the Station of Bahá-o-llah do not bring him in the rank of the people of the Kingdom of Abhá. In order to be accounted as a Bahá’í, he must live in accord with the Teachings of Bahá-o-llah;

he must become a center of Merciful emotions; the rays of the sun of perfection must emanate from him; he must be kind to all the inhabitants of the earth; he must strive to become a cause of general welfare; he must consider his enemies as his friends; he must return justice for injustice; he must look upon all humanity - the rich and the poor, the learned and the ignorant, the high and the low, the aristocrat and the democrat, the employer and the employee, those who live in the Mansion and those dwell in dark, cold, wretched tenement-houses, those who are well-fed and those who have no bread to eat - as members of his own family; he must know and believe that the whole earth is his native land and he must be sympathetic with all the people. He must cheer up those who are in sorrow and carry laughter and the sunbeams of happiness in the hearts of the children of humanity. To the sick, he must become a nurse. To the oppressed, he must be a shelter. To the extent of his ability, he must assist and take care of the poor in the community. He must give a share and a portion to those who are deprived. He must be a balm of healing to every wounded and a breath of spirit to every dead. In short, he must demonstrate his love for all the people through every loving means. Just as light appear through an illumined lamp, likewise these deeds must appear from a person who calls himself a Bahá'í; otherwise one does not become a Bahá'í by merely acknowledging the station of Bahá-o-llah. These are the qualities of a Bahá'í. If such lights emanate from a person, he is a Bahá'í; if these rays do not emanate from him he is only a Bahá'í by name. When we say "man", we imagine in our mind certain attributes with which "Man" is imbued! When we say "star" , by this word we designate a light-giving Stellar body. When we say "tree", it must yield fruits. When we say the word "perfection", we look forward to its manifestations. Otherwise it is a word without meaning, a name without significance. These were the words of the Master which he himself has already translated into deeds of living fire and potency. I hope all of us will become assisted in these services.

When I presented myself this morning in the reception room, the Master was already there. Apropos of a very great Persian nobleman who had come to see him the day before he said: The Kingship of the earth was like unto an empty walnut shell but the spiritual Kingship of a real Bahá'í was like unto a walnut full of meat. Then he corrected the many Tablets which were revealed by him the other day. Amongst them one for Miss Harriet Majee and another for Mrs. Clarence Moore. Both are translated and await his signature. They will be mailed soon.

Mírzá Mehdi K_hán, the brother of Naser-ul Malik, the regent of Persia paid a call to Our Beloved. I heard that he was appointed Persian Minister to the United States and I think he is on his way to America. He is a tall, very striking man, full of activity and good humour. In the afternoon, several Persians came to visit him and the discussion was now about Persia and again America.

At five o'clock at Mrs. Scotts' studio, the usual Monday meeting was held. Mon. and Madame Dreyfus were not there, so again I was called for the second time since our arrival in Paris to translate for the Beloved. The Master asked Mrs. Bernard and then Madame Richard to speak first. Both spoke with great courage and enthusiasm; the first in English, the second in French. He is giving them wings with which they may fly when he leaves Paris and is training a few such men and women for public service. Both these women are able speakers and sincere Bahá'ís; so he has told them to speak in every meeting and rest assured that Bahá-o-llah will inspire their hearts. He said, you must speak in every gathering.

You must set the hearts aglow with the fire of the Love of God. You must shine like unto stars. You must illumine this city. If these conditions do not realize, there will be no fruits. Go out and speak. Speak with great determination. Turn your face to Bahá-o-llah. Forget everything else. Forget yourselves. When they finished speaking, he came out and gave a stirring address on the trials of Bahá'u'lláh and the heroism of Bahá'í martyrs.

On our return home, Áqá Faraj spoke with me of his experiences as a baker for I love to talk with him. He is simple and direct. "No I would not have come to Paris were it not for the sake of seeing the Master." he said "I love Persia because to a Persian, religion means life or death. If you speak with a man about the Bahá'í religion, if he does not kill you, he will ridicule you; then in the bottom of your heart you feel joy; but what do I see here? With whomsoever you speak about the Cause, he shrugs his shoulders and says Oh! "tres bien, tres bein." He does not ridicule neither does believe, as though religion means nothing to him. It is strange! Isn't it? Then he confided to me a great secret: "Really, I know of a certainty that there are times when 'Abdu'l-Bahá leaves aside all his other works and comes to my assistance and it seems as though has no one else in this wide world to help but me! Is not this wonderful?"

We reached home, the Master had arrived. I was thinking of the great faith and trust of Áqá Faraj, at the simplicity and purity of his spirit and at the unconscious grandeur of his life, a life devoted to service, to loving kindness, to charity, to Deeds of which the Master was speaking this morning and then I heard the still, small voice in my own heart: "He is a real Bahá'í!" and the voice grew stronger and more powerful till I heard its echo reverberating in all the corners of my body: He is a real Bahá'í! After all, Faith in God and trust in his goodness will be the materials out of which the palace of human prosperity shall be constructed. This idea become firmly established in my heart when I entered the room and heard the Master speaking the following words to a number of people standing in his presence: When a person desires to destroy his house to build a new one on its site, first of all, he must make the plan ready, then the bricks, the stones, the lime etc, and then engage in the demolition of the old building. It is true that the present day religions are like dilapidated houses. The religion of Bahá-o-llah is preparing slowly yet assuredly the materials out of which the Temple of Humanity shall be constructed. What are the materials? They are Faith in God, the love of God, the Knowledge of God, and trust in God. It will also use in the construction of new Temple all the good materials which are found in the old buildings. It will indeed be a glorious palace of God wherein all His children shall abide forever in peace, joy and love. In the following pages I will try to write two stories that I have heard from the Master on different occasions for the last two days.

The inhabitants of one of the provinces in Persia desired to get rid of the burden of Military Conscription, laid upon them by the Minister of war. A man said, he will do something and exempt the provinces from this law. The people became naturally delighted. Now in Tíhrán, there is a military square in the center of which they have mounted on a platform, a great cannon; so this man got a hearse and bringing it near this platform stationed himself beside it and started to cry, bemoan and lament. The passersby asked him, what is the matter? He said: This friend of mine dropped dead here. He was a poor man, please contribute something for his burials. Everybody gave him something. But the hearse was empty. At twelve o'clock the Minister of war came out of his office and seeing a crowd went to investigate. When the man saw the Minister of war approaching he increased cries and

lamentations. "What is this?", the Minister inquired. Your Highness, this man from the province of -- dropped dead here. He was a stranger amongst us and I am trying to collect a fund from these noble citizens for the expenses of his burials. "How it did happen that he died in this place?" Your highness, it is a very sad story. It shows the tender sensibility of this man which was a marked characteristic of the inhabitants of the province of --. As he passed by the soldiers were practicing. He heard the noise of the first gun and his whole frame shook. He heard the noise for the second time and he fell to the ground. The third booming of the cannon caused his death. The Minister placed five frones in the man's hand and went away. Tomorrow a law was promulgated that the province of -- was exempt from military conscription.

There were three persons who started to journey together. One was from the province of Tabríz, the other from the province of Işfahán and the third from the province of Kás_hán. On their way, they were discussing the probability of being attacked by the highwaymen. The man from Tabríz said, if we are attacked by the robbers, he will unsheathe his sword and kill as many as he can. The man from Işfahán said "I will make a big bluff, if you still four, I will brandish my sword and cry out why, I am going to put an end to all of them by killing ten." The man from Kás_hán said, he will open the baggage, spread the table and have a feast. It so happened that they were attacked by the robbers. The Tabrízí killed four, the Esphahani commenced a big demonstration that he will do this and that and the Kás_hání was calmly eating. The robbers seeing this, reasoned amongst themselves: If the first man killed four; the second man must be more terrible, for he is boasting that he will kill every one of us, and what the third man will not do when he has finished eating! He will certainly be dreadful foe! Let us take to our heels.

25 February 1913

Rue St. Didier 30 Paris, France Feb 25, 1913

Dear Harriet!

The days of the Master in Paris are spiritual, divine, dedicated to the service of God and man. He seeks to spread the glad-tidings of the Kingdom of Abhá, to diffuse the holy fragrances of the garden of sanctity, to sow the seeds of love and affection, to educate the souls how to release themselves from the fetters of self and teach the people through what way they draw nigh unto God. For the head of the future humanity, he is fashioning a most glorious diadem, the brilliant jewels and scintillating gems of which are going to be the good deeds and actions of all the friends and the maid-servants of the Merciful. The sooner these jewels are gathered, the more quickly the diadem will be made ready. When these gems are presented to the Heavenly Silversmith, he will only select the purest, the clearest, and the most beautiful. He will throw away all the counterfeits. Will he not? A jeweler whose eyes are trained to distinguish the glass from diamond, the imitation from the real, the precious stones from the rockeries will never make any mistake. In the same manner the Divine Jeweler will not be mistaken. We cannot carry to him glittering cut glasses and tell him, these are genuine diamonds. Accept these for the setting of the Crown of humanity. Let us suppose that out of his mercy he does accept our imitation stones. Are we going to doubt his Knowledge? Or force ourselves into a belief that our imitative work just as nicely as the

genuine ones and thus stalk abroad with vainglory? No! A thousand times no! Let us not belittle our own station in His Light. Are we not His children? Does He not love all of us? Has he not destined for us glorious station? Eternal Life and Everlasting Honor? On the other hand, are we willing to stand the crown of humanity with such cheap, imitation stones? Let each one of us engage in prospecting the wonderful mines of his heart and mind. It is just as easy to take out of these quarries, the nuggets of gold and diamond as the cheap stones. The knowledge will be given to us if we are sincerely seeking. My greatest hope is that the American friends will bring before the Divine Jeweller more and more such ideal gems. Their display will make 'Abdu'l-Bahá very happy. He has given us the knowledge and the direction. Now is the time to work in the mines of human hearts and minds, select the most precious stones, and present them to him. But let us always distinguish the real from counterfeit, so that our jewels may be worthy of the Glorious Crown of Humanity and their lustre and luminosity may be eternal.

This morning when we entered the room to pay our daily homage to the King of Kings he spoke about the life of the Báb. When his Holiness the Báb, he said arrived in Işfahán, Manutehelen K_hán who has been converted from Christianity to Muḥammadan religion was the governor of the City. From the beginning he was attracted to the Cause, but one day something happened that made him a believer. The Báb was present in a meeting with the governor when suddenly the arrival of the son of the Chief of the 'Ulamás of the City are announced. Having met the Báb he wanted to show his superior knowledge by propounding a question. He said, "There are certain statements in the Qur'án. Are they addressed to those who were present or are they addressed to those who are absent? If they are addressed to those who were present, then they do not apply to us, we are free from any responsibilities; but if they were intended for those who were yet unborn, we were not there. How is it possible that God addresses those who are absent? Is this right? Is he going to punish us for non-compliance? How can you account for this contradiction?" The Báb simply answered, "In the presence of God, there is no Past, Present or Future. There is an Eternal Now." The Mullá finding himself completely defeated by this matchless simple answer said, "My father does not teach this way." The governor seeing that he was going to launch on the sea of vituperation said, "It is enough!" This was the beginning of his belief. Then 'Abdu'l-Bahá went on explaining the life and story of this Governor who did so much to protect the life of the Báb, otherwise, the 'Ulamás would have killed him in Işfahán and the history of the Bahá'í Movement may have been written otherwise.

Many people arrived and the Master met them individually. At noon, he came out to give his public address. You could see in his face that he was weary and tired. He spoke of the attachment of the heart to various objects of life but how all of them recoded to insignificance when the heart obtained the Beauty of the Love of God! It is then that man will never be unhappy and his whole life will be devoted to philanthropy and charity.

After the address he walk out with Mon. Dreyfus and it was after 11 o'clock when hereturned. Siyyid Asadu'lláh invited Miss Hodgson to take lunch with us. She is a very attractive English girl, a lovely Bahá'í, a sweet Spirit. She has come especially from London to take down the Master's talks and has no other interest here.

In the afternoon Mayor Al Mamalek came to see our Beloved and bid him goodbye, for he is returning to his house tomorrow. The Master spoke about the prayers of the Cause in Persia and how all the princes and the members of the reigning dynasty are attached.

Love to all.

Aḥmad

26 February 1913

Rue St. Didier 30 Paris, France Feb. 26, 1913

Dear Harriet!

Today our Beloved was not feeling well. He caught cold and the morning he interviewed the people while in bed. For the first time since our arrival in Paris he did not deliver his address and he was feeling too weak to get out. In the afternoon, many Persians and Turks came to see him and in the morning he sent me for Miss Sanderson. When she arrived, he talked with her about the situation of the Cause in Paris, how to conduct his meeting after his departure, what cause to pursue so that more and more people become interested. He told her that he testifies that his aim was pure, he shall ever pray for her. He wishes her to do something so that the whole city of Paris may become illumined. He was most pleased with her. Many of the friends hearing that the Master was not feeling well have sent large bouquets of flowers. His voice was hoarse and he spoke with difficulty. last night he slept very little and although he was not feeling well, while reclining in bed he received many visitors. As he was reclining in bed he made such wonderful pictures of spiritual power and majesty!

The President of L'Alliance Spiritualiste came to see him with Madam D'Astre. I was sent by the Master to bid farewell to Mayor Al Mamalek who was going to leave tonight for Persia. On my return he was still in bed and calmness and wondrous tranquility were manifest in his prophetic face! He was speaking with the President of L'Alliance Spiritualiste. Doctor Muḥammad K_hán was sitting in the corner of the bed translating and rubbing his feet. Madame D'Astre was the listener. It seemed as though there has been much discussion before my arrival. Immediately i took out my notebook and wrote down the pearls of light and life falling from his sacred lips. His voice was low, and yes vibrating with strength, sweetness and sublimity.

You must looking at the President and smiling, sow the seed of love. They destroy, you construct. They take life, you confer life. Now is the time for work! To spread the law of Love at such a time is the greatest of all the works. Strive that the benign influence of Love permute through the hearts of all men. They are thinking and waging war, you practice peace and conciliation.

President Spiritualist Alliance: There are so few advocates of universal love, but there are many newspapers subsidized by the manufacturers of cannons and powders to write all the

time of war and the glories of conquests. 'Abdu'l-Bahá: Never mind! The Will of God in this century is the promotion of Love amongst mankind. We must not look at the petty contrivances of the Militarists. Those things shall pass away and the Will of God will become victorious. Those who serve the cause of Love are confirmed. Let nothing discourage you. Cry out the word Peace. Push ahead. Seest thou not the light?

P.S.A.: In France the educated and cultured class "desire" peace and love.

A.B.: To "desire" a thing and to "work" for a thing are two different things. There is an individual of the army who sits in his own house, eats, sleeps, enjoys and talks about war. There is another member of the army who is in the battlefield, fighting the enemy and all the time gaining new laurels. The Bahá'í are the army who are in the thick of the fight all the time. Now in the right wing, again in the left and anon in the center. They do not rest one movement. The battlefield is crimsoned with blood of more than 20,000 martyrs. The generals are drilling new recruits all over the world.

P.S.A.: Amongst the mass of every nation there are always some whose aim is international Peace but their member has been so far in the minority.

A.B.: Universal Peace cannot be establish with the power of thought. One cannot make people love each other by the power of thought. Neither through scientific attainment or political capacity can this aim be obtained. This can only be accomplished through the power of the Divine Spirit. It is impossible to bring this about through any other means. If you strike one blow in the face of a peace-loving Westerner he will not only get angry but he will either draw his revolver or duffer.

P.S.A.: According to the old custom of feudalism, gentlemen when insulted by each other, fought duels but this is now forbidden by law.

A.B.: The Russian Emperor was the first Western Monarch to send out his famous declaration of Universal Arbitration, the result of which was the organization of the First Hague Conference, therefore he was the Organizer of the Congress. But after the termination of the Conference he was the first person proclaiming war. That's why it is impossible to put Universal Peace on a solid foundation without the assistance of the Divine Spirit. Thought is not a ruler over man. It often happens that ego becomes the rulers. Thought is one way, deed just the opposite way. For example, man thinks that justice is good, but the Ego steps in, whispers in his ears and he commits injustice. Science cannot become a governor over man, for use often witness that a man acts contrary to his best knowledge. For example, he is a physician, he knows that a certain food is not good for him yet he eats. Therefore, Spirit alone governs the body. Man is captive in the hands of Spirit. Man by his physical power alone cannot establish Universal Peace, only when the Divine Spirit has taken complete possession of the world of humanity. When the Hague Congress was organized, they asked 'Abdu'l-Bahá to what was his opinion in regards to it? Will there be any beneficial results issuing from it? He answered that the members of this Conference are like unto bar-Keepers who may convene a convention in which they may discuss the harms of wine-drinking, condemn intoxication, favor temperance and pass eloquent resolutions at their last session. But no sooner they come out of their gathering, they go right ahead, open their saloons and boom up their business. For we have seen that no

sooner these worthy representatives returned home with their resolutions their respective governments disregarded them and went on adding to their naval and military expenditures, as though there was no Hague Congress at all.

P.S.A.: It is true! We are really very unfortunately situated in France. Those who love Peace, brotherhood and fellowship are either facialists, free thinkers or agnostics. They have abandoned God and religion, but they are philanthropists, social reformers and they think through their remedies the regeneration of the world will be possible. On the other hand, the part of the community which are religious, their thoughts are antiquated and out of time with the spirit of the time. Therefore those who have the so called religion are thinking of the God of battle rather than the God of Peace and those who have no religion are trying to be about brotherhood and unity, but they are unable because they lack religious fire, enthusiasm, dynamic energy which we find in the Bahá'í Revelation.

A.B.: Whosoever thinks of God will never think of war. These religions are the counterfeits and their adherents are walking in the footsteps of their ancestors. A person who has not advanced toward God, will seldom be peace-loving. He may state it verbally, but when the occasion comes up, he will be the first one to throw down the gauntlet. The Freemasons believe in brotherhood. When the Germans besieged Paris, there were Freemasons on both sides whose theoretic principle was peace and brotherhood. Bismarck aid the Emperor of Germany were Freemasons but how did they measure by the standard of action? The French people, one morning, raised the Freemasons flung on the Fort. The Germans fired at it with their cannons.

27 February 1913

Rue St. Didier 30 Paris, France Feb 27, 1913

Dear Harriet!

Our Beloved has not improved in his health, although he was up and even went out to call on the Persian Ambassador. In the morning he recieved the people in his room but did not give his daily address. Many people went away willingly because they knew this will give him rest and tranquility. While in his bed he dictated Tablets for the friends in Scotland. I read to him a few letters from the States and Canada but he was not strong enough to answer them. In the afternoon the wife of Omar Pás_há with two other ladies called and he recieved them graciously while in bed. Then Miss Sanderson came and the Beloved talked on Reward and Punishment.

In the afternoon the Master sent me and Mírzá Maḥmúd to walk through Champ Elysee, Orc de Triomphe and Place de la Concorde and watch the floats of Carnival. There were tens of thousands people, watching the stupendous spectacle. We enjoyed the sight. It was about 5:30 when we returned.

Mon and Madame Dreyfus were doing everything in their power so the Master may recover quickly. We do not like see him sick but even when in bed, he does not rest and everyone is

called into his presence. This morning one of the friends coming out of his room exclaimed, "Oh! He looks like a wonderful King! He is so majestic!"

Let me quote for you some of his words. Translation of the Master is prayer in Mrs. Whyte autograph book, written just half an hour before leaving Edinburgh, Scotland.

"He is God! O Thou Kind Lord! These travelers over mountains and deserts and these wanderers over land and sea have built their nests and shelters for a few days in the home of this beloved maid-servant of Thine! We were engaged in singing Thy praises and chanted the songs of Thy Kingdom.

O Lord! endear this household in both worlds! Bless this home, illumine it forever and ever. Crown the head of Mrs. Whyte with the Diadem of the Everlasting Glory so that it's brilliant gems may shine upon centuries and cycles."

A prayers delivered by 'Abdu'l-Bahá while attending the dinner of the children at Canongate School in Edinburgh, Scotland.

"He is God! O Thou Kind Lord! These beloved children are created by Thy Mighty Hand. They are the signs of Thy Omnipotence. Confirm them in their lessons. Make them successful in their studies so that when they reach the age of maturity they may arise in the service of the world of humanity. O God! These children are like unto pearls. Rear them in the shells of Thy Providence. Verily Thou art the Generous the Clement."

On Temperance. "The question of drinking liquors is forbidden in the Tablets of Bahá'u'lláh. Unquestionably through the Providence and Favor of God this direful calamity shall at last be wiped away from the face of the earth."

On Suffrage. "As regards the Woman's Movement, this likewise is one of the distinct principles of Bahá'u'lláh. Suffrage must be obtained through the acquirement of virtues, the expansion of the sphere of thought, the development and growth of intellects and hearts and the Spiritual, divine Power, and not through unseemly actions."

The Cause in America. "I scattered pure seeds in America. All of you must strive to water them. This is conducive to the glorification of all."

The future of the Cause. "This melody will create a great tumult throughout the regions and the rays of the Sun of Reality shall shine forth with such penetration as to Cause the blooming of the flowers of realities and significances in the gardens of the hearts and the souls."

On the Covenant. "Today the center of the Covenant is the Asylum and the Shelter. There is no other shelter save him."

Magnetic Power. "Today the Magnetic Power is the divine Confirmations and firmness in the Covenant."

Point of Prayer. "In prayer and supplication turn your faces to His Holiness Bahá'u'lláh and be steadfast in the Testament , so that ye may behold yourselves on the apex of the Everlasting Glory."

Future effect of 'Abdu'l-Bahá's trip to Scotland. "This event will adorn and illumine the pages of history for eternity. it shall never be forgotten. Although for the present, it may have little importance in the estimation of men, but in the future it will become the reigning melody of centuries and cycles."

Exhortations. "Be happy. Let not thy thoughts be scattered. man under the circumstances of tests must be patient, must be firm, must be steadfast. Thou must withstand the trials with the power of thine heart. Know thou of a certainty that the sad events are ephemeral. They are not permanent. Like unto the fleeting shadows they shall vanish. Let thy trust be in God, for He is the Eternal and the Everlasting. Live thou in the station of resignation and contentment so that thy heart and soul may obtain peace and serenity. Do thou ever possess the immensity of heart. Be thou stirred with divine glad-tidings."

Love to all.

Aḥmad

28 February 1913

Rue St. Didier 30 Paris, France, February 28, 1913

Dear Harriet!

Praise be to God. Our Beloved is better, but still physically weak. Since his arrival in America I had never seen him so sick. The last four days sickness was the result of constant activity and speech-making. It was really reaction, precipitated by a seven cold. The day was spent quietly, the stream of callers coming and going, the telephone kept busy by the anxious ones who could not come personally. The morning was opened by receiving a bouquet of very large and magnificent pink and yellow azaleas from Mon. and Madame Dreyfus. It adorns the center of the Salon, surrounded by smaller pots, the gifts of loving hearts.

The Master had his tea in his own room and although we were deprived seeing him outside , his love was so great that he called us to his heavenly presence and talked to us on spiritual health.

A cablegram was sent to Haifa so that Rúḥá K_hánúm, the daughter of the Master, who has been sick start for Paris without delay, Rúḥá K_hánúm will travel with her husband and will bring with her Sakeeneh Sulṭán, the wife of one of the martyrs who has been serving in the Master's house. Then this I understand, we may tarry in Paris yet awhile; the Stuttgart trip still in the future.

Another thing, which shows how the Master looks after every detail, even while in bed, he called and asked me whether the articles in the "Theosophic Messenger" of Scotland were yet translated into Persian. I answered, "No. Do it then." So all morning i was translating, and in the afternoon they were mailed to various centers. I have sent copies of newspapers and magazines to as many friends as I knew and I hope they have all received them.

Another interesting event of the day was the discovery of a poet in the person of Áqá Faraj. We could see it coming on him for the last three days. Having passed through the process of germination, the seed suddenly bloomed forth and the poetic ideas were strung together. He cannot write, so he had to push into service Mírzá Áqá K_hán and Doctor Muḥammad K_hán as his secretaries.

Just before noon, the Master feeling better and having met several people in his own room, came out and sat near the window. All the Persians gathered in his presence. Mischievously, Doctor Muḥammad K_hán announced with great solemnity the wonderful poetic discovery. The Master alert as even turned to Áqá Faraj and asked him to read his poems. He protested, but in order to encourage him, the Beloved recited for him some ridiculous verses written a Kás_hání Áqá Faraj compatriots. Thus encouraged he got up to recite the children of his brain. With great assurance he started, the Master smiling and praising him, but finding some words that he could not read he had to ask the help of his secretaries. It was very amusing! Of course, the Master laughed and all of us laughed. "You have done well", the Beloved said. "Let no one say from now on that Kás_hán does not produce a acerbated poet. You have also two able secretaries to write down your inspirations, the prophet Muḥammad had only one."

He told us a story about the time of Bag_hdád: Several Bahá'ís lived in hall room so small that one could hardly move in it. But they did not care for these outward comforts, and having the joy of heaven in their hearts when the evening they returned from their works; all night long they sung and chanted communes- so that their neighbors who had every comfort, envied them. At that time, a Persian who outwardly claimed to be a Bahá'í arrived in Bag_hdád. As he was not going to be permanently located in the city- he came and stayed with our friends in the small crowded room. Of course they did not mind him and hailed him as a brother, they expected he will enter into the spirit of their joy. But no, he started to criticize everything and make remarks on their congested quarter and its shabby apperance. One of these men, who was a simple Kás_hání, composed a verse addressing him.

O thou our honored guests! God has given us an imperial palace! Look at its lofty dome!

I wonder! What is the cause of thy rankling soul!

Of course Áqá Faraj was pleased with this story. In order to thank the Master, he said: "Yes! Indeed I am overwhelmed with all the Bounties of Our Lord, but Doctor Muḥammad K_hán and Mírzá Áqá K_hán are getting jealous of me." "Why?", the Master asked. "Because they see how fortunate I am to become so much the object of the attention of the Lord of Mankind." "It is not necessary for them to get jealous.", the Beloved smiled they can find out the reason by loving you and act as you act; then I will love them too. "But, no" Doctor Muḥammad K_hán protested, "We are not jealous of him at all, we are all the time helping him in writing down his success."

"That is right Áqá Faraj!" The master said, "They are your secretaries, but next time they must write your poems in such clear types that you may be able to read them without their assistance." Then he turned to us and said: "I love Áqá Faraj because when 'Alí Kuli K_hán and his wife went to Tíhrán, he served them for several months. You do not know how he served them. From that time on I have always loved him. These services are the greatest proofs of his faith and assurance. Áqá Faraj is the servant and the lover of all the friends of God. He is sincere."

In the afternoon Sapahdor, the great Constitutional leader of Persia, the one who dethroned Muḥammad-'Alí S_háh called on the Master and more than one hour they talked together. Many friends came to see the Master and each had a few moments. This being Friday night the Beloved sent all of us except Áqá Faraj to the meeting. Mon. Dreyfus read from the Book of Bahá'u'lláh and then asked me to speak on the Master's trip in America which I did with the greatest pleasure.

I may just as well as write two of the stories that I heard the Master tell to some of the visitors.

A young man who was graduated from the College applied for a position of teaching in a village far away from civilization. When he arrived at the village, the elders got together and consulted with each other how should they really know that this man was right in his claims. Finally one of them said, "I know how to find out." After his arrival, the elders call on the young man. The man who was going find out whether he was educated to write "cow" on the slate. He wrote it. This is not a the "cow" at all; I will show you how to write "cow" and forthwith he started to draw the picture of a cow. When he finished it he asked his friends, "Now look here" he said "I will let you to be the judges. I asked this young upstart to write "cow" and he wrote this small word here. In order to show him that he was a fraud and ignorant, I wrote one myself. Now which is the cow?" The verdict was against the poor, young teacher and he lost the position.

Speaking about the fantastic hyperboles of the Sufists as regards the projection of the spirit out of the body and even the transference of the body from one place to another the Master told this story which is recorded in the Sufi literature and believed as possible by many devotees.

There was once a Sufi in Bag_hdád who on a hot summer day went to the Euphrates river with his water pitcher to carry water to his wife and children. Having arrived in the front of the river, he thought it will be well to bathe himself for a few minutes. he took off his clothes and went into the river. He had one dip under the water but when he raised his head, he saw himself he is in the river Nile in Egypt. He got out of the river, borrowed some clothes from the nearby villages and entered the City of Cairo. He lived there for 15 years, married and had seven children. One day he went to the bank of the Nile with other friends to bathe. When he entered in the cool water, one of his friends got near and pushed him under the current. He struggled to get above the water and when out of danger, he save himself in the Euphrates, his clothes and water-pitcher standing just where he had them 15 years. Calmly he got out of the river, putting on his clothes, filling the water-pitcher and going toward his home. Here he found his wife was waiting for the water. She received it without any murmur or surprise. After one year the Egyptian wife with his seven children,

travelling from Cairo arrived safely in Baghdád and found the husband and the father to their great delight and happiness.

There was once a Persian Bahá'í who was very hospitable and always entertained new guests. Although he was poor and did not have much yet everything he made he spent over such entertainments. One day a man called on him under the name of Bahá'í and he received him with open arms. This man stayed in the house one week, two weeks, three weeks, four weeks and he never went out. The host somehow found out that his guest was not really a Bahá'í, otherwise he would not spend his time lazily for Bahá'u'lláh has commanded everyone to work. Finally one morning he went to him and told him that he had stayed long enough, that he would like to entertain other guests; if he like to work, he will find for him something to do and if he desires to leave the city, he will give him his travelling expenses. "No, I do not want to do anything of the kind but I will tell you a secret. The holy spirit inspired my heart to stay in your home." The poor man did not say anything and left the house. In the evening he returned with a big stick and went for the man. "Oh for God's sake, what are you doing!" the guest pleaded, "Just half an hour ago, the Holy Spirit inspired me to go and get this big stick and drive you out of my house. There is no use for pleading. I must obey the command of the Holy Spirit."

The man had to leave the house.

1 March 1913

Rue St. Didier 30 Paris, France March 1st, 1913

Dear Harriet!

If the spiritual significances of Our Beloved's Trip throughout the Western countries cannot be fully realized, if the deeper aspect of his long journey for the last two years and half cannot be grasped by our mentality, at least we can see with our own eyes that the Bahá'í Cause is much better known than during all its previous history; its Teachings are widely spread, its principles well-known, its position well defined, its vital power acknowledge, its noble ideals admired, its heavenly thoughts and its objects and aims hailed as the very spirit of the this age. This marvelous transformation has come through the arduous trip of the Master throughout Europe and America. With one stroke, he made the Bahá'í Cause the most talked of movement of the day and as with one bound, he caused it to reach to such a high station of honor amongst nations that it could not reach by itself through its normal growth in 50 or a 100 years. For the last three or four years the periodicals, the magazines, the newspaper of every country have written all kinds of articles for a against the Bahá'í Revelation. The addresses of 'Abdu'l-Bahá before churches, clubs, peace Societies and other associations both in America and Europe will be the greatest spiritual heritage to future generations. They are the treasury which shall make rich all those who are poor; wise all those who are ignorant; satisfied all those who hunger and thirst after rig through and seeing all those who are blind. For they are not the heavenly made medicine for the ills of this world? He has indeed perfected the proof and summoned all nations together beneath the Flag of Unity.

The Master felt much better today. He was up sitting in his chair and receiving callers all morning, especially a Mr. Crew from Newfoundland who having read articles in Christian Commonwealth about the Cause became interested to the extent of journeying to London. Having arrived then, Lady Bloomfield guided him to Paris. He was received by the Master and much encouraged to teach the Cause in his own country. When everyone gathered in the Salon at room, the Beloved came out and spoke a few words saying that he felt today better. Therefore he came out to meet them but he was as yet too weak to speak. The sickness will pass away. He desired to tell them one thing. It was this: He longed to see all of them often. It was first decided that they may come before noon; perhaps some have not the time to come at that hour; therefore they may come any time; morning, noon before or after noon, evening, any time. He was going to pray for them. Everywhere he has been a great spiritual nation has been realized, the lights of the Teachings of Bahá'u'lláh shone forth and the Trumpet of the Kingdom was sounded. These conditions were not yet witnessed in Paris. Then he got up and went around shaking hand with everyone.

For the last three days he did not take his customary walk, deeming wiser to stay in until he felt strouper. We have missed his presence at the table and we are like lost sheep for we like to have our Shepherd in our midst.

Siyyid Asadu'lláh told us an interesting story that is worth recording. When he was travelling through Persia teaching the Cause, once he arrived at a small cafe shop in the middle of the desert. It was situated far away from any habitation, many miles away from the city of Kashans. It was just before sunrise that he arrived there. It was not yet opened, so he knocked at the door. In a minute it was opened by a young boy who greeted him joyfully and conducted him in. Siyyid Assamdullah asked him whether he could serve him a cup of hot tea. He said "yes". "But" he said "just bring a pot boiling water for he had a special kind of tea which he drank always". The boy looked at him curiously but went away. After a while he brought the water and once the tea was prepared. Siyyid Assamdullah offered him a cup. The boy was more puzzled, for he said "It is strange! My father has also this brand of tea and which he has special guests he prepares it for them". Siyyid Assamdullah did not think anything unusual in this, but the boy looked at him hard whether he did show any sign of surprise. When his better arrived he run to him and whispered in his ears. The man came in, greeted Siyyid Assamdullah cordially and having nothing else to do they started to talk. He asked Siyyid Assamdullah, "Where do you come from?" "From Gom." "Where were you before that?" "Oh! I was in Tīhrán." "And after that." "Tabríz." "Have you travelled any further?" "I have been once or twice in Constantinople on business." Siyyid Assamdullah emphasized the words "on business" just for the sake of caution. "What other countries have you seen because it seems you are well-informed man?" "I have travelled through Egypt and Syria." "Have you journeyed long in Syria?" Silence. "What did you see or hear while in those countries?" "Many years have I spent in those parts." "In what locality did you stay?" Siyyid Assamdullah observed that he was questioning him too far but he had to tell him the truth. "I came from 'Akká." No sooner did he uttered these word then the man jumped from his seat, embraced him and began to shove many kisses upon him. He said, "I am a Bahá'í and I have rented this place in this God-forsaken desert just for the chance of entertaining the Bahá'ís who pass by this part. I want you to stay here tonight." Siyyid Assamdullah said: "I cannot stay. I must leave in an hour or two." "No. I will not let you go tonight. You will not deprive me of the happiness of hearing from your lips the news of

'Akká." Well, he had to accept the man's incessant entreaty. Toward noon he sent his boy to bring from his little farm a watermelon and the boy returned with a big one in his arms. He could hardly carry it. When he brought it Siyyid Assamdullah saw that the words of "'Abdu'l-Bahá 'Abbás" were cut on the skin. He asked the father, "How it was that the name of the Beloved was engraved so beautifully on the watermelon?" He answered: When the watermelons are very small my boy goes to the farm and writes on each words of 'Abdu'l-Bahá 'Abbás and as they grow the words grow also until they reach to their present proportions. Can't you see the little boy going out in the heat of the summer and writing the name of the Master on the little watermelons? This was most a beautiful manifestation of childlike love!

In the afternoon the Master after his rest came out of his room and sat in the Salon. All the Persians went there and we had a wonderful silent hour in His Presence. I do not know it affected the rest, but I assure you, it was an hour fraught with eloquence, although not a word was spoken. Tea was served and the Master went out quietly. We all sat down around the tea table and spoke together about the blessings and the benedictions which have encompassed all the world through the Love of the Beloved.

At seven o'clock he came into the room and while walking he spoke slowly this: For the present in Paris we are all enjoyed in mentioning the name of the True One. We are all beneath the protection of the Blessed Perfection. During the life of Christ, those who believed in Him were counted of little importance and the enemies ridiculed the apostles. They said: This man had come and all that he could do was to mislead a fisherman here or a tax gatherer there. They laughed and scoffed at Christ. Now they can realized the importance of those days. We cannot at present conceive the greatness of this day, how we are protected beneath the outstretching hands of Bahá'u'lláh. In the future we will long for the recurrence of one minute of these days and it will be detainable.

In short, be ye mindful, be ye awake! Be ye engaged in the mention of God. You are beneath the protection of the Blessed perfection. You have taken a share and a portion from his Kingdom. Today all the eyes are blind! All the ears are deaf! All the tongues are tied. Praise be to God that you are beneath the shade of His Banner; You are firm in the Covenant. Thank God a hundred thousand times at every moment that you have become the recipient of such bounties. You must make yourselves ready so as to receive more and more of these heavenly graces. He went to his new poem.

Have you thought over the dates of the Master's departure from Alexandria for America- March 25th and his arrival in N.Y. April 11th? I wonder whether the friends would not clean it spiritually significant to celebrate those two days?

2 March 1913

Rue St. Didier 30 Paris, France March 2nd, 1913

Dear Harriet!

It is now almost three months that Our Beloved has left the United States travelling through. England and France, spreading the lights of spiritual knowledge and upholding the

cause of International Peace and human brotherhood. By the time he leaves for the East Europe will be receiving all the spiritual custom that it can contain. After his departure there will be time for reflection and retrospection. Many souls will come out of the present state of indifference and try to recover the past, but the past has been always irrecoverable. We must try to do what we can now and let the past and the future take care of themselves. We must pursue the highest ideal of humanity, spread the celestial Teachings and let not this golden opportunity slip out of our hands. If we do not serve the Course, if we do not differ the Fragrances of the Rose garden of Abhá, others will step in and in a more efficient manner they will engage service. Our Beloved has shown us an example of self-sacrifice and exertion that is worthy of emulation. If he has shown such wonderful activity during the last two years and a half, what would he have done if he was young and at the prime of age? Of course we may not till the same amount of land that he has tilled and besides, we do not possess as many pure seeds as he possesses, yet we must daily increase our receptivity for greater services.

This morning the Master came out and we had the happiness of drinking tea in his presence and listening to his words of truth. He asked Áqá Faraj to read to him his new poems which he did with great alacrity and good humor and the Beloved was very amused. His poems have no rhyme or rhythms but they flow from the innermost of his heart and are naturally accepted by 'Abdu'l-Bahá. The Master humorously remarked that the secretary of Muḥammad was Osman, the lame, and after the passing away of Muḥammad, Osman was elected by all the people to the Khalifah position. Now what will happen to Áqá Faraj's secretary Mírzá Áqá K_hán Gaemmaganinic who is already a gentleman, enjoying a great position and honor he did not venture to prophecy!

The Crewe of Newfoundland arrived and the Master called him to his room. The subject was the importance of the Spirit. The physical body is accidental and inherent the quality of every accidental composition one of which is decomposition. For example, the inherent quality of a house demands that someday it be destroyed; it cannot stand forever. The inherent attribute of this body requires the ultimate return of each element to its original constituent. Neither through the power of thought nor prayer can this physical, material body become permanent. But the Spirit being composed of no material elements, being already an abstract entity, shall live forever. It is not subject to change and transmutation. The body is the cage. The Spirit is the nightingale. Once the bars of the cage are shattered, once the fetters of the prison-house are broken, the nightingale will soar toward the Rose-garden of Eternity and on the branches of the Tree of Life, it shall perch, singing sweetly the songs of Freedom and Peace. Once the nightingale is out of the cage, it will not even look at it. What does the free bird want to do with an old cage, even if it is made of gold? Do you want to keep the nightingale of your Spirit always within the confine of this narrow cage-body? Within the breast of this nightingale, a hundred thousand heart-rejoicing songs are hidden! Once out of the cage, it shall wing its way toward the Horizon of Everlasting glory and there join its heavenly voice with the celestial choir, ever singing, never dreaming of return.

Mr. Crewe expressed the desire to spread this gospel of light amongst his own people in Newfoundland. The Master assured him that he will be assisted. He is coming a form to more of to see him and then return to his home in the afternoon.

The Master called Miss Sanderson and inquired about the health of her mother. He told her: If you do something to infinite the Fire of this Cause in Paris I will be made most happy!

Last night Mr. and Mrs. Herrigel arrived from Stuttgart. Mr. Herrigel is a great worker in the Cause and has translated many of the Bahá'í works into German; spreading them all over the Fatherland. He is a man of Mr. W. Hoor and H. Harris physical type, a very sincere, whole-hearted firm Bahá'í!

When Mr. and Mrs. Herrigel entered the room they expressed their griefs at seeing the Master not well. The Master welcomed them saying: These are decedents which attack the body of man. His Holiness Christ says: You think of your spirit. Now let the spirit be strong and healthy, the body is unimportant. It is evident that after two years and half incessant travel the body becomes weak and subject to the attack of ailments. They offered their flowers and the Master kissed Mr. Herrigel and blessed having fervently. Then continued: He had the greatest of love for the believers in Germany. They were the cause of the happiness of his heart. Although he has not yet visited Stuttgart yet his heart felt the susceptibilities of the Stuttgart friends. In reality they were firm and assured Bahá'ís. They were steadfast in the Covenant. God will confirm them. He told them last year and will repeat it this year that the Cause will be widely spread in Germany. After his return to the Orient, there will be a great awakening in Europe. When His Holiness the Báb declared his course, he would often state to his followers wait til the year nine, after his declaration. But after the martyrdom, the Bahá'ís were scattered and discouraged. When the year nine came around and at a time, when were the name of the Báb was not mentioned and no one thought that the Cause will be rejuvenated suddenly this Holiness Bahá'u'lláh appeared and all the horizons were illumined! Now, 'Abdu'l-Bahá likewise told them wait till nine years after this date and they will observe with their own eyes the soared of the Cause in Germany.

This being sudden many people started to arrive. The rooms were filled and a few were received in private by the Beloved. Mr. Bernard was asked by him to speak first and then he came out. Everybody arose and gave him a heartfelt welcome. He said: although his body was ill, his spirit was happy. His hope was for the illumination, the spiritual motion and rejuvenation of Paris. The world of materialism has enveloped these regions. People were submerged in this sea. He hoped that these fish who unbendingly survive in the ocean, may raise their heads out of the water and see the things which are in the outer world. He found the Parisians like these fish who were living in the sea of materialism. They were unaware that outside of the sea, there are many wonderful things. Although they are as fish he hoped that they may be changed into the birds and soar upward toward the immensity of this glorious space. Then they will behold nature in all its ravishing beauty. They will see the shining sun, the silver-beaming moon, the brilliant stars and all the infinite creations of God. This state will not be brought about except through the exertion of the Bahá'ís.

After the meeting the Master called Mr. Bernard to his room took his head into His Holy Breast, kissed his hairs and face: My son! My fine son! I will ever pray for you that day unto day you may become more inspired, day unto day you may become confirmed and day unto day you may become more illumined. Afterward we had our lunch. There were many Persians present. Madame D'Astre stayed to lunch with us and do some translating from French into English.

In the afternoon several Persian nobles came to see Our Beloved. Although his voice was very weak, yet, he spoke with them. at seven o'clock he called me into his room. After reading to him the daily news, Siyyid Assamdullah came in apropos of something that the Master was telling he started to relate the interesting story of how he became a Bahá'í. The Master listened to him very attentively and enjoyed it, because it gave him a relief from speaking. It seemed that he had never told it to him although he has been serving him for lo!

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3 March 1913

Rue St. Didier 30 Paris, France March 3rd, 1913

Dear Harriet!

The Persians are very happy because our Beloved is feeling better. His long stay in Paris has made him restless. Every day he refers to his departure, that his world here is accomplished, that the time has cause for others to continue it. He has scattered divine seeds, now, he hopes, people will arise to water and cause this growth. He told Mr. and Mrs. Herrigel to return to Stuttgart and soon he will be in the midst.

When this morning we presented ourselves in the Presence of Our Kingdom though his health was better, his voice was weak; he could hardly utter a word yet. Speaking almost in whisper he said: "Last night a curious thing happened. Long after midnight he got out of his bed and was on the point of calling Siyyid Asadu'lláh when suddenly he heard him say "Báb Áqá"-yes Master. He thought it was very strange that he answered before he was called so he waited for him coming. No! He had not come. 'Abdu'l-Bahá was going to call him again when he heard, "Báb Áqá". He said to himself this time he will surely come. No, there was no sign of Siyyid Asadu'lláh! By this time he was amused and started to The third and the fourth time he was going to call him and the answer was heard before he opened his mouth. Finally, he did not come. It seemed that Siyyid Asadu'lláh was dreaming and the repeated answers of "Báb Áqá" uttered where in a dream state."

Everyone was amused and laughed more than anybody Siyyid Asadu'lláh himself. This story showed the love of the old man for the Master, that even in his dream he was answering his call and hold conversation with him. Such love, sincerity and unselfish service are rare! One cannot see these qualities exemplified in the lives of everyone. I may claim that I love 'Abdu'l-Bahá that I adore the Cause that I will give up everything for the sake of the Movement. Well, after all, these are mere claims. Are they not? But if I kept the same forth, the same smiling happiness after two years in prison-life, after many years of persecutions and sufferings as Siyyid Assamulah, then my claims are proven. Nowadays, the smallest difficulty easily upset us. Don't they? What a contrast with those who keep calm and undisturbed under severe tests and ordeals!

The Master continued to speak, relating several stories of the life of Bahá'u'lláh and the early Bahá'ís who were after severely persecuted and who at times felt discouraged but praise be to god, today the cause was spread all over the earth and the standard was upraised. A most prominent man from London wrote to 'Abdu'l-Bahá, "That although I am a Muḥammadan, i went to serve the Bahá'í Cause. When I say I saw a Muḥammadan, it is not because I am proud to be one but I want to show you that I am honest to show you that I have no ulterior purpose. Because it is well-known that today a people that is looked down by all the nations is the Muḥammadans and the most honored and beloved of all the people are the Bahá'ís." Then the Master went on saying: "I have by day and by night until the Cause has reached to such a degree of glory! All the enemies are humbled. All the leaders of Persia acknowledge the greatness of Bahá'u'lláh. They have realized that this Cause is today conducive to the glory of Persia and they are proved and pleased.

What a contrast this is with the persecutions of the past. Bahá'u'lláh at his follower were exiled from Constantinopole and were on their way to Smyrna, the Persian Consul with his servant were on that steamer. All the way long whenever the Consul's servant looked at the Bahá'ís he would point then to the passengers with the finger of scorn, saying, "these people were a disgrace to Persia, they caused the degradation on Persia before all the nations of the world." When the Bahá'ís arrived in Smyrna, as they were passing through the Bagoas, everybody would jeer and taunt them as the "Jews of Persia". Like unto the Jews, they would say they are scattered on the face of the earth, because of their heresies and iniquities.

Mr. Crewe of Newfoundland came and had a very spiritual interview. I will always remember thee and I will pray in thy behalf. The Master told him as he kept his head on his breast and kissed his face and his hair several times. He was deeply moved by this manifestation of divine love. Although his voice was weak, yet he dictated for him a most beautiful supplication. I give you herein a translation: O Thou Kind God! We are Thy humble servants, endear us in Thy kingdom. We are poor, enrich us through Thy heavenly Treasury! We are ignorant, suffer us to become informed with Thy Mysteries.

We are dead, quicker us with the Breathes of Thy Holy Spirit. We are extinct, enkindle us with the Fire of Thy Love, O God! Do not look upon our capabilities, but deal with us in accord with Thy infinite Mercy! O Lord! Cause the drop to become an oceans and the seed the harvest!

Verily Thou art the Giver, the Generous and the Mighty!

Master called me into his presence and talked about his experiences gained during the last few days of illness. He said that he had made a few medical discoveries but if he give them to the world the physicians would not accept.

Love to all.

Aḥmad

4 March 1913

Rue St. Didier 30 Paris, France March 4, 1913

Dear Harriet!

This is a great day in America! The eyes of the world is centered on that country. You are inaugurating a new President in Washington. The French and English Press praise the character and sincerity of Doctor Wilson. He is entering in his office with the good will of the civilized world. While in America, the Master often praised the sterling quality of the new President and thought he will steer the ship of state safely through the national storm and hurricane. He assures that he will have a wise and progressive administration.

We had a quiet day. In the morning we drunk tea with the Master. He said: The more we thank Bahá'u'lláh for these bounties with which He has encircled us, the more numerous will they become. When Bahá'u'lláh in the early history of the Cause desired to test anyone, he would say something contrary to his established opinion. When he was in the plain of Badasht, there was a man who was very religious and prayed for hours. Bahá'u'lláh in order to break this factual habit of excessive praying ordered Korra-ul-Ajul to upbraid him. While the man was engaged in prayer, she entered the tent and before to address him in the most vehemently language that this was the day of work, the hour of action. Get up and do something. This was not the day of prayer.

The man was so overwhelmed at this sudden attack that he trembled and sat down weeping. He left the tent without saying a word but he returned tomorrow with a cheerful face. He was ready for action. In those days the tests were so terrific that out of three hundred and fifty believers only a handful remained but later they all came back and joined the lead!

Mr. an Mrs. Herrigel came to say goodbye to the Master. He told them that he loved you very much, that if one flame of the fire of his love was infinite in their hearts, they would be set a glow, and they would illumine all the hearts. The German believers must become the foundation of the Bahá'í Cause in that country. If the foundation was strong the building would stand up for generation.

One of the Persian Bahá'ís from Ras_ht by the name of Siyyid Aḥmad Bageroff arrived and was introduced into the presence of the Master. After that the Master received various visitors from England.

He came out at noon and delivered a short address full of love and sympathy. I may give it here: You are most welcome. I have been sick for the last few days but I am always pleased to meet you. I beg from the favors of God to illumine each one of you with the rays of His love, suffer you to enter in His Kingdom and make you favored at His Threshold. For the Graces of God are unlimited and this world is very dark. The material world has gained the upper hand and the ideals of life are forgotten. There is no divine Illumination. The material world is animalistic, it is not human. The human world must become spiritual and if these spiritual susceptibilities are not realized it would be lower than the burial.

Therefore, for you desire the spiritual state, the ideal progress and the entrance into the Kingdom of Abhá. may you ascend to such a world that you may behold all the creations beneath you! May you behold such light that is eternal! May you be assisted with such power that is never ending . May you obtain such a life which is everlasting!

In the afternoon he dictated a few Tablets and for the first time in the last few days, he went out with Mon. Dreyfus to breathe in the fresh air. On his return he spent nearly two hours walking in the salon in deep thought and reflection!

He partook of his dinner very early and retired to his room.

My Bahá'í love to all.

Aḥmad

5 March 1913

Rue St. Didier 30 Paris, France March 5th, 1913

Dear Harriet!

This morning our Beloved felt better and his voice was clear and resonant. We drank tea in His Presence and Mírzá Maḥmúd chanted a prayer. It was a very quiet hour. I was sent out to call on two persons and when I returned I saw people waiting to receive private interviews and be refreshed with the Breezes of divine Spirit. Meanwhile I dictated to Miss Dorothy Hodgson the translation of an address of the Master given sometimes ago, proving the existence of God. It was time for him to come out.

His address was short and to the point: "You are very welcomed. I am always glad to meet you and associate with you. But the weather of Paris did not agree with me and caused me this illness. Therefore today I cannot speak too long but my ideal tongue will converse with you and my heart will hold communion with you and my spirit will talk with you. Without the instrumentality of lips I explain to you the Mysteries of the Kingdom. Whosoever has a listening ear he shall hear my voice. For by day and by night, my call is "Ya Bahá'u'l-Abhá", summoning the people to the Kingdom of Abhá. The Knowing hearts comprehend these significances. The souls who turn their faces toward God will behold the lights of the Kingdom of Bahá'u'lláh. But if they are not attentive all that they have will yield no result. It will be like playing violin to a deaf.

Praise be to God that your hearts are informed, your ears are unstopped and your souls turned toward the Kingdom of Abhá. I hope that you will hear always my voice and comprehend the glorification of His Holiness Bahá'u'lláh. In this world of existence I have no other work except to raise the name of Bahá'u'lláh, proclaim the Kingdom of Bahá'u'lláh and explain the Mysteries of the Book of Bahá'u'lláh. Therefore I hope the sweet stories of this music will have an abiding effect in your hearts."

Today he ate with us at the table and the Persians were made happy.

At three o'clock Mrs. Bernard, Mrs. Richard and Miss Sanderson came to see the Master. he told them that he has already stayed too long in Paris, that daily he has sown the seeds of the word of God and he hoped that they shall arise to irrigate this divine form. They must have meetings, the doors of which must be open to all and they must study carefully the writings of Bahá'u'lláh.

In the books of Bahá'u'lláh one finds the solution of every problems. For instance the Hidden Words contrasts the moral precepts and spiritual advices; the "Seven Valleys" is for the mystic advancement of the spirit through successive unfoldment; the Book of Al Idrus is for the application of civic laws and government; the Tarázát and Tajalleyat are divine ordinances for the economic and social progress of the nation. Likewise there are Tablets on Philosophy, metaphysic, etc. Every person more or less was interested in one or the other school of Thought, and he would find the principles of that school, highly developed in the Bahá'í Revelation.

The Master expressed the hope that after his departure they will arise to render greater services and show moral, spiritual enthusiasm.

At five o'clock the Master with Mon. Dreyfus and myself drove in the Bois de Boulogne. It was a very lonely afternoon. While the automobile was driving by, I saw so many pretty lakes, cascade. falls, green lawns etc. During the spring months the Bois must be an earthly paradise. On our return the Master called on the Persian Ambassador and there he met by an special arrangement the first man of Persia, the Regent, Naser-ul-Mulk.

An hour and half was spent in various conversations. It was a most significant moment to see the master with the virtual King of Persia. Because Naser-ul-Mulk during the minority of Aḥmad Shab is really the King of Persia. On our return I jotted down all that i could remember of the conversation which will be a valuable document for the future.

I read today to the Master the inaugural address of President Wilson in New York Herald, Paris Edition. He thought it was sound and very excellent. It contained great ideas born from a sincere heart.

6 March 1913

Rue St. Didier 30 Paris, France March 6, 1913

Dear Harriet!

The Beloved's health is daily improving and the morning was spent in private interview. About ten o'clock he called to his room Áqá Faraj and gave him a Tablet written with his own hand. In one of his poems he had ingeniously request 'Abdu'l-Bahá to reveal for him a Tablet. To his honor Áqá Faraj, upon him be Bahá-Alláh. El Abba! He is the True One!

His Honor Áqá Faraj like unto the wind swept across the deserts and like unto the birds soared over mountains and sea till he arrived in Paris. Here he become the companion and the intimate friend of 'Abdu'l-Bahá. O God! Protect this rare soul from the evil influence of the erring ones and grant unto him a shelter and asylum under the shade of the Blessed Tree. Engage his tongue in sweet melody like unto the thankful birds so that day and night he may spent his time in thy glorification and praise! 'Abdu'l-Bahá Abba.

In the afternoon Mr. and Mrs. Wilkins, relatives of Mrs. Agnes Parsons of Washington DC called on the Master and had a pleasant interview. Mr. Wilkins told him how the French government had set itself against any religious movement, notably the Catholics. The authorities have taken out the name of God out of all the teach-books studied by the children in the public schools. The government has also spies everywhere to find out whether any of the officials are Catholics. If a Catholic is in the service of the Republic, he cannot go to the church. The Master deplored these radical measures and said if such is the case the future of the French Republic is fraught with great danger. It cannot stand on such atheistic foundation. In America, people are religious, they are attracted, they are investigating, they are open-minded, they praise God. You find them many spiritual people. The name of Mrs. Parsons was mentioned by the Master with great affection. On their departure the Beloved gave to each a tangerine.

At six o'clock called on the Master and spent more than an hour in his presence.

This morning I travelled the beautiful talk of the Master on Individuality, Personality and character.

In the afternoon I prepared many packages of the International Psychic Gazette containing the reading of the hand of the Master to be sent to the Orient and America.

I enclose herein another heavenly talk of the Master given in London.

The Beloved took his dinner at the table about half past eight and retired to his room.

For the last few days i caught a cold and have not been feeling well.

7 March 1913

Rue St Didier 30 Paris France March 7 1913

Dear Harriet!

This was a lovely day. The Master was in his best mood of storytelling, one often another, sparkling with humour, laughter and the joy of living. He is really an incarnation of happiness under the most adverse circumstances and a master over all the situations. In his

hand he carries the key of human heart and is alone able to open it showing us the beauties of holiness. The most remarkable thing about his stories is that he invariably tells them to illustrate a particular point while discussing a profound subject; and unless one is able to connect them with those topics they are after to of their beauty and charm.

This morning he spoke about the material atmosphere of Paris and her complete captivation in the claws of physical senses. He has often dwelt on this phase of the good Paris. It seems to him that their eyes are shut and they are trying to see the light. He thinks that his second trip and long story in Paris has not yielded as much the same results as his tour of America, England and Scotland. This worry, I personally believe in the main cause of his indisposition. There have been many meetings and much interest has been shown, but that I am speaking in comparison. Of course from a spiritual standpoint, wherever the Master stays for a short or a long time, the moral forces will be set to work and if we cannot see immediate results, there will be great harvests in the future. Of this fact we are all sure for his Teachings are like unto the pure seeds. Sometimes the seeds are fallen in a pure soil and with the attention and training of the gardener the moderation of climate, they will soon grow. At a few times, the weather bring cold, the time for the germination of the seed will be slow. The future of Paris will be brilliant even if its present horizon is gloomy. If the people only knew who was staying amongst them, who was walking in their streets, they would have soared with joy and felicity. Is not this the day foretold by all the prophets? Is not this the fulfilment of all the heavenly predictions? Is not this the period in which the "Branch" mentioned in the old Testament has upraised the Banner of Universal Peace? Are not the clear fountains of life flowing? Is not the Desire of all the nations living amongst us with the simplicity of the servant and the majestic and grandeur of the Almighty? Has he not dedicated his whole life to our welfare and happiness? Has not the light of his Countenance illumined the East and the West? Has he not showered his infinite love and tenderness upon all the human race? Has he not chosen the American friends to render a most noteworthy service to the world of humanity? Did he not herald the coming of the Kingdom of God from one end of America to another? Is he not expecting to hear everyday good and wonderful news from the land of the free and the brave? Is he not listening? Is he not watching? Then why should we sleep upon the coach of negligence? Why should we let go but of our hands these divine blessings? Why should we not work as he wants to work? Why should we remain inadvertent? Why should we be satisfied with small issues, with little things? This is the day in which we must work together with the main and force for the oneness of the world of humanity for the brotherhood of all the religions, for the solidarity of all the races, for the spiritualization of all the nations, for amity and friendship, for the promotion of universal conciliation, for the attraction of the hearts with the fire of the Love of God, for the enlightenment of the minds with the rays of the sun of Reality and for the final, writing orchestral melody - the federation of man. To serve for any other cause except the promotion of these inspiring ideals will be loss of time and energy. Before these sublime strains all the minor notes must be forgotten. When we have listened to the heavenly Music of the divine Artist, we will not stop in the streets to listen to the street hurdy-gurdy. When we appreciate the value of the wonderful, universal Teachings of Bahá-o-llah, we will not for one moment consider as worth our time and consideration petty difference or any ill-feeling. We will be banded together like the unbreakable links of light and work in common for what the Beloved says the promulgation of the heavenly civilization. He is calling to us day and night! Let us not fail him. Let us do, not only our duty but more than this, let us do

his duty. With resonant voice, with clear melody, with heavenly sweetness, he is constantly inviting and encouraging us to become the standard-bearers of the Unity of the world of man, the heralds of the Kingdom of Abhá, the spreaders of universal Peace, the Servants of our fellowmen, the enlighteners of the dark hearts, the guides of the erring ones and Kind to all the people of the world.

After meeting in his own room a number of seekers he came out at noon and delivered a short and impressive talk: You are welcome! I constantly pray for you and beg for each divine Confirmations, so that the eyes of your insight may be opened to see those objects which are not seen by others, to feel those susceptibilities which are not felt by others, to be reinforced by the invisible powers, to become cognizant of the worlds of God, because the divine worlds are infinite. Any soul who is deprived of the Graces of the worlds of God will remain portion less. He is like unto a child who does not possess objective, the irradiation of the intellect. He is like unto a piece of stone which is devoid of any human sensibilities. How pitiful is the condition of that soul who is uninformed with the Graces of the worlds of God. Therefore I entreat and supplicate toward God to open the eyes of your insight so they you may behold the effulgence's of the divine worlds, to be informed with the Mysteries of the Kingdom, to attain to the highest degree of perfection, to take a portion and a share from the waves of the Sea of the Bounties of Bahá-o-llah which is set in motion and has encircled the East and the West. But a thousand times, alas that the eyes are blind and the ears are deaf and the intellects are weak. Then they are deprived of these heavenly inexhaustible Graces. But I have destined this lofty station for you; therefore I counsel you to turn your faces toward the Kingdom of Abhá, think of God and become informed with the mysteries of the Kingdom.

Just before going out two Indians had an interview with him. With them there was a young man from New York. The Master wreathed with smile as these three entered his room, hand in hand. He told them that he was most happy to meet them. He was very pleased to see the orient and the occident, hand in hand. They must strive day and night so that political religion and national prejudices be wiped away and all the people may live harmoniously under the all-protecting Tent of the Almighty! What a great bounty was this! What a great Favour was this! He hoped that through their effort this object will be obtained. The Bounties of God are abundant and His Favours are infinite but they are only obtainable through the realization of the oneness of the world of humanity. The doors of the kingdom are opened. The cohorts of the Supreme Concourse are descending and they are confirming all those who have arisen the serve. Ere long divine Illumination shall encompass all religions. This age is a new age and it's period is a new period.

In the afternoon several important Persians arrived and the talk of the Beloved was coruscating with wit and humour, telling one story after another. Really I have seldom enjoyed such a delicious afternoon!

It was Mírzá 'Alí-Akbar Rafsanjani to whom the Master had sent a telegram to return from Luzanne (Switzerland). Well of course I was very hae came back after staying there 24 days. He has been very successful in teaching the souls and speaking at various gatherings.

8 March 1913

Rue St Didier 30 Paris France March 8, 1913

Dear Harriet!

The Persian New Year is approaching and I believe we may spend either in Paris or in Stuttgart. When we arrived in Paris on the 21st of January I never thought that the Beloved will stay here so long. However there must be a wisdom in this which will appear later. This morning he read some letters from California and dictates answers. When I presented to him the translation of the petition from one of the maid-servants in San Francisco his face became radiant, hopeful and smiling. Truly I say, he said. She is a real Bahá'í. See how the holy sanctified souls unconsciously express their sincerity and faithfulness in every word they utter or write! He began to read the letter. When he finished it he said: While in America I strove day and night to prepare a few holy sanctified souls to take up the burden of the Cause after my departure. A very few who have responded to this call have arisen to serve and teach. As they were capable souls they forged ahead and advanced without much coercion on my part. In the middle of the nights I constantly pray for them and beg of God to descend upon them His heavenly benediction! May they succeed in their noble task!

He asked me what was the subject of last night's meeting. I gave him an outline of the proceeding and then told him that someone in the audience inquired about the difference between Sufism and the Bahá'í Movement. The Master stated that he had explained the philosophical aspect of this subject. It is this: In Sufism there are only two stations; God and his creatures. In turn, the creatures are not only considered as God's emanations but they are parts of the essence of God. In other words with a slight interpretive variations pantheism is the basis upon which the Sufi philosophy is built. The Sufis likened the essence of God into a sea and the creatures are the waves of the sea. In a wave you find all the potential attributes of sea. The individual members of the world of humanity are therefore distinct waves which are temporarily cut off from the sea. They are parts of the sea. One day they will join the sea and partake of all its infinite attributes. However, in the Bahá'í Cause there are three stations. The Station of Divinity, the Station of the Will and the station of creatures. The phenomena proceed from the Will of the Almighty. They do not form parts of the essence of God. They are the creation of His Will.

Further he said: It is not through the philosophical interpretation of this or that subject that the souls are attracted to the Kingdom of Abhá. Philosophy withers the spirit. We must stir the souls by proclaiming boldly the "Glad-tidings" of the Kingdom so that the souls may become cheered and breathe the fresh zephyr, wafting from the Paradise of Joy. We must intoxicate the people with the Wine of the Love of God. We must say: O ye people! do ye know in what radiant day you are living? Do you realize in what peerless age you are existing? Awake! Awake! This is the century of Our Glorious Lord! Be mindful! Be mindful! This is the period of the King of Kings! Arise! Arise! This is the Dispensation of the Light of lights! Be active! Be active! This is the sovereign of all ages! Be illumined! Be illumined! The lights of the Sun of Reality are pouring down! Sleep! Why are ye sleep! Negligent! Why are ye negligent! In this age the prophecies of all the holy Books are fulfilled! The desire of all the nations hath come! Hasten ye! Hasten ye! Gather around his hammer! Sing the songs of triumph! Raise your rich melodious voices toward the Supreme Concourse! All the prophets

of the past have longed for this Day! This day is yours! The doors of opportunities are opened before your face. Be stirred with the Glad-tidings of Abhá! Shake away this slumber! Serve your God! Spread to all parts His Glorious Message! Be inspired with his wondrous revelations! Let your voices be heard by all the nations of the world. Be ye filled with the joy of the Kingdom! Listen to the voice of the Shepherd. Is he not calling his flock to gather around him? He is tender! He is loving. He is merciful! He is compassionate! I wish you were here to see the emotions played on the Master's face as he delivered the above pronouncement. Now powerful, again commanding, now sympathetic and again smiling! If a photographer was hidden somewhere behind the door and could take a series of snapshots of the rapid changes which felted across his majestic countenance which swayed by the spiritual feelings of the heavenly words we would have had an excellent heritage for posterity! I was simply transfixed with wonder, awe and amazement! A torrent of words flowed from his lips! When I came out I was intoxicated and could remember out the sight of a few drops from the sea of divine ulterano which was set in motion by the invisible gales and hurricanes the directions of which I could not guess!

Mírzá 'Alí-Akbar told the Master about his work in Luzanne and the interest shown by the people of Switzerland in the Bahá'í Teachings. He must have had a wonderful time! He is a good teacher and speaker.

The Master went out, calling me to follow him. It was very cold, so he stopped at Miss Sanderson's home to inquire about her mother's condition. In the course of conversation he said: Wherever we have gone people became attracted to the Cause and we were warmed but here in Paris there is not much interest and consequently we are getting cold. He spoke about the weather in Haifa and how with a few thousand frones one can build a lovely summer cottage on Mount Carmel. Miss Sanderson become interested in the idea of a delightful chalet on the slope of the Mountain of God, overlooking the blue Mediterreanean and all the surrounding hills. Leaving Miss Sanderson we walk toward the Trocadero. It was a sunny day and we approached Napoleon's Bridge. He sat on a chair. The children, many of them dressed in white and all clean and beautiful roaming in the Park were attracted to the Master. How I love these children! he exclaimed, from the Orient the children are not kept so clean by their mothers and thus often leads to severe sicknesses.

He returned home, ready to receive the friends. There were many present and the new ones were cheered by his divine words. His talk was on the wisdom of His sickness. He said in part: There is a great wisdom in my illness. It will become apparent cater. For two years and half I have been travelling around but was never attacked with such severe illness. I am under the Central of God; I am not governed by the dictates of nature. It is not that nature has conquered me, I have conquered nature a long time ago. I am the ruler over nature. I am under the control of God. That which is in accord with the wisdom of the Almighty that happens to me. It has been so from the beginnings of my life. While in Tīhrán I was seven years old. I become afflicted with consumption. All the physicians gave me up. The wisdom of this became apparent later on; because were I not sick I would not have remained in Tīhrán. I would have gone to Núr in Mazanderan. I could not be in Tīhrán where the Blessed Perfection was thrown into the prison. On account of that sickness I was kept in Tīhrán and later in company with Bahá-o-llah I was exiled to Bag_hdád. When all the physicians said, that this fragile body is beyond the stage of recovery I suddenly got well. There was at the time an English physician in Tīhrán who pronounced my case as hopeless. All the physicians

were amazed at my sudden recovery. They could not believe that I have got completely well. Therefore all the events of my life are shaped by divine hand and based upon heavenly wisdom. I am ever controlled by the will of God. He shook hand with everyone and went out with Mon. Dreyfus. On his return we all had lunch in his presence. After his rest he read letters just arrived from the Orient.

About nine o'clock, he ordered an automobile and he took me with himself to call on Munír Pás_há, the former Ambassador of Turkey in Paris who lives at 22 Rue de La Tremoille. He was a wide awake man, well informed. His wife was a charming Turkish Lady who had called several times on the Master. They were beside themselves with joy. Both kissed the Beloved's hands. For two hours he stayed there talking on many subjects which were interest to them. Both were very insistent that the Master should take a trip to Constantinople because his broad Teachings were much needed by the inhabitants of the near East.

9 March 1913

Rue St Didier 30 Paris France March 9th 1913

Dear Harriet!

What will you give me if by quoting a few words from the lips of the Beloved, the American friends would soar in the atmosphere of joy with the wings of light? I let his own words sing and dance their happy meanings into your heart: "As regards the second trip of 'Abdu'l-Bahá to America. If the believers become enkindled and attracted in a superlative degree, perhaps this aim will be again obtained. Capability and ability are the magnetic powers." Is not this the most wonderful glad-tidings? The most intoxicating wine? The happiest promise? Can you dream of the glorious possibilities of another trip of the Beloved of our hearts? The King of Kings riding on the Clouds of Majesty. Will not this glowing promise give you greater strength to spread his message? to herald the news of brotherhood? to work harder for the Cause? to teach with more enthusiasm? to promote the ideas of international peace? to enlarge the sphere of your activities? to affiliate with all the children of men and to unfurl the standard of the oneness of the world of humanity? Let all the minor issues, petty ideas and personal preferences be cast into the corner of oblivion and let the brilliant star of hope ever shine before our vision! Let everyone arise and clean first his own home, prepare the way according to his or her capacity; for the Lord of mankind will come one way or another. Let us create the day and night the "magnetic powers" of which 'Abdu'l-Bahá speaks. What are these "magnetic powers"? Do you know what are they? They are the promotion of the principles of the Bahá'í revelation. Let not this spiritual opportunity slip out of our hands. Let us set to work now. Let us introduce the Cause into those cities that have not been blessed by the Beloved. The great Southern States were deprived of his Presence. If he ever comes for the second time, the "magnetic powers" must attract him. This is the time for work, again work and again work. Work and pray unceasingly till you find again the Beloved in your midst. The labourer is worthy of his hire. From one end of America to another the believers must marshal their forces, bring into active play their hidden energies and awaken the souls to the mighty importance of this fact. America has been already wonderfully blessed with the Gifts of God. The Breeze of God hath blown over its

lands; the voice of the Lord of Hosts hath been raised from the dome of its churches and temples; the music of heaven hath been listened to by the prepared souls, the angel of light hath manifested himself in vast congregations; the temple of the herald of the Kingdom hath been sounded; the parched ground hath been watered; the wild jungle changed into fruitful orchards; the thorny places transformed into fragrant rose-garden; hatred into love, strangeness into amity, satanic suggestions into divine attributes; fridity into flexibility and carnal desires into spiritual susceptibilities. Were we open our eyes, we would see that every day the Master while in America, not only performed one but many miracles. What glorious prospect to have him again amongst the open-minded, truth-loving people of America? King wide the doors of your hearts. Send away the stranger and let the Lord of Lords and the King of Kings come in and take possession of his throne. It is in our hand to attract the Beloved to that country. My hope is that all my friends and sympathizers will do their utmost in the greatest spirit of harmony and accord. Is there anything on the face of the earth that we are not willing to sacrifice so that we may receive the benediction of another visit from one whom we love and obey?

This was a beautiful day. Being Sunday many more could attend the meeting and the rooms were filled with Orientals and Europeans who mixed with each other with the greatest of joy and happiness. Two Persian Bahá'ís from Hamadán arrived last night and added their gentle and quiet presence to the meeting. A Persian woman who has been in Paris for the last three months was also here. It was a union of the East and the West. You could not find another meeting anywhere similar to a Bahá'í meeting especially when our Beloved delivers to us his counsels and admonitions. All morning he received Persians, Syrians, Americans, English, Frenchs, Arabs, Indians etc. For each he had a word of wisdom and light adapted to his comprehension. I could feel the spirit of love and affection from those who come out from his room with radiant faces and happy expressions.

His address this noon was a prayer for the Parisians. He opened his remarks by saying that, although it was the friends who should inquire after his health he asked, how are they feeling? Although he was not meeting them as he would have liked yet he was ever engaged in their commemoration. In the middle of nights he supplicated and prayed for each and all and exenterating at the throne of the Almighty he uttered this prayers: This Paris is a lamp in the utmost transparency but it is in need of the light. It is a body in the greatest of comeliness but it is in need of the spirit. O God! Illumine this lamp. And confer life upon this body! It is a pity that Paris be deprived of Thy eternal Bestowals! It is a pity that a great city like unto this be prevented from obtaining the splendours of the Sun of Thy Mercy! O God! Awaken these souls! Make them mindful! Perfume their nostrils with the sweet fragrances of Thy spiritual rose-garden! Enlighten their eyes by the shafts of light which are streaming down from the Central Sun of Thy Majesty in order that their hearts may become as polished mirrors reflecting the rays of the Sun of Reality. O God! We are weak and Thou art Powerful! We are needy but Thou art Independent and the Most High! Although we have no ability and capacity, yet Thy Infinite Bounty is inexhaustible! Do Thou not look upon our deeds! Deal with us through Thy Mercy and Forgiveness! If Thy Bestowals descend, the ignorant will become wise, the dead will be quickened, the deaf will become hearing and the blind shall see. But if Thy Bounties are not forth coming, the seeing ones are blinded. If the light of Thy guidance is not vouch safe, the wise will become ignorant. O God! We are all sick and Thou art the Kind Physician! Heal our spiritual diseases! Lead us toward the road of

Thy Kingdom! Deliver us from the vices of the world of nature and adorn our beings with the virtues of Thy Kingdom. O God! Verily Thou art the Kind! O God! Thou art the Forgiver! the Pardoner! O God! Thou art the Generous! and the Giver! This is my prayer in the middle of nights and I ever lay for you divine Confirmation and assistance!

In the afternoon Prof. E.G. Brown and his wife called on the Master. They have come from London to stay two or three days. Prof. Brown stayed for nearly 3 hours. The Master after talking with him in the general reception room took him in his private room and there the conversation was a private nature. When he came out he was very happy. I am sure he will be a different man after receiving so much the love and kindness of the Beloved. In the evening while the Beloved was lying in his bed he dictated a most inspiring article for the Asiatic Quarterly Review which will appear in its April number. The colored photograph of the Master has been out for two or three weeks but the price is 5 dollars each. For the present I am not able to buy one but I hope I will be able to do it later.

10 March 1913

Rue St Didier 30 Paris France March 10th 1913

Dear Harriet!

Are you not very happy? My heart sings the songs of praise and thanksgiving unto the Lord, because He has caused us to hear His voice; He has opened our eyes to see this glory and He has unlocked our ears. When I think of the possibility of another trip by the Beloved to America, I am overwhelmed with His infinite Bounty, but at the same time I think of the great amount of work that the friends must accomplish before sails for land. Anything is made possible if intelligent corporation is realized amongst all the friends. I feel arrangements must be made so that our abba Bahá'í speakers may deliver addresses just as the Master did before churches, societies and clubs along the lines of 'Abdu'l-Bahá's talks. Before secret public gatherings all dogmatic assertions must be avoided and simply the exposition of the Bahá'í principles suitable to the occasion be asserted. The circle of the Cause must constantly be widened and all the walls and barriers removed so that humanity may enter under the all-protecting Tent of Bahá-o-llah and the Center of the Covenant. Let us make one of the principles of Bahá-o-llah the dominant note of our lives that religion must be the cause of love and amity; religion creates hatred and animosity then irreligion is better than religion. This principle is strong enough to avoid all the means of differences. Is it not? Well, the first step is to hold fast to that which is conducive to love and amity. The most important thing just at present is to widen and widen the circle of the Bahá'í Cause. How are we going to do it? By following in the footsteps of the Master. He did not antagonize any sect or religion. Did he? Our work is the work of Construction and regeneration and to this ideal we have dedicated our fortunes, our possessions and our lives. Let our watchword be, Forward, O ye heavenly army! The victory is ahead of you.

This morning the Master was up early. At half-past six he was sitting near the window, the Persians were standing around, Siyyid Asadu'lláh was dispensing the tea and Mírzá 'Alí-Akbar Rafsanjani was chanting in musical tones the prayers of Bahá-o-llah. The Master turned his face to Siyyid Aḥmad of Ras_ht and half-inquiring, half speaking said: The

conditions of the Bahá'ís in Ras_h_t are good! Are they not? The believers have arisen to teach the souls. Is this not so? From Ras_h_t in this days good news are being received. Today whosoever has arisen to teach the Cause and serve the believers, divine Confirmations shall discard upon him; otherwise, he is wasting his time. When he left Haifa two years and half ago, he was so weak that he could not walk 20 yards and his system was attacked by three kinds of illnesses, but praise unto God Confirmations reached us wherever we went. But in Paris he does not see an extraordinary exhilaration. It is like unto a lazy animal. All the beating in the world will not make him get up; even if you run a needle in his feet he will not get up. However, God will make him move. If not now, later on. There is no other way.

Mírzá 'Alí-Akbar told one of his experiences in Luzanne, which to my mind may be applied to many parts of Western world with equal accuracy. I used to go everyday to a grocery store to buy things. There was a young woman who expressed a great deal of interest in me, because I was dressed differently from the rest. She asked my history and instead I told her the history of the Cause with the few French words that I could command. Then I told her I have a little book that if she was really interested she could study the subject further. "Oh yes! Of course I am! Please bring the book next time." She enthusiastically answered. Next day I took to her the little book and she said in pulsively comment! "Je suis deverue Bahá'í". Before giving her the book I took notice of the fact that the pages were not yet cut. Several days passed and every day she would say in answer to my inquiry, "Yes I am reading it! It is most interesting." At last I told her that if she has finished it she could bring it to me and I will give her another. "All right! I finished it just last night" she said. When she brought me the book and I looked at the pages, I saw they were not yet cut.

I said that Madame Astre was here yesterday and told us that while she was speaking before the spiritual Alliance on the Bahá'í Cause, they hated her because she quoted Bahá Wollah words that there is no glory in loving's one country, there is rather glory in this that one loves his kind; they were not interested in universal patriotism. They wanted to love their own country better than all the rest of the world.

The Master said: These objectives are always raised against the truth but the truth will march towards its ultimate goal of triumph. When the Bahá'ís were exiled from Tihrán to Bag_hdád they could not find one single Bahá'í on the way to Bag_hdád but see now how many Bahá'ís are in each one of those cities! When Sultán Muḥammad II , the Victor of Constantinople besieged the city and his army was constantly commanding the walls and the fortresses, one of the Greek generals entered into a cloister and saw a monk busy writing. He asked him, what are you doing? He said, I am writing a refutation against the religion of Muḥammad. The general got furious and kicked the monk out of his cloister. "Get out of here, you idiot! When the banner of Muḥammad was waving in Arabia, then it was the time to write a book against his religion but now that the noise of his cannons are booming behind our walls and fortifications what good will thy book achieve?" Now the Bahá'í Cause has gone too far, the principles are spread too widely, for the object are wasting their life.

He returned to his room to dictate Tablets for the friends of the East and the West. The friends began to arrive and many of them had long interviews. At noon he came out feeling well and happy. Today I feel much much better, he said. Then he spoke with great power

and animation on the Glad-tidings of the Kingdom. The afternoon and evening was spent in quiet talk with the Persians and the callers. About 4 o'clock he went out with Muḥammad K_hán and the Persians went to Mr. Scott's studio meeting. I stayed home writing. When the Master returned he called me to his room and asked me to rub his feet, because he was tired walking for more than an hour. A clipping from New York Herald, European Edition will tell you the interesting story of President Wilson and his cabinet tabooing all kinds of liquors and intoxicants from any state banquets. It is in confirmation of a quotation from the Master's Tablet recently sent out. It only shows how his words are creative. He says a thing and the President of a great Republic puts it in execution unconsciously.

With much Bahá'í love

Aḥmad

11 March 1913

Rue St Didier 30 Paris, France March 11th, 1913

Dear Harriet!

The day of our departure is in sight. The Master a few days ago cabled to Port Said to his daughter Rúḥá K_hánum not leave for Paris but wait in Port Said until his arrival. Yesterday he cabled to twelve countries of the Orient that he was on the eve of his departure for the Holy Land. He has written to several friends that the Port of landing will be Port Said. All these are indications that ere long the Sun of the Covenant will shine from another horizon. Germany is destined to entertain the Beloved. The believers there are anxiously waiting to receive the King of Kings. They are very earnest, sincere Bahá'ís. Already much literature is spread throughout the whole German Empire through the indefatigable zeal of Mr. Herrigel and his co-workers. Miss Alma Knoblock in the last year has been teaching the Cause in Leipzig and other cities. There are a number of friends scattered here and there who expect to go to Stuttgart and visit the Beloved.

Tomorrow night Mon. and Madame Dreyfus have invited the Master and all the Persians-about- and some of the Paris believers to what I believe should be designated as a farewell Banquet; not as large as that of New York or Washington but interesting enough to be recorded as one of the events. A flashlight photograph will be taken.

Today the Master felt much better. His address was on the subject of "Spiritual and Material Education". Both in the morning and the afternoon Áqá Faraj and his poems played important part to entertain him and the Persian guests. He is a source of great joy to the heart of the Beloved. Although his poems have neither rhyme nor rhythm yet some of the lines contain lofty ideals.

The other day when the two new Persians Bahá'ís arrived, having never visited the West, before entering the apart, they insisted on taking off their shoes as a sign of politeness and veneration to the Beloved. They would never think to enter the apt of the "Lord of

Mankind" with their shoes on. Why, this was impossible and their eyes and facial expressions conveyed the ideas. I have no doubt they looked at the rest of us a lot of savage Hottentots. There was no use arguing with them, so they started to take their shoes off when the French maid arrived on the scene. She did not know what was going on and began to laugh! When someone told her of the difficulty, she cried out! "Why! This cannot be! Someone may come and carry them away! Then what are they going to do?"

12 March 1913

Rue St Didier 30 Paris France March 12 1913

Dear Harriet!

In the Presence of Our Beloved every one must feel very happy. N'est pas? He is the spring from which flows the never-failing, water of joy. His happiness is contagious, his mirth is creative; his smile is a delight to the hearts. His peaceful countenance inspires the souls with new hope. His unshakable faith is an example to all men. His ineffable love for the creatures is incomparable. The sympathy of his nature, the tenderness of his heart, the whiteness of his soul, the simplicity of his life, the loftiness and immaculate purity of his ideals, the artistic appreciation of his spirit, the immensity of his patience, the divine vigor of his deeds, the majestic beauty of his words, the all-embracing attitude of his disposition, the magnitude of his forgiveness, the inconceivable measure of his foulurance, and the godlike holiness of his character are the unmistakable evidences that the characteristics of the divine Humanity are now embodied in the visible Temple of man, preparing the way for the day when the children of the human race will receive a larger portion from these attributes; when the surface of the hearts will become like unto clear mirrors reflecting therein the heavenly images of the Kingdom of Abhá! That day will be the Sun of all the past days. That age will be the Sovereign of all the ages! The hidden virtues of the world of humanity will be revealed; the Flag of universal Peace unfurled, the Place of the Brotherhood will open wide its golden gates; the hosts of the Supreme Concourse will flood the whole world with the glory of the Lord, the King of the Kingdom; the Banquet of the Spiritual Fraternity will be spread, around which all the nations shall gather, singing the songs of joy, the rose-garden of humanity will be adorned with new multi-colored flowers; the trees of existence will be clad with verdant leaves, delicate blossoms and outstretching branches, yielding luscious fruits during all the seasons; the spiritual verities will become manifest and mankind in its entirety will be surrounded with the moving sea of heavenly bestowals and become illumined with the refulgent rays of the Sun of Reality. Then there will be no war and no contention. Peace will reign from one end of the world to the other and the inspiring song of good will turn all men raised from every tongue.

Today we all drink tea in the Presence of the Beloved. There are nearly twelve Persians who are constantly here from early morning to evenings. At 6:30 a.m. when they start ringing the bell and by 7 o'clock they are all present to be ushered into the Beloved's room. They drink tea and the Master either speaks or asks a few questions. Mírzá 'Alí-Akbar chants most beautifully supplications from the pen of Bahá-Wollah. He continues chanting till the Master

tells him "Very well", meaning it is enough. Then he leaves the Persians and goes to his own room to read and answer letters. About 9 or ten o'clock a piece of bread is taken to him for his breakfast. The people start to come and he receives each with that unfailing courtesy and smile which are the inherent qualities of this Master of Men. For the last few days Áqá Faraj and his poems have taken much of the Master's time, both in the morning and afternoon. Every day he writes new lives ready for the morning and the Beloved jokes with him all the time. One of the Persians wanted to buy the manuscript of his poems for one hundred francs. He would not sell it for a thousand. He believes that these lives which are read to the Master will be of great value to his household; so he will take them back to Persia to be read in the spiritual assemblies. One day he told the Master that he had already dreamed last night that he was reading his poems in a large meeting in Tīhrán.

Mr. and Mrs. Wilkins came this morning to visit the Master. They asked questions about Redemption and the Immortality of the Soul and he gave them by thy answers which apparently satisfied both of them. They are very intelligent and alive to the questions of the day. The Master said, because the French Catholic priests have taken always the side of Royalty and desired to have a Monarchy rather than a Republic, the government was suspicious of religion and had arisen to persecute them and debarring them from all the official positions. If these leaders of religions did not interfere with politics, they would not have been today in such a plight. He spoke briefly on the eradication of prejudices and dogmas from amongst all the religions and nations and showed how each religion believed that what it had was reality, while all the rest were counterfeits but the truth of the matter is that they are all holding fast to dogmas and have forgotten the reality which underlies all the religions.

After the talk he called me and Mírzá Ḥusayn, a Persian who has lived in Paris for fifteen years and loves the Master very much to go out and have a walk with him. We took a car and went toward Antevil. Alighting from the car at the end of the line we walked around the old rampart and fortification. I enjoyed the sight very much. The Master talked all the time about the abuses of freedom in Paris and jokingly beating Mírzá Ḥusayn with his stick. The poor man enjoyed the beating and said, it was a great honor to be beaten by 'Abdu'l-Bahá.

In the afternoon the Master sent me to call on Mírzá Mehdi K_hán, the brother of the Regast of Persia who was the new Persian Minister to America. He lives in Astoria Hotel in Champs Elysee. I was thinking all this time that he had left for America but it seems he was here yet. On my return I found two Americans in the Presence of the Beloved. They had heard about the Cause four years ago in Washington. They were artist and for the last two years they have lived in Paris. They did not know any of the Bahá'ís here, so the Master sent them with Doctor Muḥammad K_hán to meet Miss Sanderson. Afterward the Beloved called on Rashid Pás_há who does not live very far from here. On his return I was summoned to his room and read some letters and cables just received.

The question of his departure from Paris was discussed and he intimated that in a few days he will depart for Stuttgart. He said that he must get a little stronger; that he did not have the tongue of complaint. His sickness a few days ago was very serious. One night he got out of his bed to turn the electric light; he was so weak that he fell on the floor and swooned. For a long time he was unconscious. Then when he came to himself, cold perspirations run all over his body. With the greatest of difficulty he arose and reached the bed. He went

under the cover bed and was shaking with cold. Under such conditions he stayed in Paris, hoping that perchance the Fire of the Love of God will be ignited in the hearts; otherwise he had nothing to do in this city; if he was pursuing pleasures he could very easily go to Nice when the climate was most moderate. He lived for the Cause and not for his health. If he saw just now that his presence was needed in St. Petersburg or Siberia he would leave without delay; he would not wait one moment; he would not stop to think whether he was healthy or not. These consideration never came with the range of his thought.

At nine o'clock we all started for the Restaurant Petit Durand which was not far. The Master went in an auto with Mon. Dreyfus. Only the Persians were invited with Mon and Madame Dreyfus. There were about eighteen guests in all. The photographer was there but his flashlight did not work and so the photo could not be taken. Here is the menu (copy menu from card). It was about 10:30 that we returned home. Áqá Faraj had written a poem for the occasion but it was decided to read it tomorrow morning as the Master was quite tired and wished to retire as soon as the dinner was over.

13 March 1913

Rue St Didier 30 Paris France March 13 1913

Dear Harriet!

It is five pm; I am sitting beside the Master; our car is driving in the Bais de Boulgene; crowd of pedestrians are walking on all sides; automobiles with their occupants dash rather and thothan; the fair trees are showing the signs of verdancy and tiny leaves push their heads forth; a gentle breeze is blowing; there is a silence; then I turn my head toward 'Abdu'l-Bahá saying: The American friends will become happy if they hear the news of your probable second visit to that country? He answered, we will go and meet the friends again, if they arise unitedly to spread the Cause and be exceedingly attracted and enkindled with the Fire of the Love of God. He looked around the Park, watching the trees with their faint green appearances and the gardeners preparing the flower-beds, to be transformed in a few days into a mass of luxurious colour and beauty. Then he turned to me and with one wave of his hand toward the open, I knew what he was going to say: Do you see these gardeners working faithfully all day here tilling the ground, sowing the seeds, watering and tenderly taking care of them? What is the result of all this labours? In a short while this bare, dark sail will be covered with thousand multi-coloured flowers, fair and beautiful as the Daven, perfuming the air with sweet and delicate fragrances! the gardeners, them will come and feast their eyes on scenes of ravishing beauty! That will be their highest reward! And their greatest happiness is to see the people appreciating and enjoying those flowery scenes! Now in America he has left behind many heavenly gardeners; he has given them the seeds of spiritual wisdom and Celestial Knowledge. These seeds must be sown, in prepared soil so that in case he returns he may not see a wild jungle but a rose-garden with hyacinths, anemones, nasturtium, rose and carnations, violets and tulips, jasmine's chrysanthemum and lilies of the valley. If all depends upon the effort of the gardeners. May they succeed! May they labour in this dark winter of materialism! May they put forth the highest effort!

Actually he did not say a word of all that I have written here neither did he open his tongue. But in that one wave of hand I grasp the significance of his look. I hope all the friends will work with one accord so that the Divine Gardener may come and walk in the lovely rose-gardens that they have prepared for him.

This morning three celebrated Parisian physician came to the Master. They were one hour in his room with Mon. Dreyfus and prescribed a regime and medicine, I wonder whether he will follow their treatment.

There is a spiritual atmosphere in the morning gathering of the Persian Bahá'ís in the Presence of the Beloved. They are all sitting around the room with the utmost dignity and politeness born of the ingrained idea that one is in the company of a Superior human being - a being who is the embodiment of spiritual perfections. And when Mírzá 'Alí-Akbar starts to chant with his musical voice the prayers of Bahá Wollah there steals over one's spirit a calmness and a happiness which are not of this ethereal world.

The other day while a group of Persians were sitting and the Master was reading a letter an American lady came in. She looked all around; here we were all swarthy Orientals; I believed she was a little afraid but the Master welcomed her, bade her sit down and to talk with her. Before long she smiled; her apprehension was vanished and she felt as though she is sitting with her own leathers. She felt one with us. Such was the power of the Beloved. At 6 a.m. people started to come and each one in turn had an interview. About noon he came out and gave a short address on his approaching departure from Paris and the necessity of divine education. He said that he bows the friends in Paris as his own Souvenirs that they must be very attractive souvenirs and spread the message whenever opportunity is offered.

Mon. Dreyfus came and brought a cable from Port Said that, Rúhá Obanour with Mírzá Jalál and another lady have already sailed and will arrive in Morsuille about 18th. This will postpone the trip of the Beloved to Stuttgart for he was planning to depart on the 18th but now he will stay till they arrive.

At four the Master was motored to Astoria Hotel in Champs Elysee to call on Mírzá Mehdi K_hán, the Persian Minister to the United States. He stayed there for an hour. Tea was served in the beautiful salon. Much discussion was devoted to the striking differences between Western and Eastern civilization, the customs and manners prevalent in each country; also the status of the conditions of the Persian Students in Paris was touched. What the sons of Persia must learn in Europe are the sciences, engineering, arts, crafts, and medicines and not how to dance how to play with a cane, how to wear a collar or how to have the crease of the trousers undisturbed!

The Master was driven for two hours through Bologne. All the answers were illuminated; he was most of the time quiet and when he talked it was about the complete heedlessness of all these crowds who were immersed in the sea of desire. Today Saleh Effendi one of four Egyptian Bahá'í brothers who has been visiting the Master for several weeks departed for Lyon and from there he will go to Luzanne, where he will be joined by Mírzá 'Alí-Akbar. The latter will leave tomorrow to stay in Luzanne a month and then going to London for three months to teach the Cause.

Aḥmad

14 March 1913

Rue St Didier 30 Paris France March 14 1913

Dear Harriet!

Days come and go and I cannot realize their importance. It has been made possible for every human being, who is a seeker after truth to stand before one in whom the Spirit of God dwells! He dwells amongst us as a King of Servitude, Patience and loving kindness. For the last few days I have had glimpses of his Patience. If he had no other attributes except Patience and forgiveness, he would yet be the Supreme Master of our hearts. Last night I sat in my bed and thought over the height and altitude of his Patience! One can never dream that divine Patience could rise to such imperial heights. The way he has overlooked the shortcomings of others - even of some who consider themselves Bahá'ís - is my greatest example. In order to describe a thing I must comprehend it from every standpoint and it is possible to bring within my grasp, the wonderful majesty and beauty of his Patience. His is Glory and Power! May we all drink one drop from the sea of his Patience! May we all receive one ray from the sun of his Forgiveness!

Today it was early when the Master called me into his Presence; soon other Persians arrived and in a while Samavar was brewing. Mírzá 'Alí-Akbar asked him that in the West it was often stated that in the Bahá'í Cause, work had taken the place of prayer and this had led to the wrong idea that there was no prayer in the Bahá'í Dispensation. The Master said: Religion without prayer is no religion; but in this Movement work and worship must go hand in hand; one must inspire the other. However, there may be one who would quote this plan and claim that he did not need to pray, let him work all the time because his work will be accepted as prayers. This man is like the Muḥammadan who never prayed in his life. The priest asked him: "How is it that you do not pray?" He said, "because the law of prayer is abrogated in the Qur'án." "Oh! I have never heard about it" "Yes! have you not read in the Qur'án where God says, do not approach prayer?" "Yes, but why do you not complete the verse by quoting the rest of it wherein God says Do not approach prayer while you are in a state of drunkenness." "All right! but it is impossible for a Muslim to remember everything in the Qur'án." "Yes! but the trouble with you is that you remember only that which is useful to your own purpose and forget the rest." The Master said that there will be found always in all the religions, people who will quote only a certain text which will advance their aims over and purposes, but such souls are not reliable.

The authenticity of the Bible was discussed. The Beloved said: It is evident that the five books which are generally attributed to Moses were written by Ezra the high priest. Only the Tablets and the Commandments belong to Moses. The contents of the Books will bear out this argument, because many events were recorded which transpired long after Moses' death. There was a school of philosophers today in Europe who deny, not only the authenticity of the Bible but try to prove there was not such a person as Jesus Christ; that the Christ was an Ideal invented by the apostles that the Evangelists in writing the Gospels stole

the utterances of the ancient sages and Rabbi's and attributed them to this Ideal Christ. But all these are mere assertions and they cannot be proven.

His talk today concerned firmness and steadfastness in the Cause and the importance of the Covenant. This was the first time that he had ever spoken about the Covenant in Paris, because the conditions are different. People do not comprehend the significance and importance of the Covenant. They all love the Master and will do anything he says and obey his commands but the Covenant is a subject that is seldom discussed here. This shows us again that 'Abdu'l-Bahá like a skillful physician, prescribes medicine according to the ailments of the patients.

In the afternoon Miss Edith Sanderson called and begged the Master to allow her and her mother to entertain Rúḥá Rhanour and her husband. After much reluctance, this was accepted and so our honoured new guests will be living at Miss Sanderson for the next month or two.

At seven o'clock, Mírzá Áqá K_hán Gaemmajami and Áqá Faraj, our poet departed for Persia. 'Abdu'l-Bahá called them to his own room and talked to them in private. Then he came out of his room carrying two lovely carnations in his hands giving one to each. They fell at his feet and wept. They must not cry he told them! They must return to Persia with a heart full of the glad-tidings of heaven. They are in his hearts. He will lie always with them and they will never be forgotten. It was a touching separation. We were so sorry to lose them, especially Áqá Faraj who was a source of great joy to the heart of the Beloved. He loves simple, sincere souls. Blessed are the pure in hearts for theirs is the Kingdom of heaven. Áqá Faraj was a fine, simple, sincere Bahá'í; one who served the Cause at all time, not so much by word or eloquence but through deeds and actions! May God keep Áqá Faraj for a long time and grant him health and strength to serve his Lord for many a year!

Mírzá 'Alí-Akbar became sick and his condition brought forth two stories from the Beloved. Here there are: In 'Akká there was a Persian Bahá'í who was a very good believer. An Arab who was very much attracted to the Cause, became his friend. Their friendship grew to such an extent that they called each other 'brother' and they were seen most of the time in one another's company. It happened that the Persian was stricken intermitted fever. His Arab friend was deeply grieved over the news and could not rest before seeing him. Once a day he entered the house with a big jar of cold water in his hand and was led to the room of the patient. He placed the jar of water beside the bed and inquired about the health of his friend. "How are you?" "Oh! I am not feeling well" The Arab got his hand inside of the bed. "Oh! Please do not let thy hand touch my body because I am shivering with cold." "I will not do anything of the kind." And without any sign of joking, with the greatest amount of dignity he raised the jar of icy cold water and poured over him. Bewildered with the sudden shock, like a wild animal, he sprang out of his bed. The Arab ran away and the Persian was running after him. Finally he was caught, thrown on the ground and given a good beating. The poor Arab cried out: My "brother", why do you hate me? Did I not treat you? "Treated me! Shame on you! calling yourself my 'brother'. The noise and the confusion brought many people to the rescue. The Persian was soaked to the skin, shuddering with cold and swearing aloud and beating the poor Arab. Finally they were separated and strange to say the Persian never had any more fever and the two become better friends and brothers!

'Abdu'l-Bahá remembered that during his childhood he had a coloured servant whose name was Moharek. He was big and strong. At that time 'Abdu'l-Bahá was six or seven years old and with his family he was travelling, taking Moharek with them. On the way Moharek was stricken down with fever. In the Orient, often when a person is in fever, he goes and sits in the sun. Now Moharek had a very fur coat with which he covered himself and stretched in the sun. His fever was so severe that he shook and tremble like the leaf of a tree. In the party there were several children, amongst them 'Abdu'l-Bahá. Then children would hide themselves and watch Moharek going toward his sun my shot and lie down. His trembling at times was so violent that even the fur coat trembled. Then quietly, on tip toe the children approached, and one by one sat on him. When 'Abdu'l-Bahá's turn came he would go and sit on the children. Suddenly Moharek would have one of his terrible fits and the children rolled all over the ground. He took several loses of quinine with little result. One day he told the children to come early next morning and he will show them how he was going to heat himself. Early morning all the children were there and saw Moharek sitting in the sun and shaking as usual but with a big basket of prunes before him. He started to eat the prunes and every time he took one mouthful he shook more. After this treatment, he became will and never had any more attacks of fever.

15 March 1913

Rue St. Didier 30 Paris, France March 15, 1913

Dear Harriet!

What is the object of the Bahá'í Movement? It is the unification of religions? Is it universal Peace? Does the Bahá'í religion mean to go to the meeting and listen to a good speech? Does it mean a system of new ideals for the progress of humanity? The Bahá'í revelation means the succor of the poop and helpless in a practical manner. We must embody the lofty principles of Bahá'u'lláh in our daily life. We must be as charitable, as loving, as helpful, and as benevolent to our brothers and sisters as 'Abdu'l-Bahá. If the Beloved heard that one Bahá'í had really helped another person, even of that person was his enemy, he would be made very happy. I hope the reports coming to 'Abdu'l-Bahá from many ports of America will not consist only of the gatherings held, speeches delivered, plans proposed, amended and never carried out, discussions continues and small things magnified while the big things overlooked - but the reports consist of the assistance given to the helpless, the hungry ones fed, the naked clothed, the children educated, social conditions bettered through the endeavors of the friends, the ignorant made wise, the poor succored, the orphans taken care of, the Cause proclaimed, the teachings promoted, the law of God made manifest in the hearts and the essentials of divine civilization upheld. Such news will always gladden the heart of 'Abdu'l-Bahá. Such activities will confer upon the friends the heavenly benediction! Such deeds will make them the beloved by Bahá'u'lláh!

If each Bahá'í made up his mind to speak about this Revelation atleast to one new person in a month, or in each 3 mouths, or let us say one in a year, ere long the present merchant will be doubled. This is the Cause of God. He will assist whomsoever arises to serve Him! These teachings will be spread all over the world. There is not a shadow of doubt about this. But it is hoped that we earnest laborers in this Vineyard, sincere gardeners in this orchard and the

stand bearers of this Army. If we only arise, the host of the supreme concourse will assist us, the Victorious Lord will reinforce us, the Countenance of the King of Kings will smile upon us and the sun of Reality will encircle us with its glorious rays.

Every morning is a heavenly blessing to be with the Beloved, because from his life fall pearls of wisdom and knowledge. While we drink tea he walked and spoke on spiritual matters, soul-uplifting, spirit-inspiring! He was walking strong with the constant descent of the Holy-Spirit! He said: The Cause of will soon throw a great reverberation throughout the pillars of the world. It will embrace in its fall the East and the west. Its power will penetrate through every stone of creation. Its imperial Tent will be filtered upon the apex of Existence. Its invisible Army will conquer the cities of the hearts! Its royal raider will be set upon the brow of humanity. Its throne will be established amongst the children of men. Its heavenly scepter will sway nations and empires! and its spiritual influence will be felt by the people of every clime. Let the weak in heart be cheered! and the despondent made hopeful! Lovingly remembered Áqá Foray and willingly asked us whether we have kept any copy of his poetry. We all answered in the negative. At a proposal of something he told us the story of two men in 'Akká: Riḍá borrowed from Hassein 300 dollars. As they relied upon each other they did not exchange any notes between themselves. After a while Riḍá gave Hassein an account. Later an incident created ill-feeling. Riḍá denied that he owed anything to Hassein and Hassein insisted that he owed him \$300 denying that he had ever received \$100. Finally Hassein came to the Master and plead him to make Riḍá pay his three hundred dollars.

Have you received "the Master asked" anything on account? You must tell the truth; otherwise, I will not judge between you." "How can I tell the truth, because if I confess that I have already received \$100 he will not pay me the rest. "The Master sent for Riḍá and commanded him to pay back to Hassein \$200.00. The man started to cry and lament but the Beloved stopped him short and talk him that there was no use in carrying along like this. He must pay back the money he has borrowed!

Two ladies were introduced and they inquired about the health of the Beloved. He said: Praise be to God that his spiritual health was very good. Physical health had no importance in his sight. If the friends were always attached with the Breaths of the Holy Spirit he would be ever in good health. This union was good. This was union not followed by any separation. Let them strive that they may always be alive with the Divine Breaths.

In answer to a question on the Bible he said: There are three ancient Bibles. 1st the Jewish Bible, 2nd the Sanhedrin bible which was by the seventy wisest Rabbis into Greek at the time of Plotery, 3rd the Samaritan Bible. These three Bibles differ a great deal from each other on historical ground. For instance, in one Bible you read the age of a certain patriarch was 120 yrs; in another bible it says he was 80 yrs. old and in the third bible. It is most difficult to say while one of their three Bible is correct, for each seat holding fast to his ever bible doing it to be the only authoritative one and the other two as unreadable. Therefore all the historical parts of the Bible were written by historians and commandments and the Decalogue belong to Moses. To two other victories he said: The Sun of Truth has shone forth from the horizon of the East casting its rays in the West. Now it is the beginning of the Cause in Europe. It is the early dawn. Ere long the sun shall rise and will be stationed in its station then ye shall see now the whole of Europe is illumined. At noon the Beloved could out and gave a witty address on the "good and the better."

Monsons one of the nobles of Persia, residing in Rosht. Sardan Monson is a very important personals and his influence it will spread beyond the conflict of Ras_ht. At five o'clock he returned but very tired for he had to talk with this man all the time. Mon. and Madame Dreyfus come in and they were ushered into the Beloved's private room. Aja Layad Abunad was also present. I have seldom enjoyed anything as I enjoyed the anecdotes of the Cause related by the Master. It was to me a most wonderful afternoon.

Here I will relate a few stories I heard from Siyyid Assadullah and Nurja 'Alí Akhar!

When 'Abdu'l-Bahá was a child. Bahá'u'lláh lived in Majanderan. At that time Bahá-u-llah avene lorge nerds of cattle. One day 'Abdu'l-Bahá went to the village with a servant and which walking in the field he endures across one of the Sheperds who was taking one of a large number of sheep probably two or three hundred. The Shepered knew 'Abdu'l-Bahá and asked: "Will you let me have this hero of sheep?" "All right! It is yours!" The support did not dare to contradict 'Abdu'l-Bahá but he fears Bahá'u'lláh may get angry with him. After a day or two guests arrive and Bahá'u'lláh sent for a sheep to be killed and food prepared. They told him that "Áqá" had given away all the sheep to the shepherd.

"Very good! You may then busy. Fears afterwards, Bahá'u'lláh oneday recalling this might in 'Akká says: "Watch Áqá for his generosity, someday he may even give himself away." One day which the Master was walking in the narrow street of 'Akká a beggar came to him and begged alms. The Beloved pushed his hand into his pocket and took out a piece of what should be silver money equal to one dollar and placed it in the hand of the beggar. He went away and after a minutes he returned with sign of excitement in his face. "O Master! O Master! Look what you have given me! This is a gold pieces of \$25." The Master looked at the Money and said My Mother! This is your Kismet! It is your money. What does out of my pocket never returned to it.

Another time 'Abdu'l-Bahá came across another beggar. This day one of the pilgrims was following him. The Master asked him whether he has a Majídí. He had not have! Immediately he took out a golden chain and gives it to the poor. Afterward the pilgrim located the beggar and his best to by the chain for many Majistics but he would not sell it, when Mírzá 'Alí Akhor was travelling in Persia teaching the Cause, great personage in the course of conversation told him that a Bahá'í but he had not seen the Báb nor met Bahá'u'lláh but the traces and wonderful signs which appeared from this third who called himself the servant were miraculous enough to conviction anyone of the greatness of his station and the submits of his divine spirit.

16 March 1913

30 Rue St. Didier Paris, France March 16, 1913

For the last few days I have been reading a little book called the little flowers of St. Francis of Assisi. It contains the interesting account of his travels and interesting account of his travel and preaching the Gospel of Jesus Christ and certain incidents in his holy and sweet life of poverty. The story is much similar to the accounts of the Bahá'í teachers in the Orient and it gives us a lovely glimpse into the past and how the history repeats itself in the present. I like to quote here one of his addresses to the birds of the air. St. Francis was

travelling with two of his holy disciples toward another town. As with great fervor he was going on the way, he lifted up his eyes and beheld some trees hard by the road whereon sat a great company of been well-night without number. Here he stands still and shows that depth of tenderness and love towards all the creatures which we have often witnessed in 'Abdu'l-Bahá. "You shall wait here for me" he said to his companions," and I will go and preach unto my little sisters, the birds." Is not this beautiful? Which I read this, a similar talk of the Master came to my mind given in the Golden Gate Park in San-Francisco as a company of friends were follows him. He said that as we talked here about the Kingdom of Abhá even the trees and the birds receive a share of this divine joy through their subtle senses that they were not depressed of the Knowledge of the Infinite; the trees with their outstretched branches pray to God; The birds through their wondrous song a glorify the Almighty.

Now of the address of St. Francis to birds of the air:

"My little sisters, the birds, much bounden are ye unto God, your Creator, and always in every place ought you to praise them, for that He hath given you liberty to fly about everywhere, and hath also given you double and triple raiment's. Still more are you beholden to Him for the ambient of the air which the hath appointed for you; beyond all this, you saw not, neither do you reap; and God feuded you, and gives you the streams and the fountains for your drink; the mountains and the valleys for you refuge and the high trees whereon to make your nests; and because you know not how to spin and sew, God clothed you, you and your children; wherefore you creator loveth you much, seeing that He hath bestowed upon you so many benefits, therefore, my little sisters study always to give praises unto God.

And so the book is filled with interesting episodes illustrating the life of St. Francis of Assisi corresponding so much to the muorners of oriental Bahá'í teachers.

Today the Master received many people in the morning. Being Sunday all those people who could not come during the week came today and so there was gathered a large company of hungry and thirsty souls after the bread and water of life. Early in the morning, he talked on the present situation of Turkey and its utter helplessness in the fac of the European coalition against her. Although a great door of salvation is open before her face, she lies down helpless; likewise the condition of Persia is pitiable indeed. God has prepared for them a Cause around which revolves the Kingdom of might and power yet they do not avoided themselves. They do not see the light neither do they hear the music. Many Persians and Armenians arrived on the scene and he received them with open heart and arm. He talks with everyone according to his comprehension and so if a thousand people seeing and hearing him and go away and write down their impressions, each one will have a different story to tell but none will represent him in his universal, all changing aspect. There are a thousands of divine aspects to him just as there are facets of light in the diamond and rays emanating from the sun!

To every person or to every group of persons, he shows one of his aspects. To the Bahaist he is Known as the "Center of the Covenant," the Greatest Branch," the Mystery of God," "Him who is desired by God;" to the Muḥammadans, the Christians, the Jesus, the Theosophists, the Spiritualists, the Materialists, the Atheists to each one of these, he may

show one or several of his aspects, but he is above all these names and attributes, he is Imageless, Incomprehensible, deathless, Unchangeable. The other day as I was walked through the Oriental museum I saw many statues of the idols and gods as worshipped in India. Some of these statues had six faces, other four or twenty or hundreds of hands. Now we know that these idols are the statues of their prophets whom they considered as the mediums between God and man. When they desired to express the idea that here was a prophet with many divine virtues and attributes they said he had a thousand hands. Later on the meaning was lost and the word was left; the Kernel forgotten and the shell remained. Otherwise it is foolish to think of a man especially a divine Messenger with six faces, hundreds of eyes and a thousand hands. Such a person is an ultra feck of nature and most unpleasant to look at. His many hands would be always in his way and it would be too bothersome. Wouldn't it.

When Master came out to talk to reasons, crowded with Orientals and Occidentals he was in a laughing and happy mood. Evidently he wanted to laugh and make his audience laugh before delivering his short address. He looked around the rooms and spied the mother with her little daughter. With his blessed hands he made the sign saying French "Venez ice! Venez ice!" The girl runs toward him, insisting that her mother should go too. She sat next to the Master with the child in her lap.

Meanwhile most everybody felt happy and laughing. The face of the Master was wreathed with heavenly smiles. He asked for fruit and Siyyid Asadu'lláh brought an orange. The Master starts to talk in English with the little girl. "I love you very much; do you love me very much?" The girl stopped a second, as though divining that something else was going to come up and amidst the roar of laughter she mischievously answered: "No!" "Bravo" the Master came back more pleased. "Do you love your mother?" "No" the girl contented in her contrariness. "What! You do not love your mother! Do you love your father?" "No" the same mischievous answer was returned. "Then do you love God?" And instantly the answer was given in a loud, clear voice: "yes". Everybody was amazed by this visible demonstration and many thought afterward that the Master wanted to give us a great lesson that we must not look at the personality but love the spirit which animates the personality, we must look at the light and not at the lamp; we must love the rose, no matter in which ground it grows, with his majestic wisdom he selected the tongue of a babe to teach us this matchless lesson of the Love of God!

Then immediately he changed his mood and became serious. With one hand he fixed his fez and with the other hand rubbed his eyes and you could see authority on his ample brow and seriousness on his face. He opened his address by the following pithy remarks: The proof of life in the world of existence is motion. Every living being moves. If a moving creature becomes stationary it means death. Progress is the Keynote of motion and motion is the sign of life. He went on explaining the different Kinds of motions.

After the meeting he shook hands with everyone and went out alone. In the afternoon he sent me to the house of Doctor Muḥammad K_hán to inquire about his health. I went there by the subway. Subway in Paris is very intricate affair and there are so many different roads to transfer, often one over another; long corridors and tortuous pathways joining different roads to each other and a stranger is amazed at the integrity of the Parisians who find their way easily and like go down in these subterreneous

passages and come up at the other side of the city. It was about 4 o'clock when I returned with Doctor Muḥammad K_hán to find that Sardár Mansour and an Arermenian merchant were in the Presence of the Beloved. He was letting them about his experiences in America, his address in the Jewish Synagogues the account of a religious revival in Denver at the dedication of a catholic church. When they left, Madame Diastre and Mr. Gain (a young American who sings in Converts in Paris) were permitted to see him. The Master asked Doctor Muḥammad K_hán why he suddenly got sick. If our Doctor got sick others were expected to die. The landlord play on the piano, the tenants must dance.

He asked Mr. Gaoin's profession. "I sing at concerts and teach music" he answered: "Do you sing only earthly music or heavenly music too?" "Unfortunately only earthly music." "Yes, you must sing the melodies of heaven the notes and strains of which ravish the hearts."

What is heavenly music?" "It is the explanation of the mysteries of God and the exposition of the realities and significances of the Kingdom of Abhá."

He went out and returned in half an hour. The Persian Ambassador called and had a long interview.

Miss Hadjson came and as she was writing to Honolulu she asked the Master for a message. It was dictated to her.

The two Persian Bahá'ís from the Jesus of Hamadán left last night. They had a loving for well from the Beloved.

17 March 1913

Rue St Didier 30 Paris France March 17, 1913

Dear Harriet!

It was 7 am, the Master was in bed. He called me to himself and I hastened to him. He desired letters from America to be read to him. He was being made happy because they contained good news. Then he dictated answers. Words like unto the brilliant pearls from the divine treasury fall from his blessed lips. He wrote to a friend: "Thou hast written regarding the results of my trip to America." It's importance is not now manifest. Ere long you shall behold that these pure seeds have grown and how adorned the green meadow and verdant rose-garden. The hyacinths of realities and significances will appear and the plain and the country will be changed into the Paradise of Abhá. Strive ye that they may grow very quickly. Water ye that field and take care of the tender shrubs planted by the hand of 'Abdu'l-Bahá so that they may yield luscious fruits, and become the fruit of the spirit. This is the greatest yearning of the heart of 'Abdu'l-Bahá that the American friends may grow in the life of the spirit, in the purity of the heart, in the sweetness of nature, in the beauty of character and in the strength of faith and assurance. Thus they may receive the inspiration of the Divine Spirit, increase their good deeds and advance daily along the path of spiritual Knowledge and wisdom. For only through the outpourings of the Holy Spirit will they become enabled to accomplish the services required from them by the Lord mankind. To accept the Bahá'í movement is very simple but to live up to its wonderful

requirements is most difficult. We first forget all our former notions and make the principles of the Master as the guiding star of our lives. When we say, we are Bahá'ís we are exceedingly honored, for we come under the Canopy of the most marvellous Cause in this world. We must fulfil our promises to Bahá-o-llah! In the words of St. Francis: "Great things have we promised unto God, much greater hath God promised unto us, if we observe what we have promised unto him." So we observed that we must become a Bahá'í not only by verbal declaration but by our deeds and actions. Otherwise, we may do more harm to the Cause than good. The people of the world except the Bahá'ís to render the greatest service to the world of humanity.

Today the Master did not come out of his room. While lying down in bed he received the people. In the morning he called on Mírzá 'Alí-Akbar to his own room and asked to chant for him the prayers of Bahá-Wollah. Tea was served to him in bed. When the people gathered in the salon he called them to his own room and gave them a very short address: He stated that his general health was well but his nerves were weak. His physical body was not afflicted with any ailment; but having lived forty years in the prison of 'Akká, the imprisonment often very severe, the air very bad, the climate humid, the conditions most harrowing, the confinement and anxiety nerve-racking, therefore his nervous system was weakened. When the Bahá'ís arrived at 'Akká and the authorities imprisoned them in the Barrack, there was a very dump room that formerly the dead were washed in it - an undertaking - room. The floor was made of stone and covered with a thin old mat. This room was allotted to 'Abdu'l-Bahá and for more than two years he slept in it. That is why at this age he had a reaction in his nervous system. The nerves could not stand all these sufferings. It is more or less easy to strengthen every part of the body but when the nerves are weakened it is most difficult to reinforce them. Now he was suffering from a nervous breakdown; his body as a whole was well. Nervous ills play a great effect upon the human constitution and they stop him from all activities. He cannot see; he cannot eat; he cannot walk. But praise be to God that in the face of all these difficulties the outpourings of the Kingdom of Abhá are descending uninterruptedly; the Providence of Bahá Wollah is all-enriching, the rays of his Sun are shining and 'Abdu'l-Bahá's heart was in the utmost joy and fragrance. Although his body was weak, his heart was happy with the unutterable sweetness of Divine Presence. His point was this: He hoped that the friends will never become defeated. The more they are surrounded with tribulations and ordeals the greater may become their firmness and steadfastness. A person who withstands the attack of the army of persecutions and sufferings will become inherently great. He hoped that in the Cause of Bahá-Wollah each one of the Bahá'í may become like unto a solid and immovable mountain and withstand firmly before every attack of calamity and adversity. Such were his holy commands! While he suffers from pain, he thinks of our progress! In sweet humility he admonishes us with the words of light and life. Untiringly he paves and straighten for us the path of duty and the road toward the Kingdom of Eternity; working on, preaching on, never dreaming of despair.

In the morning Entezam-es-Saltaneh came to call on the Master and was shown in his room. In the course of conversation about the confusion of the administration of Persian government the Master told him the following story: There was a Mírzá Faql'u'lláh who were looking for a government appointment. He came one day to the Blessed Perfection and begged him to use his influence before the Secretary of one of the Departments so that

he may become appointed as a clerk. As he was a good and able man this was done and the next day the man took his position as a clerk. Now it so happened that the name of the Chief Clerk was also Mírzá Faḍl'u'lláh and as he was an old man he soon died. By sheer audacity the first man took on his own initiative the place of the chief clerk because of the identity of the names, he signed all the documents and were taken to His Majesty for royal approval. Without noticing the change, the S_háh approved the papers and after that the man filled this important position for many years and few knew of the change of personality.

In the afternoon the Master ate a bowl of the chicken broth and asked all of us to go to Mr. Scott's meeting. People were grieved because they could not see the Master. Mrs. Richard gave a most brilliant talk on evolution in French and Mrs. Bernard spoke in English about the attributes of the spiritual man. Both of them talked most effectively and I felt their spirit of earnestness and firmness. Then Mírzá 'Alí-Akbar chanted some of the Tablets of Bahá-Wollah. On our return we found Miss Sanderson and Mrs. Bernard talking with the Beloved. Miss Sanderson is going to have meetings in her house after the departure of the Beloved.

At this time the Master called me in. I saw him lying in his bed but a pile of letters just received from the Orient was before him. He was reading them one by one. He asked about the meeting, who talked, what was said topic which I answered accordingly. Mírzá Ḥusayn dropped in and he was talking very loudly in the other room with the Persians. The Master summoned him to his Presence and asked him what he was talking about. He said, he could not tell him now but it was about the Feast of Nou-Rouz. The Master laughed and said that there was no need of secrecy for he heard everything.

He told a story that once in 'Akká he was present in the Court room. The judge was deaf and could not hear everything. He was accused right along that he took bribes and granted judgements accordingly. On this special occasion the officers of the Court were divided into two parties; some upheld the integrity of the judge and others condemned him as a rascal and bribe-taker. Finally those who condemned him said, they were going to demonstrate to 'Abdu'l-Bahá that they were right in their suspicion. At the time there was a case pending before the judge. They got hold of the accused and told him to go beside the judge and whisper to his ear that he would give him an English pound if he would favour his case. The man did so and as the judge was deaf he had to talk aloud so that everybody could hear him. The judge assented to this proposition and gave him his small tobacco bag so that he may put the money in it as he was going to fill his pipe. Now the judge was waiting and the whole court's procedure was suspended. The accused man before everybody filled his pipe with tobacco and returned the bag to the judge. The judge felt the bag with his fingers but could feel no pound. Frowningly, he looked toward the man and beckoned him. "I do not find the money in the bag", he told the man in such a way that many people could hear him. "It is very strange, I surely put the money in." "Now! You rascal! You wanted to fool me! I knew you are a Jew! I should not have trusted you!" "Oh! Your honor! God forbid! Let me see the bag. Indeed I put the money in it." The judge furiously threw the bag towards him. The Jew instead of putting a pound in the bag dropped in a piece of five cents and handed it back to the Judge. He felt the size of the money outside and his face was then wreathed with smiles and amidst the uproar and confusion he sentenced the other party. But when he got out and found out that there was only five cents in the bag and his reputation as an incorruptible Judge ruined before everybody he fell into a fit of rage and fury and sent for

the Jews and gave him a sound thrashing. As the above story was told, degree by degree the Master became more and more animated and with his hands and face he portrayed now the feeling of the crowd, now the rage of the Judge and again the glee of the Jew at his triumph.

18 March 1913

30 Rue St. Didier Paris, France March 18, 1913

Dear Harriet!

May I preface this day's communication by quoting 'Abdu'l-Bahá's message to the Bahá'í world: The invincible Hosts of divine Confirmations are standing in battle array upon the plain of the Kingdom of Abhá, ready to rush to the assistance of any soul who steps upon the arena of service. This Army of God knows no defeat, and those who are enlisted in it will be reinforced by the invincible powers. This is the Truth and there is nothing beyond Truth but error.

May each one of us be faithful soldiers of this Celestial Army.

For the last few nights the Master has been retiring to his room early, getting up earlier than ever and this morning we were all dressed and sitting in his Presence at 5am., drinking the ruby tea and the nectar of love. He was sitting in a large armchair near the window overlooking the spacious square below, and as he was looking down a few nuns passed by and they interested him; therefore he spoke thus: Although in this Cause there are no nuns and nunneries, yet truly some of these nuns serve most faithfully the world of humanity. They have given up everything for the sake of Christ and devoting their time and energy to the education of the race. They are divided, however into several societies; some retire to the monastery and never leave the place. This is not at all commendable. No result is gathered from their lives. They enter the monastery alive and they are taken out when dead. Their entire lives are spent in the dark cells; never speaking with any human being, always praying or subjecting themselves to severe self-tortures. Many cannot endure such life and die within a short while. Although from one standpoint this is the highest degree of severance, yet it is a kind of severance which is not only harmful to the body polity but it is productive of no result whatsoever.

Other of nuns serves the society in a whole-hearted way. They have built a school on Mount Carmel and although they are exceedingly poor they take the greatest care of the girl's students, teaching them most thoroughly. Amongst them you find nuns who in reality are humble, evanescent, believer and assured. They have no attachment whatsoever. In the religion of Christ spirituality, severance and detachment were infinite and of a higher degree than other religions! Once 'Abdu'l-Bahá was walking on the slope of Mount Carmel and observed a nun pilgrim who was going up the mountain with a great humility, attraction, and enkindlement, and singing anthems of praise and glorification. Her spiritual state affected him for she was weeping and singing most sweetly, thanking God for the Glorious

privilege of pilgrimage to His Mountain. 'Abdu'l-Bahá stayed in his place and watched her till she got out of his sight.

At another time one of the most accomplished French girls from an aristocratic family came to Haifa and desired to become a Carmelite nun. She was very attractive and beautiful and many people came to her, explaining the hard and fast rules of the monastery. No! Nothing would move her from her resolution. She was willing to submit to all the severe disciplines. Then on a special day, she was dressed in her costly robes and entered the church. Many people had come from the neighboring lovers to witness the ceremony and the church was packed with a crowd of curiosity-seekers and in the audience there were many Muslims. When she entered the church, all the eyes were focused on her face. Slowly she neared the altar and knelt down before the Crucifix. Then amidst the chanting of liturgies and incense burning her long golden hairs were shorn and she was taken behind the altar. After a while she was brought back dressed in a long, black, sackcloth and hood. The transformation was so tragic that the audience was shocked and men and women wept bitterly. Then gloomy priests brought in a hearse and as though she was dead, they placed her in it and forlorn music carried her out of the church, out of the world of sunshine and beauty into the nunnery, into the world of gloom and death.

'Abdu'l-Bahá spoke most lovingly about Mírzá 'Abdu'l- Faḍl: He is a most blessed soul. He has sacrificed his life to the Cause of Bahá'u'lláh. He does not think of his own comfort, his ease and his life. He is a real monk living in the world. He is the embodiment of sincerity.

He called in Mírzá 'Alí K_hán Adeeb and instructed him to leave for Marseille and welcome Áqá Mírzá Jalál and company and conduct them safely to Paris.

About ten o'clock many people arrived and received the blessings of his words and presence. at noon, he come out and based his address upon the physical and spiritual health. Towards the end he said: He hoped the holy Reality deposited in the Bahá'ís by the hand of God may gain victory over the physical reality so that at every moment they may obtain a new spirit, a new illumination, a new power and a new honor.

He did not go out today and after lunch a young Turk from Luzanne came to see him. The talk was very animated and interesting. 'Abdu'l-Bahá's gestures and the movements of his hands are the most eloquent traces of his divinity. Under strong emotions he is changed into Divine Humanity.

He went out with Doctor Muḥammad K_hán and Áqá Siyyid Aḥmad to see our new apartment and returned perfectly satisfied. The rooms are on the third floor. The number of the Beloved's room is 17 and 18 is allotted to Mírzá Mahmond and myself. No. 20 is for Siyyid Asadu'lláh. It is called Martha-Pension 97 Rue Lauriston and is only two short blocks from our present address. Arrangement is made for us to board there and the Master's lunch and dinner will be cooked in Mon. and Madame Dreyfus apartment and brought here. Mon. and Madame Dreyfus were most anxious to have the Master with one of his secretaries line in their apart; but he did not accepted their kind invitation and hospitality, because as he lovingly remarked: He had travelled with his secretaries for one year and he could not think to separate from them. They must live all together.

On his return from the inspection of the new apartment he was going to open the door of his room. For a few moments he searched through his pocket to find the key but he could not. In a harmonious helpless manner he called: Doctor Muḥammad K_hán! Come here and search the key through my pockets. Dr. Muḥammad K_hán ransacked the pockets of the Master and a pile of silver coins and candies were brought and the key was found and then the door unblocked.

He entered the large salon and there were a few Persians present. He spoke on the materialism of Paris. He said: Paris is like a very large, clean stable where many millions of horses are well fed, well-kept and well trained; but you do not expect to find spirituality, the Knowledge of God, the Love of God in a stable. Do you? If you do find, then God has worked a miracle.

Mon. and Madame Bernard and Miss Sanderson came in and the Master talked with them. To Mrs. Bernard he said: You have travelled through India and know what kind of people they are; now is the time to go to Persia and see with your own eyes how the Bahá'ís are enkindled and attracted! They are the flames of the divine torch. When you came in touch with the Persian Bahá'ís, you will forget everything. 'Abdu'l-Bahá illustrated this by a story. When the Persian government imprisoned Bahá'u'lláh in Ṭīhrán and all his prosperity was confiscated, 'Abdu'l-Bahá's mother, his younger sister and himself were left homeless.

In order to release herself from the constant persecutions of the people she rented a humble house in another part of the city, where people could not recognize her. She would go out herself and buy for her children bread and cheese; that was all she could afford. Notwithstanding this they were in constant danger of the attack, for it was enough to be known as Bahá'í and life would be forfeited. One midnight they heard loud knocking at the door. 'Abdu'l-Bahá went behind the door and asked: "Who art thou?" "I am Mírzá Muḥammad of Tabríz" a voice answered. The door was opened and he came in. First he chanted one of the supplications of Bahá'u'lláh; then he started to sing and dance saying, tomorrow he will be martyred in the path of the Blessed Perfection. Was he not the happiest man in the world until daven he saying and danced. No one could not keep him quiet. Then after sunrise, he went out and immediately he was taken by the enemies and put to death. While he was under the sword he threw the spectators into a panic of wonder and amazement by raising his voice to a high pitch and singing verses and poems of Bahá'u'lláh. Thus he met death with a cheerful countenance.

This is the exalted state of divine attraction and happiness. Happiness consists of the Love of God.

When 'Abdu'l-Bahá was in the barrack of 'Akká he was most happy. When they pillaged all his family belongings in Ṭīhrán he was most happy. He remembered a time when as a child he was very hungry. He told his mother that he was hungry. She did not have anything in the house except a handful of flower which she put it in the palm of his hands and with a little water turned it into dough and he ate it because she could not afford anything else. Under all circumstances 'Abdu'l-Bahá has been most happy.

It often happens that a man with the greatest amount of wealth is detached and another man's heart attached to a small thing. There was once two men, the first unbeliever but

wealthy, the second believer but poor. The latter called on the former and after dinner they went out to take a walk. On the way they started to talk about the holy land and its historical interests. The poor man said to his wealthy companion, it would be so wonderful if we could take a trip to those sacred places. "All right! I am ready." They walked and walked till sunset. Then the poor man asked his friend "Where are you going?" "What have you forgotten! We were going to the Holy Land!" the other answered, "Certainly not like this." "Oh! Yes! We are going to walk on foot!" "This is impossible." "Why not?" "Because it is too far." "If you want really to go, wait a little while and I will go and bring my donkey." "Your donkey! I have so many horses in my stable and never thought of them! Strange that you are a believer and your heart is attached to a donkey!"

I received today a newspaper from Finland containing a long article on the Bahá'í Cause with the photograph of the Master. It was very interesting! One of his addresses delivered in London was printed in it.

Love to all.

Aḥmad

19 March 1913

Martha-Pension Family-Hotel 97, rue Lauriston Paris March 19th 1913

Dear Harriet!

It is now after midnight the Master just returned from Miss Sanderson. Rúḥá K_ánum and Mírzá Galal having arrived at ten o'clock tonight and he was waiting at Miss Sanderson to greet them. The meeting of the father and daughter was most tender and touching. There is no doubt that after one year of separation the longing was most intense. She fell at the father's feet and wept the tears of joy. The father consoled her and inquired about her health and then a general discussion was followed and later dinner served. They had one day of rough weather after leaving Port-Said but the rest of the passage was smooth. Rúḥá K_ánum and her companion as I heard from Mírzá 'Alí Adeeb who went to Marseille to accompany them to Paris were dressed in European style with this exception that their heads were covered with shawls. He also told me Rúḥá K_ánum's physiognomy is similar to the Master's. Is it not wonderful to have her in Paris! Miss Sanderson is very privileged indeed to entertain her. It is a rare gift of heaven that is allotted to few mortals.

At 3:30am I was awakened from I awoke of sleep and heard the voice of the Beloved next door. He was communing with God! "O God! Thou art the Deliverer! O God! Thou art the Deliverer! Ya Bahá El-Abhá!" Thus for a long time he was supplicating and praying unto the Lord! I was now fully wide awake and could hear the groaning of his heavenly heart and the lamentation of his divine Spirit! I was never so effected in my life. Here was the Beloved of the world all alone in his room praying for all the friends all over the world. It was indeed a spiritual experience; one never to be forgotten in this life, a consolation to the spirit and the balm of the heart. After a while I saw through the crack of the door his candle lighted and

he got out of the bed and began to pray: Oh! So earnestly tell the doven. Wonderful night! Thus to be privileged to witness and to hear the Words of invocation ascending to the Throne of the Almighty from the holy lips of One who is today the nearest to God! While I was lying down in bed and hearing the Master's prayers meth ought the angels of light descending and carrying away the Celestial words to the Court of heaven.

When I stood before the Beloved this morning he was in a contemplative mood. He said that every deed, action, word and the manner of one's walking must diffuse spiritually and detachment. Then he shut his eyes, as though tired from all this travelling and very slowly he spoke: We must try to return very soon to Haifa. Then upon the mountain all above pray and supplicate with God. His voice had now become very soft and as though talking in a whisper he continued: There one finds the ecstasy of spiritual bliss supplication invocation prayer inspiration. The atmosphere of the room had become by this time very spiritual and most elevating.

Although he was very busy packing his own belongings and papers he found time to meet the people and dictate Tablet for some important personages. At twelve o'clock he gave his last address in 30 St., Didier. There were quite a number of people present and his talk was on Macrocosm and Microcosm, a very wonderful address. It was very instructive.

At the table he told us a funny story: There was a Baktashi who passed by the door of a theological seminary. He saw the attendant beating a dog. "Why do you beat this dumb dog?" asked the Baktashi. "Because it has entered the seminary and made the place unclean." "But this dog is unintelligent man. Look at me! I who am an intelligent man never enter a theological seminary! Do I?"

In the afternoon Mon. and Madame Dreyfus and a few other Persians came. We were busy packing and at 5 o'clock all over trunks were transferred to Mortha-Persian. The Master's room was prepared and conquests of flowers, loving remembrances from the friends adorned the mouthpiece. For the last few days the Master ate only chicken.

Aḥmad.

20 March 1913

Martha-Pension Family-Hotel 97, rue Lauriston Paris March 20th, 1913

Dear Harriet!

Before writing the events of the day I like to translate a few general quotations from the Tablets of Our Beloved:

"The perfect man is a mine of mercy and benevolence. It is necessary to be kind to both man and animal; for both have received a share from this life and are endowed with feelings. Mercy is commended and accepted by His Highness the Almighty whether exercised toward man or animal; even mercy and kindness practiced toward the plant is acceptable and beloved. Undoubtedly it is more praiseworthy to rear and water a tree than to exterminate it from its root."

"Receptivity is necessary. The love of God is like unto the ray of the Sun. As long as the mirror is not polished from the dust, the rays of the Sun shall not become manifest and revealed therein. For the appearance of the ray of the Sun which is the love of God depend upon the transparency and clearness of the mirror."

"It means that there are degrees in the world of existence. However much the inferior degree may progress it cannot become equal to the superior degree, but each degree can advance through its own sphere wherein infinite virtues are obtainable. For example however much the mineral may advance it cannot gain hearing and sight. But in the mineral Kingdom there are infinite degree of advancements. For instance it is possible for the coal to become diamond, but the stone will never obtain sight and hearing. It will advance in its own degree. Likewise, the finite will never become the Infinite neither the Infinite will become the finite."

"This means, when the mirror is purified and turned toward the sun, the Bestowels of the Sun will become reflected therein. The dice of the Sun does not enter in the mirror, nay rather it is stationed in its own station of sublimity. But because the mirror is pure only a reflection of the Sun is seen therein."

"In this day the call of ya Bahá El-Abhá is raised from all the regions and the lights of the Teachings of Bahá'u'lláh have illumined the globe."

"Thy house become my abode and my house. We lived in that house many days with the utmost joy and fragrance. Day and night we were engaged in mentioning ya Bahá El-Abhá and promoted the religion of God. Truly I say that house is my house; therefore the name of God must be raised from it forever."

The hotel life has for the present destroyed our regime so that today we took our tea downstairs in the general dining room and the Master had his in his own room. Before 7 o'clock he called me to his own room and dictated many Tablets for the Persian believers. There was one to a South African friend the translation of which you will read in another

communication. I send you also a little Bahá'í pamphlet which has been published there on the Bahá'í Movement for "home consumption".

About 9 o'clock the Master left the hotel for Miss Sanderson's home to see Rúḥá K_hánúm and Áqá Mírzá Jalál. He stayed there till noon, had his lunch at Mon. Dreyfus and rested there for the afternoon. at four o'clock he called again at Miss Sanderson. A doctor has already been consulted and has given the hope that Rúḥá K_hánúm will be well before long; however, there will be a specialist in a day or two to examine the patient thoroughly. At five o'clock the Master came to the hotel and it was as though we have been separated from him for an age. He came in our room and sat near the window. He related the story of the serious sickness of Áqá Mírzá Jalál many years ago and how everybody thought him dead for two hours. He was attacked with typhoid and when the crisis came he swooned and was unconscious for almost 2 days. The Master healed him and today he is a very strong man.

In the morning we stayed in Mírzá Ḥusayn arrived. He read to us his poem which he will read tomorrow afternoon on the occasion of Non Rouz before nearly 200 Persians in the Persian Embassy. They are gathering there to celebrate the national Fete. He told us the story of his visit to Tiberius to see the Master nearly 20 years ago. In the afternoon Áqá Mírzá Jalál came to the hotel and we were most pleased to see him. I found him a gentleman in every way. We received a large bouquet of lovely flowers from the Persian Ambassador for the Beloved as a token of his remembrance for the Non Rouz. The Master went again to Miss Sanderson and returned at nine. He ate only a few spoon of chicken broth and after taking a bath he retired to his bedroom.

The woman companion of Rúḥá K_hánúm is named Rezvonieh. She is the wife of the brother of Aḥmad Yozdi, the daughter of Ḥájí Siyyid Jonad and the mother of 2 or 3 children. She speaks French very well.

21 March 1913

MARTHA-PENSION FAMILY-HOTEL 97, rue Lauriston PARIS, March 21st 1913

Dear Harriet!

Today the Bahá'ís all over the world are celebrating Now Rouz, the glorious New Year. It is a day of new resolutions, higher aims and loftier intentions. It is a day that new lives are consecrated to the holy purposes of the Bahá'í Cause. My resolution is short and very simple. I wish to pledge my life anew to the noblest Cause and the purest Ideal of this Radiant Century. I desire to serve whole-heartedly my fellow men. I yearn to contribute my share of work to the construction of the glorious place of Peace. I long to be a faithful labourer in the Vineyard of Our Lord! I wish to be always truthful, sincere, faithful and grateful. I pray to be freed from the ties of attachment. I supplicate to God for the daily increase of capacity, understanding illumination and Knowledge. On this day I empty my heart from all the traces of ill-feeling, envy, jealousy and courteousness. I pray for the purification of heart, the clearness of vision, the wide range of sympathy, the simplicity of the child and the attraction of divine love. I aspire the flight to the highest summit of heavenly felicity. I long for the calmness of the soul, the peace of the mind, the serenity of conscious, the humility of the spirit and the patience of the elect. I beg for the virtues of

Celestial world, the perfections of the angels of the Supreme Concourse, the resignation of the martyrs, the fire of the Love of God, the Breaths of the Holy Spirit, the enthusiasm of the Blessed faith and the flame of spiritual contemplation. May I ever be a fit instrument to serve the oneness of the world of humanity, to assist all the sincere lovers of man to raise the Banner of Conciliation in all regions and countries.

This morning the Beloved called me twice and I hastened to get ready to go to him in as few minutes as possible. Being the New year I went right to him and kissed his blessed hands and according to our custom, I wished him a happy New Year. He hoped that in this new year there will be a greater spread of the Cause throughout the world and a greater outpouring of the holy-Spirit.

Having received lately cable messages from Chicago about the health of Mrs. Getsinger he asked me whether I have received any news about her condition. Of course I have had no intelligence of the matter whatsoever. He said: He was praying for her; because in the past she has served this Cause very faithfully. He desired to see her advance day unto day, to become more spiritual day unto day and to progress in the Cause day unto day.

He said that in this day the Bahá'ís throughout the world celebrate the Feast of Nou Rouz and spend the hours in great rejoicing and happiness. He prayed that this Fete be blessed to all the friends in America! May each one of them become a mighty teacher in this Cause and spread the Glad-tidings of the Kingdom! In about ten years this Cause will be promoted most marvellously in America. He was ever expecting to see the appearance of a few souls upon the arena of action - souls who are detached, attracted, enkindled, devout and active, then this will be no doubt the majority of the people will become Bahá'ís. This Cause will be promoted through severance from all else save God. Our capital is severance. He hoped each one of us may become the embodiment of this attribute.

When 'Abdu'l-Bahá was in Baghdád he had a coat which he wore over his shirt. It was made of very cheap stuff, the whole thing costing only one dollar. Having not the means to buy another he wore it till it was threadbare and he associated with all the friends and strangers while wearing it, notwithstanding this he was full of happiness, full of severance and his joy had no bound. In Baghdád the severance of the believers of God was a subject of discussion in all the circles. There were ten people living in one small room and after they did not have any other food then a few dates, yet from sunset till midnight and long after that hour they chanted prayers, sang and showed a merry heart, forgetting their outward circumstances and living only in spiritual atmosphere, full of sweet communion and delightful converse. Once there arose a dispute between the members of a family about the division of inheritance. The litigation dragged along and day by day the difference became more acute. When they realized that even the court will not do them any justice, they came to Bahá-Wollah and pleaded him for a verdict and the readjustments of their claims. Bahá-Wollah at first refused to discuss the case but they implored so persistently that finally he delegated 'Abdu'l-Bahá to go and settle their case in one day. 'Abdu'l-Bahá went and after reconciling the various factions divided the property into two parts. When noon arrived he went out and returned in an hour. He observed that the inheritors had divided the two parts into three parts. He inquired the reason. They said, that the third part was for him, on other word his fee. At the hour, he wore his threadbare coat on. He looked at the pile of all those objects and then he looked at his coat; he saw that he was independent of these things and

he refused to accept. They insisted and he resisted. Finally 'Abdu'l-Bahá observed that it was useless to argue any longer with them. He said, all right; put all these things in one room. They did. He made them lock the door and seal it with wax. He got the key and went straight to Bahá-Wollah. He related to him the transaction and begged him in case they came to him for further pleading to allow this third part to go to another member of the family who was disinherited through no fault of his own. Soon they arrived and started their pleading that 'Abdu'l-Bahá must accept his share - it was no more than right. On that day Bahá-Wollah did not give them any definite answer; but they continued to come for several days, always urging the acceptance of the third part. Finally one day Bahá-Wollah told them: 'Abdu'l-Bahá will accept his share unconditionally, that he must have the right to dispose of it as he is pleased; he may throw it into the sea or commit it to fire. They accepted this condition and Bahá-Wollah calling in the disinherited man, gave him the key of the room wherein the objects and the documents were stored by 'Abdu'l-Bahá on that eventful day. A Tablet was revealed to our dear brother Doctor Zia Baghdád in Chicago in which a greeting for Nou Rouz was sent by the Beloved to all the friends.

Another Tablet with the Master's own hand was written for the family of Siyyid Aḥmad Bageroff of Tīhrán. The members of this family from the time of Bahá-Wollah have rendered conspicuous services to the Cause. There were five brothers, all of whom were Bahá'ís, and they were the descendants of Muḥammad the prophet and consequently Bahá-Wollah gave them the title of the "Five Siyyids". This Siyyid Aḥmad is the son of one of those five herein is the Tablet: To the household of his holiness Bageroff. Upon them be Bahá-Wollah! He is God! O ye self-sacrificing household in the Path of the Merciful! It is the early morn of the Blessed Day of Nou-Rouz; the rays of the Sun of Reality are refulgent and manifest and 'Abdu'l-Bahá with infinite attraction, happiness and joyousness had taken the pen in his hand - so that he may write to that favoured and famous household, the felicitations of this auspicious Fete and congratulate you on this New year, in order that all of you may render thanksgiving unto the Glorious Lord for thus that entire family taking a shelter beneath the shade of the Providence of His Highness the One that generation becoming encircled with the rays of imperishable Glory. For the pillars (the "Five Siyyids" who become Bahá'ís and there founded this family) during the day of the Manifestation of the Revelator on Mount Sinai (Bahá-Wollah) become attracted to the Forgiving Lord! O Lord! Reinforce all of them with Thy most great Power. (Signed) 'Abdu'l-Bahá 'Abbás.

He called on Miss Sanderson and Siyyid Aḥmad and myself went out to buy candies, fruits, nuts and cakes for the Fete. We got two large tables in the salon and decorated them tastily with lilacs, roses and other flowers. The Master sat in the Salon and received large delegations from amongst the Europeans and Orientals. Every one expressed his hearty felicitation and he discoursed on the significance of the Nou Rouz. In the afternoon important Persians like Sardár Asad and others payed calls. The Beloved urged everyone, especially the Western Bahá'ís to eat candies. Many friends brought flowers. Large members of Persian students amongst them the brother of Godsea Khanour come to see him, and many of them were invited to sit at his table.

In the afternoon he told us to call in a body at the Persian Legation. There were more than hundred young Persians many of them dressed in French army clothes as they are army students. Mírzá Ḥusayn read his poem and toward the end a volume of applause greeted him. The whole embassy was decorated with flags and flowers. Large tables were grooming

under the weight of delicacies. It was a lively scene of Persia in the making that one can seldom see anywhere else in Europe. After an hour we said goodbye to the Persian Ambassador. The Master also called and delivered an eloquent address. In the evening the meeting at Mon. Dreyfus was delightful and many people were present. Miss Fraser from London had just returned and she received a hearty welcome from the Beloved. His talk was a discourse on the Feast of Nou Rouz.

Love to all

Aḥmad

To the maid-servant of God Mrs. Mary C. Haybittel.

South Africa

Upon her be Bahá-o-llah!

He is God!

O thou daughter of the Kingdom!

Thy letter was received. Owing to the lack of time I write a brief answer. Its contents was in the utmost of sweetness. The letter was a sign of Love for the Manifest Light. Offer thou a thousand thanks unto the Lord for thou hast turned thy face toward the horizon of Reality and hast beheld the rays of the Sun of the Higher Universe. Thou hast a seeing eye, a hearing ear and a heart attracted toward the Kingdom of Abhá!

Therefore with thy revered husband, thy beloved daughter, and those souls who have caught the splendours of the Sun of Reality, strive unanimously so that the Continent of Africa may become illumined that the world may become another world, divine enlightenment be diffused and the Blessed Tree of the Oneness of the world of humanity cast its shade.

I give thee the good news. Rest thou assured that thou wilt become assisted and confirmed. Consequently, arise with the greatest confidence of the heart and summon the people to the Kingdom of God and proclaim: Glad-tiding! Glad-tiding! The Morn of Guidance hath dawned! Glad-tiding! Glad-tiding! The Sun of Reality hath shone forth! Glad-tiding! Glad-tiding! The Breeze of the Rose-garden of God hath wafted. Glad-tiding! Glad-tiding! A new Grace hath appeared in the world of humanity. Glad-tiding! Glad-tiding! The ideal of the solidarity of the human race hath pitched its Tent upon the apex of the world. Glad-tiding! Glad-tiding! The Flag of Peace and Salvation hath been unfurled in this century, waving over the East and the West!

Upon thee be Bahá'u'l-Abhá!

(Sig) 'Abdu'l-Bahá 'Abbás

22 March 1913

Martha-Pension Family Hotel 97, rue Lauriston Paris March 22nd 1913

Dear Harriet!

This Pension life has disturbed our program. The Master does not deliver any more morning addresses and besides much of his time is spent with over new guests at Miss Sanderson. He passes there many hours during the day and as there are some specialist who have been called to examine the condition of the health of Rúhâ K_hánúm, his presence and assistance has been necessary.

This morning several letters were read to the Beloved and in the course of his talk he said: Everyone of the believers of God must shine like unto the sun. The believers are the suns of the heaven of Bahá'u'lláh. They must illumine the world and exhilarate the souls and import spirit to the dead bodies.

After drinking tea and meeting a few people, gathered downstairs, he went to Miss Sanderson. He had his dinner with Mon. Dreyfus and returned at half past two. Miss Fraser and Miss Hodgson were here. The Master pointing them out to a new corner he said: These two women are real Bahá'í workers. They serve the Cause day and night. Miss Fraser said, that on her return to London, Miss Buckton and herself will start for Edinburgh to teach the Cause. The Master praised her enthusiasm and zeal.

On automobile was called and he took me with himself to meet Munír Pás_há. All the way along he was steeped in thought awhile did not say one word. At the door of the apartment he was welcomed by the Pás_há and his wife. Both kissed his hands. There was present a journalist who had travelled in the Orient. Madame Lasherly who had visited the Master years ago in 'Akká and a few Turks and Parisians. It was quite an informal affair for they did not expect the arrival of the Master. He came upon them unexpectedly. The journalist asked many questions from the Master. The Beloved spoke in excellent eloquent Turkish and Munír Pás_há translated into French. The talk was an exposition of true religions, that religion is divided into two parts essential and non essential; that religion serves the world of morality; that the aim of religion must be a centre around which all the nations and people may gather. These are the basis of religion. But the priests and the Nullos and the Robbies have caused it to become a means of friction and discord. If religion is the cause of discord and hatred it is a divine calamity and we must shun it. He related instances from the Qur'án and the traditions that Muḥammad was the greatest friend of Christ. The journalist and others were most delighted with the Beloved's talk. He took notes of the Master's talk and will incorporate them in an article. He requested the Master for a photograph and sent someone with us to get it.

At five o'clock General Sherif Pás_há who edicts a monthly magazine in French, defending the rights of the Ottoman Empire cause to see the Beloved. He is a very important personage, big physically and mentally.

When he left, the Master went to his own room to rest awhile. About 7 o'clock, 3 very prominent Persians were presented to the Beloved with whom he talked for half an hour. Mírzá Luṭfu'lláh Hakum from London arrived and was ushered into the Presence of the Master. He had the news of the meetings and the friends of that city, Lady Bloomfield and

Mrs. Cropper, General Jack and Miss Rosenberg. All are well and engaged in spreading the Cause of God.

In the morning, the Secretary of the Esperanto Society called and he told the Master that yesterday he delivered an address on the Bahá'í Movement in Esperanto language before a large gathering in Sorbonne University. I asked him to bring me an outline of his address both in French and Esperanto.

Long after midnight- it was probably three o'clock and then at five I could hear the Master praying, his voice rising melodiously. For a long time I sat up in my bed straining my ears to hear every burning word which issued from his holy lips and then in that calm and quiet atmosphere I fell again into sleep.

The magazine "Vahan" of the Theosophical Society in London has published an article on the Bahá'í Movement in this month issue.

Love to all.

Aḥmad

23 March 1913

MARTHA-PENSION FAMILY-HOTEL 97, rue Lauriston PARIS, March 23rd 1913

Dear Harriet!

While the Master was walking today through the streets of Paris, two women passed by. They turned back and looked at him with wonder in their eyes. One whispered to the other: "Voyez, me chérie le Jesus Christ est retourné dans ce monde." (Look my dear, Jesus Christ has returned to this world.) Miss Hadjson who was walking behind, hearing this remark returned and talked to them about the message. They were much interested. Those who are endowed with spiritual perception can realize the importance of the Cause in a comprehensive way and feel that the foundation of the Bahá'í Movement is laid on the rock bed of eternal realities. For the presence of the Master is a mighty proof, for all the dreams and visions of the past prophets are embodied in this holy Personality. His example makes it possible for us to live the life of goodness, charity and loving kindness. He is the Pathfinder, the Pioneer, and we will follow in his wake with perfect faith and assurance. Our standard-bearer shall never make any mistake. With great sagacity and wisdom, he will carry to final victory his devoted army and crown all their campaigns with glorious triumphs.

Since we have come to this Pension, our morning visit to the Beloved are disturbed; Siyyid Asadu'lláh makes tea on a little alcohol stove, and takes it to the Master and we eat our breakfast in the divine room. Besides, there are not as many Persians as there were before and that Samavar which was brewing every morning in the other apart is silenced through the force of circumstances. However we enjoy the presence of the Beloved just the same.

He shines like unto the sun upon all the people, whether believers or unbelievers; his mercy is universal, his love is unutterably divine, his compassion sweet and most beautiful.

In Rasht we have a Bahá'í, well known to many believers in America by his title, Eltehadj Molk. This morning, the Master through his great love wrote him a wonderful Tablet with his own hand. I translate the first part: "He is shining from the Horizon of Faithfulness, Praise be to God, the Lamp is lighted and the Path hath become straight and manifest. The Breeze of Providence is spirit-imparting and the Sun of Reality brilliant and rays-giving. His holiness the Christ at the time of his ascension left behind only eleven disciples. Look at the results of the work of those souls! Praise be to God, that this Call is raised in Africa and in Asia; Turk and Tajik are awakened and made mindful and from America the reverberating sound of the bombardment of the Oneness of the world of humanity is reaching the ears of every intelligent and sagacious person. Therefore, compare the present with the past and then thou can't realize what will happen in the not distant future.

The mail from America brought some letters, the contents of which were read to the Master. The good news made him happy, and he ever anticipates the progress of the Cause and the love and amity of the friends toward one another. Can America make itself a birth place of joy? A center of Bahá'í activity in charity, in practical philanthropy, in divine susceptibilities, in spiritual ideals? If such condition of accord and unity is realized, the Beloved will be made most happy!

Mírzá Luṭfu'lláh Ḥakím was in Presence of the Beloved for a long time, receiving messages for various believers in London. To teach one of the friends he sent a loving message the result of which must be greater effort in the Cause.

While I was translating in my room, word was sent up that someone is waiting downstairs to see me. I was wondering who should be this person who wants especially to see me. With much pleasant uncertainty, I went down and whom do you think I saw? Guess if you can! It was Mr. Stanwood Cobb! Well! of all of the places to see him in Paris! I couldn't believe my eyes! Oriental fashion, I kissed his face and then of course I was sure that he was not the ghost of Mr. Cobb. What is he doing? He is the Prof. of Latin etc in a travelling school headed by Prof. Sargent. There are eleven American boys who travel for eight months all over Europe and study, sight-see, and go from one country to another. They have been travelling already six months and the last places they visited were many cities in Germany and Holland. They are going to stay six weeks in Paris then England, then home. The boys study all the morning, go out together to see the historical places and museum in the afternoon, return to their hotel at 5 o'clock, write for one hour their diaries etc. I took brother Cobb upstairs and immediately the Beloved received him with an enthusiasm and intimacy that is born out of long acquaintance and friendship. He asked what he is doing in Paris.

Stanwood Cobb: I am on an excursion through Europe with a travelling school of boys.

A.B.: Do you take the boys also on an excursion through the world of the Kingdom?

S.C.: I have spoken with Prof. Sargent about the movement and have read the Paris talks to the students. They are all anxious to see the Master. Prof Sargent has written a poem to 'Abdu'l-Bahá. (Here the poem was produced and read).

A.B.: Excellent. Very good indeed. I am searching for a person like unto him, God willing, through your effort he will become spiritual, divine and illumined.

S.C.: I pray for him every night. He is a remarkable personality, a genius in many ways but he does not believe in religion. He is just now in great troubles and needs spiritual assistance. He is really a lover of the world of humanity. A.B.: God willing, the window of his heart will be opened and the sun of the hope will shine upon him. Hope is made possible through turning one's face toward God. If all the benefits of the world are made possible for man and he has no hope, he will not enjoy them. When man is surrounded with the difficulties and troubles, the only thing that will pull him through is the hope of the dawn of better days.

S.C.: While in Germany I spoke with a woman who is the President of a college for girls. The mental abilities and spiritual susceptibilities were combined in her. I told her about the Cause and gave her the Paris talks. That night she read them to her pupils and when I called again, they all expressed great pleasure. I found amongst them a girl who had heard about the Cause in America from Miss Louise Stopfer (Mrs Manwell friend)

A.B.: God willing through the effort she will become fully informed with this Cause. I hope she will become divine, obtain heavenly Bestowals, make ideal advancement, and become the means of the illumination of those girls.

It is good that they breath is very effective. No mother with whomsoever, thou speakest about the Cause, he will be impressed and accept the revelation. This is because thou art seeking the good pleasure of the Lord. Thou art not serving the Cause for fame but to be drown near unto God. I hope that thou mayst become embodied spirit and personified light. Rest than assured that thou will become confirmed and assisted. I give thee the glad-tiding that thou will become inspired, thy heart will become illumined, thy thought will be enlarged. I give thee again the glad-tiding. Strive and strive that thou mayst become a pure light and a sanctified ray. Áqá Mírzá Jalál with Fu'ad Effendi arrived and the Beloved left with them to call at Miss Sanderson. As he was going to stay there till 3 o'clock I took a long walk through Bais de Bologne with Mr. Cobb talking all the time about the Master, his teachings and the Cause in America. As it was Sunday and the sun was shining gloriously, thousands of men and women were walking through the spacious boulevards of the Bais. Mr. Cobb before leaving the Master arranged for a meeting on tuesday at 5 pm to bring the students and the Prof. to meet him.

On my return I found Miss Beatrice Erwin. She came to see the Master in London several times. She is a poetess and writer. She writes mystic and spiritual poems before various audiences and impersonates as she says the sound, the music and colours of life. She is a very interesting woman and she is most anxious to serve. She has now decided to write two articles on the Bahá'í Cause for an English Review, a most important British weekly which is circulated in intellectual and spiritual circles of England. We talked a great deal on the points that she must include in these articles and she was pleased with the result of our

conversation. We invited her to have lunch with us. Miss Fraser came in and introduced them to each other. They were yet talking interestingly together when I left the salon and came up to my room.

At 3'oclock the Master sent for me from Miss Sanderson's house. He ordered to get a taxi and taking me with himself we called at the home of Aḥmad Pás_há, a Turkish general whose father was a lover of Bahá-Wollah during the imprisonment in Adrianople. He was not at home, so the Beloved ordered another taxi and alone with him we drove through the Park Bais for two hours. The meadows, the trees were all green and refreshing to the eyes. We drove on and on passing by the lakes, cascades, open meadows verdant foliage and the Master all the time commenting upon the beauty of scenery. The Bais was simply crowded with people. Soon the clouds gathered in the sky and a terrific shower poured down, sending the people into a panic, hetic-sketter. On his return he found several people waiting for him. He asked a young man from what country he comes? He answered with fervor and real much vehemence. I am from --. In order to gently rebuke him and show him the false emotion of patriotism he related the following story: Once upon a time the King of a certain country got hold of an owl and put it in a large golden cage hanging it in his royal Park which the King observed that the owl was not happy in his wonderful Park and always lament. "Oh! my country! O my country!" He ordered to let the owl fly out of the cage and with a number of his retinue he follows the course of the owl flight. After many hours the owl alighted on the dilapidated wall of a ruined and deserted castle and scratchingly cried out. "Oh how happy am I! At last I reached my beloved country! My abode of rest! My paradise of delight! My heavenly hope is now fulfilled!"

A propos of other subjects, the Beloved spoke about the pigeon carries. Hundred of years ago large correspondence was carried on between Bag_hdád and Damascus, Egypt and Palestine. Officials trained these pigeons, tied the letters to their feet and let them fly away. After days of flying the pigeons reached safely their destination. The delicacy, the beauty, the flavour of the fruits of the Orient and the accident were compared, giving preference, now to this and again to that.

The Beloved spoke earnestly on war and Peace. Ignorance and prejudice have encircled the nations of the earth and they are attacking each other with weapons of death instead of love. God has created man for the exercise of love; the will of God is spelled in letters of love but man acts against this will and presumptuously addresses God. God, thou dost not know the results of war. War leads us on to victory, to glory, to conquest, to prosperity. War is the path to honour. We love war, but thou dost tell us war is evil. We cannot believe in thy word. Thus mankind is immersed in the Sea of ignorance and blindness. While 'Abdu'l-Bahá was living in 'Akká he was always able to established peace amongst the Christians, the Jews and the Muḥammadans, but when an orthodox priest or a Mullá or Rabbi would come to head these various sects, immediately the fire of hatred would be ignited by them. Because each one of them would thought that if he wanna let them joined another religion, calling its followers, infidels and heathers, his own slotion would be raised in the estimation of his people. These prejudices reached to such a high degree that the people killed each other in Fetoum not long ago. Strange!

The leaders of religions must teach their followers love and fellowship; they must exhort them to unity and agreement. They must show the greatest exertion in their direction. They

must address the people and say! O ye people! What is this strife! What is this strangeness! What is this hatred! Verily, verily your God is one God! You are all his sheep. He is the kind shepherd! Let go of this dissention! Forget this animosity. Relinquish war! Follow Peace. Now the nations of the world are adding daily to the means of warfare and have become military lunatics. These are their thoughts. God has also His thoughts. Let us wait and watch to see whose thoughts will gain the upper hand!

A Persian was sitting on a chair, far away. The Master called him to come to the front. He asked him his profession and the answer was "tailor". Then he spoke again: There are some people who study for dress, work for dress, live for dress, walk for dress, eat for dress; in brief their lives are spent for the dress, the clothe, the style, fashion and made. To them the beginning and the ending of creation is spilled in one word. "Dress". They believe that God has created them for "Dress". There was a judge in 'Akká who spent two hours every morning over his toilet. He would sit before the mirror and painstakingly arrange his coat on West, brush his hair and at every turn he would look at the mirror (during these remarks he showed us with his hands, how the Judge conducted himself his morning toilets and it was simply side-splitting with laughter). One morning 'Abdu'l-Bahá called on him, not knowing his habit. His servant told him, the judge will be ready in a little while. He stayed ten minutes, twenty minutes, half an hour, one hour; finally he called the servant and asked him what was the matter? He laughed and said, the judge was making his toilet. 'Abdu'l-Bahá said, he could wait any longer let him come immediately. When the judge arrived he rebuked and told him that if he ever called again in the morning, let him just put on his long one coat and come out to see him afterward, he can go leave and make his toilet which injunction he followed ever after.

There was also a man by the name Muḥammad Bey, a Kurd, of short stature, fat and a long beard. He had met Bahá-Wollah when he was living in the Mountain of Sobymanieb and became His ardent follower. When Bahá-Wollah returned from the mountains after two years of absence, this Muḥammad Bey also came to Baghdád bringing 46 mares for the governor, Ohear Pás_há. He was dressed in long flowing robe and had a big turban on his head. Now just think of his strange appearance. Short, fat, long black beard, long Oriental robe and a big turban on his head! After a few days he came to see the Blessed Perfection and lo! there was a complete change in his costume! He was dressed in European clothes but he looked very fantastic while he was sitting in the room with Bahá-Wollah talking, 'Abdu'l-Bahá was out standing in front of the house. Suddenly he saw a raging Kurd running from far away toward. On the way he stopped all the pedestrians asking them: Oh Sir! "Where is the house of Darvish Muḥammad (this was the name of Bahá-Wollah, which he assumed during his two years absence). I will give my life if i could just look into his face!" They directed him to 'Abdu'l-Bahá asking his question with such eagerness, such love, such impatience he took him by the hand and carried him without any notice into the room in which Bahá-Wollah was speaking with Muḥammad Bey. The whole frame was of the young Turk quivering with the force of love, and his eyes were dazzling with the light of love. When he saw Bahá-Wollah, he wept and joyed with such depth of feeling that all the friends wept at the sight of it. It turned out that he was the servant of Muḥammad Bey and had this extraordinary love for the Blessed Perfection. Bahá-Wollah arose from his seat and made him sit beside his master. 'Abdu'l-Bahá could never forget him as the Turk was sitting there, his eyes like unto two lamps of light ringted upon Bahá-Wollah. The Master left us and went

upstairs. For dinner he had only a piece of bread and the juice of pomegranate. At nine he took a bath and retired to his room.

Love to all

Aḥmad

24 March 1913

MARTHA-PENSION FAMILY-HOTEL 97, rue Lauriston PARIS, March 24 1913

Dear Harriet!

One of the most interesting events of our Paris sojourn is the arrival of Mírzá Jalál, the son-in-law of the Master with Rúḥá K_ hánum. Having seen three or four times our beloved brother Mírzá Jalál, I was impressed with his dignity, quietness of spirit, deep faith in the Cause and strong assurance. In the Presence of the Master he is always silent, sitting with the utmost politeness. He is thirty four years old and wears European clothes with a black Persian cap on his head. He is rather tall, well built and has large quiet eyes. For thirty years he has lived in 'Akká, he was only four years old when brought to holy land by his mother, after the martyrdom of his father - "Sutan of the Martyrs" in Işfahán. He remembers Bahá-Wollah and for the last thirty years he has watched the Cause grows from step to step. All the Persians love him not only because he is related to the Master but because he is such a faithful believer. Tonight he was invited by Siyyid Aḥmad Bageroff to dine with us. As the Master was not at the table I asked him to tell me briefly the story of the martyrdom of his father "the Sulṭán of the Martyrs" and his uncle the "Beloved of the Martyrs".

He said in part: My father was always most fortunate in agricultural undertakings. Under his constant care and attention the soil yielded rich harvests and his fame became widely spread. The chief Pontiff of Işfahán at that time was a great landed proprietor and he had eight villages which needed supervision. He asked my father to rent these villages for a definite amount of money. My father accepted the proposition and for four years manage the affairs most wisely and prudently. Imam Joma (or the chief pontiff) opened an account with my father, drawing checks upon him almost every day. After the end of four years when my father made up the books, he saw the Imam Joma had overdrawn his account to the amount of 45 thousand dollars. The pontiff gave then my father two receipts, one of \$30,000 and the other \$15,000 to be paid later. One day, as though the same old business relation existed, Imam Joma sent a check with his servant. My father looking the servant that there was no money left, that Imam Joma had overdrawn his account and his impatience tore the check to pieces. The servant returned to his chief and reported what had happened. Although Imam Joma did not say anything yet, secretly he harboured in his heart retaliation and enmity. As my father had two other brothers, one Mírzá Hossien and the other Mírzá Ismá'íl, they shared together everything they possessed Mírzá Ismá'íl not being a Bahá'í, was mimical to his two brothers. He thought that by giving to the 'Ulamás and declaring his brothers as Bahá'ís, they would be quickly put out of the way and the path will be clear for him to inherit all the property. So he started to go to Imam Joma and Áqá Najafy accusing his brothers as heretics. These two in turn went to the governor of the city and told him that these were two Siyyids in this city who were Bahá'ís and they insisted that

they should be summoned and called to court. At that time all the Bahá'í meetings were held in my father's house and people come and went without any secret; everybody knew that my father was a Bahá'í. The governor sent for the two brothers and they went to him without premonition. When they arrived he was walking in the garden of his palace known as "Tchehel-Sotoun". He carried a cane in his hand and Áqá Najafy was standing before him. The governor addressing my father said that "we have heard you are Bahá'ís". "People say many things", he answered. "Then if you are not Bahá'ís, curse the Cause." "We have seen nothing bad from these people." "Then you are Bahá'ís", and raising his cane and coming near to my father and uncle beat them for several minutes. He called for his servants and commanded them to throw those vile Bahá'ís into the dungeon. Next day the Mullás clamoured for their blood and after four days of imprisonment they took them out and in the public square, before the eyes of many spectators they are put to death. In the evening a cable was received from the central government in Tīhrán that they must not kill the two Bahá'ís but it was too late. For two or three days, their bodies were exposed to the public view, then they were entered in "Tatkte-Foulad." During the few days of their imprisonment through the instigation of the Mullás and the government's authorities, the rabble attacked our house and pillaged everything. Those furnitures that they could not conveniently carry away they destroyed. Their vandalism reached to such a degree that they uprooted the trees and flowers in the garden. At that time I was only six months old and my mother was in that house during those trying days. Then all the property and real state of my father and uncle were divided between the Ulamas and the governor and all of that wealth nothing was left to us! I was four years old when the Command of the Blessed Perfection came that my mother with my brother and sister must leave for 'Akká. After an eventful journey we arrived in and lived in the vicinity of Bahá'u'lláh even afterward. Twelve years ago I made a trip to Işfahán, stayed there for a year and two months and then returned again to 'Akká. The Bahá'í library collected by my father was unique in all Persia. There one could see many a rare manuscript, many original writings of Bahá'u'lláh and they all went out of our hands! Now, praise be to God that we are all beneath the overshadowing protection of the Center of the Covenant and all our happiness and joy is centered his good-pleasure. This was just a brief outline of what Mírzá Jalál told me tonight.

This morning where we presented ourselves in the Holy Presence of 'Abdu'l-Bahá, he was well and happy and talked about Ferdousi, the great poet of Persia who wrote in poetry the ancient history of that country in his immortal Epic S_ háh-Nanah. He quoted many lines from that book showing the matchless beauty of the poet eloquence as well as his flight of imagination.

Miss Fraser and Miss Hadjson with bouquets of flowers entered the room. He was writing a Tablet for America with his own hand and as he raised his noble head and saw them with smiles on their faces he exclaimed happily. You are two good sisters. Bahá'í sisterhood is very precious. It is not like material sisterhood. Material sisterhood is forgotten and often changed into hatred. Material sisters often have not much affection for each other but then sisterhood was eternal, because it was spiritual, Bahá'í and divine. The greatness of this sisterhood will become more manifest and clear in the worlds of God. There may be a twin sisters in the matrix of the mother but they do not know each other. However when they step into this world, after they have grown, they recognize each other and realize that they have a father and mother and how great and self-sacrificing have been their parent. So

when they (Miss Fraser and Miss Hadjson) ascend into the realm of light, they will realize how great was his fatherhood for them. Miss Fraser laughingly said: "I hope we will not have to wait till then", 'Abdu'l-Bahá answered: Here we comprehend things according to our environment and adaptation. This world has not much capacity to conceive the truth. Twin sisters may embrace each other in the matrix and be entirely unconscious of the knowledge of their father and mother. But when they are born into this world theirs will be this deep consciousness.

Madame Marcovitch a French authoress who has written the life of Gurra-Wollayire in a dramatic play came to see the Beloved. She is a wonderfully intelligent woman and the Master was most kind to her. As she is going to lecture on the "Religious evolution of Persia" before the Theosophists on the 20th of May and bring in the Cause the Master spoke to her in length about the principles of the movement and gave her some of the newspapers and magazines.

He left for Miss Sanderson's house and did not return till late in the evening. All the Persians went to Mr. and Mrs. Scott's meeting at 5 o'clock. Mr. Cobb was there and gave a fine talk on 'Abdu'l-Bahá's trip throughout America. Mon. Bernard spoke in French on "Spiritual man" and at the end I spoke a few minutes and the meeting came to a close with a prayer chanted by Mírzá Maḥmúd.

The other day Siyyid Aḥmad Bageroff went downstairs to see the maid to tell her that the Master wanted to take a bath tonight and the water must be very hot. In order to impress her with the importance of the situation he spoke theirs: "Last night I took a bath but the water was cold." "Oh! Je suis trisle, Monsieur", "Please wait till I finish! Now there was every possibility that I might have caught a cold". "I would gladly come and nursed you back to health", rejoined the obliging maid. "Please! This is very important! I have only one wife and four children. If I caught cold and the worst had happened, somehow they could get along without me." "Poor things! I am glad that nothing happened though." "Tonight Monsieur le Maitre wants to get a bath and the water must be very hot. You know he has millions of sons and daughters all over the world and if he gets the cold you will be blowed." "What! he has millions of sons and daughters! This is extraordinary". That is true though. Now can we depend on you? "For the sake of those millions of children I will do my very best." That night the water was very warm and the Master was also warm in his praise of the maid.

In Persia lived a Bahá'í athlete, very strong and in teaching the Cause to others he had evolved an argument in the language of sport. He said: "We want a champion who can enter in the diamond - ring - and carry away the palm of victory. He must be the champion of the world. Muḥammad-'Alí has gone into his own room and sitting there boasts of courage and strength. But 'Abdu'l-Bahá is in the diamond ring of America and Europe wrestling with everybody and coming out victorious everywhere. Is this not the test of his supreme courage and invincible power? Is not this enough to convince anybody? This was a fine argument for a sport and he thought many people in this way.

25 March 1913

MARTHA-PENSION FAMILY-HOTEL 97, rue Lauriston PARIS, March 25 1913

Dear Harriet!

The receipt of three letters today gave much happiness to 'Abdu'l-Bahá, for thy contained good news. One from Miss Juanita M. Storch, Oakland Calif, another from Mother Beecher and the third from Miss Juliet Thompson. The letter from Oakland was much praised by the Master both as regards to its contents and its style. I would like to quote here the part the Beloved loved the best: "Last night when I came home I found the papers you sent me. Words cannot express the happiness I felt. You are the first person to have sent me anything from Paris, and I was so surprised and happy to receive the things I love best. Many people love to receive garments and jewels from Paris and to their eyes if a thing be labelled "Paris", it is best obtainable. But I am so glad that first thing I have had sent to me was the very best. Nothing do I love to obtain more than the teachings of Bahá'w'llah. God's garments are never outworn and the brilliancy of his jewels is beyond comparison." The Beloved when heard the last statement said: Bravo! Bravo! This is a most beautiful idea well expressed. Then with enthusiasm in his eyes he said: I have set a conflagration throughout America. Its results will become known later. Wait for a few years and you will behold the appearance of many traces. I do not like to talk about these things for the present because the people cannot understand them but you be patient for a little while and you will see what I have done in America. It took three hundred years for the Cause of Christ to be spread but in the first century the Cause of Bahá'u'lláh will be pragmatic everywhere. We who are so weak are carrying constant conquests while others notwithstanding their greatness and power are being defeated, therefore it is evident that the Confirmations of God are with us.

Mírzá Lotfollah Ḥakím came in and the Master addressing the rest in the room said: We went to London and Mírzá Lotfollah served us very faithfully, very sincerely. At this time he is likewise engaged in the Service of the Cause. In this Dispensation those Israelites who have become believers have arisen to serve the Cause with the greatest of steadfastness.

Other Persians arrived and were permitted to go in the Presence of our Beloved. He spoke to them about the lack of administrative capacity and ability amongst the Persian governors and Ministers and how during the last few years instead of devoting their time and energy to the amelioration of the conditions of their country they wasted their precious time over the formation of political parties and in a short while many incongracious parties stalked abroad. What is this? It is the Democratic party. What is that? It is the Conservative party, the Liberal party, and the royalist party, the constitutional party, the republican party, and infunitions. These were only mere word with no meanings behind them. These parties instead of uniting on some general principles divided the people worst than ever and made confusion worst confounded. They could not agree upon anything. Instead of fighting the enemy, they fought amongst themselves and weakened their moral fiber till they have now reached to this deplorable condition.

At 9:30 the Master in company with Siyyid Aḥmad Bageroff and myself drove to the hotel of Sepahdar Azam who had just returned from Nice. He came out of his room to welcome the Master and kissed his hands. The Beloved told us to wait in the other room and later he will call us in. For half an hour they were alone together and then we were called in. The Master asked me to translate to Sepahdar Azam the letters of Miss Storch, Miss Thompson and Mother Beecher which I did. Sepahdar listened most carefully and his silence was now and then punctuated with words of praise and surprise. He was most pleased and impressed.

After this he told us the wonderful story of the martyrdom of Badi, the youth who carried the Epistle of Bahá-wllah to the S_háh of Persia. As he was at the time an eye-witness of this tragic event, it makes it most significant and doubly interesting from a historical standpoint. The Master listened to the recital of the story with the greatest silence; sympathy and love pictured in his glorious Face. Yesterday Sapahdar said, I called on Sardár Mansour and while there I saw a printed copy of the Epistle of Bahá-wllah to Nasser-din S_háh. I told those who were present that I have been an eye-witness of the death of Badi and then related to them the whole story as I knew it. Then I brought that Epistle with myself to read it here. Besides this, I wrote with my own hand this story behind a book for Mon. Dreyfus. At the time that this event transpired I was a colonel in the Army and my father had not yet received his title. The S_háh had pitched his tents many miles away from Ṭíhrán and my father and myself were commissioned to go around the surrounding villages and prepare the commissionist. While we were riding and trying to get ready to go out, we heard a great noise and confusion, servants running to and fro in great consternation. My father asked what is the cause of all these noises. An officer who was coming in from the scene said, that a few minutes ago the Imperial Majesty was driving in the royal carriage when a youth waved a banner towards him. The S_háh sent for him several of his bodyguards to find out what he wanted. He told them that he had to see the S_háh in person; he had a message to deliver into his hand. At first they searched him, fearing he may attack the S_háh with a secret weapon and tried to make him tell the message to them; but he repeated: No, I must see the S_háh and give the message to him. The S_háh seeing that his bodyguards did not return, sent some more servants to bring them back. What was the reason of your delay? the S_háh asked imperiously. "This man", they said desires to deliver a message personally to your Majesty. We tried to get it from him but he would not give it. Bring him then. Badi was brought before the carriage of the S_háh. "What is your wish young man?" "I have brought a Firman from the port of my Lord for thee! and he took out immediately the Tablet of Bahá-wllah and delivered it into the hand of the S_háh. The bodyguards realizing what had happened gathered around Badi and the S_háh almost beside himself with anger ordered Kazam K_hán to take the young man and force him to give the names of his accomplices. It took the officer hardly a minute to tell us these things when I saw a soldier surrounded by many others, was carrying on his back a young man whose hands and feet were strongly tied with ropes. They were making sport of him that this is the man who had brought a "Firman" for the S_háh! Just think of his foolhardiness and audacity to say loudly to the King of Kings that he had brought a "Firman" and not a petition! Hearing this, I did give no importance to the event and with my father went out to fulfil our duties. On our return, after three days, we were so busy that we did not ask about the Bahá'í messenger and after 8 days we heard that he was killed. One morning my father told me, let us go and call on Kazam K_hán. We started on our way till we reached the door of his tent. He hailed us in and we commented on various events of the Court. Then my father asked Kazam

K_hán: "What did happen to that young Bahá'í who had brought a letter from Bahá-wllah for the S_háh! We heard that he is killed. As you had him in your charge, tell us about it." Really! Kazam K_hán answered. It was one of the most marvellous things that has ever transpired, a very marvellous event, almost a miracle! It is an outstanding story. You remember the day he was caught while handing the "Firman of his Lord" to the S_háh. Well! His majesty turned him to me with the injunction that I must get out of him the names of his friends. I brought him to my tent and while his hands and feet were tied, I addressed him thus: "Thou art a young, comely youth! Tell me where are thy friends? And I will give you freedom". He answered: My dear Sir! I have no friends! I do not know anyone! I have not even seen the Revelator of the Firman. I am not informed with its contents. The Firman was given me to deliver it into the hands of the S_háh! I have not seen anyone either on my way or in Tìhrán. Now I am most happy that I have fulfilled my duty. I have nothing else to say. I told him: "Young man! Art thou mad? Dost thou not know that this is the sacred Command of his Majesty? If thou dost not reveal the names of thy friends and accomplices in Tìhrán we will be forced to make thee confess by inflicting upon the severe tortures." He said: "I have already said what I know, whatever punishment you inflict upon me it will be of essence of happiness; the severer the torture the greater my gratitude to you. I am ready." While I was beside myself with rage, I was secretly admiring the calmness and imperturbability of the youth. So I ordered the Farrashes to bring the Bastonadal and putting his feet through it they inflicted a severe beating with fresh branches of the tree upon the sole of his feet. The more they struck the more marvellous was his calmness and poise. He cried not neither did he plead for mercy. Wonder of wonder! he laughed, he sang! Was it possible? It was as though this punishments had no effects upon him! All the Farrashes were by this time tired. I was angry. I was amazed. The fortitude, the patience of this young man stupefied me. Blood flowed from his feet and toes. I jumped out of my seat, got several branches together and continued to beat him as though the demon had possessed me. Great Alláh! Again he laughed! His face was wreathed with smiles! He chanted the songs of praise and glorifications! He cried out. O my God! O my Lord! I thank thee for this great bounty! I praise thee for this most eminent favour! Now I was tired in turn! I could not go any further. I run out of the tent and with consternation in my eyes I presented myself before the S_háh! "Your Majesty! There is no use! We have almost killed him under Bastonads but he does not reveal anything. On the contrary! He sings!" "Go!", the S_háh said, "he must divulge the names of his accomplices or he will be put to death." I returned to my tent. I ordered my servants to prepare a great fire in the large braziers, and many iron rods and bricks brought in. The rods and bricks were put in the midst of the burning coal till they got as red as fire. Then I addressed Badi: If thou dost not reveal the names of thy friends, thy whole body will be branded with these fiery spikes and bricks. Thou must, beside, confess that thou hast brought a "petition" for the S_háh and not a "Firman". I thought that these means of torture will so frighten him that he will confess without any further difficulty. But he astonished me when he said: "I have brought a "Firman" for the S_háh and not a "petition". All my life I have been longing for the realization of this day. Whatever torture you heap upon me, you must know of a certainty that it is not torture but it is the greatest of all the divine Gifts. I am ready Sir. Well, we started to brand his breast, his hands, his feet. Yet he did not flinch, he did not show any sign of pain. He was not even perturbed. His face was peaceful his heart was strong. Oh! Merciful Alláh! Is there nothing in this world to make this youth suffer? The room was filled with the smoke and the odour of his burning flesh. I could not stand the sight and the smell

any longer. I came out for a moment to breathe the fresh air. Going in after a few minutes, in my blind anger I took out of the fire the red hot spike and branded his back and front and run it through his body, here and there. No! He was completely insensible to pains. He did not feel any torture. When the executioners would get tired, lo and behold he would take with his own hand one of the red spikes and put it on his body. Under all these excruciating sufferings he laughed, he was really happy, he chanted some Arabic prayers. We were simply awe-struck! This young man must be invincible, a veritable Rustan! At this juncture the S_háh passed by the tent and called for me. "Kazem K_hán" the S_háh said "has the young man confessed?" "No" I answered "We have inflicted upon him the worst kinds of tortures, but they have made no effect whatever upon him. He does not even condescend to say that he has brought a "petition" for his Majesty; all the time he says "I have brought the Firman from my Lord". Then the S_háh said: "He must either tell the names of his friends or he dies." Then I returned again to the tent and ordered the Farrashes to bring a big piece of log. I asked him to put his head on the log which he did willingly. Then I put a heavy bludgeon in the hand of one of the Farrashes, told him to raise it in the air and stand over his head. Then I addressed him: Young man if thou dost not desire to divulge the names of thy friends, all right; at least say I have brought a "petition" for his Majesty and not a Firman. Then thou will be made free. "Free!" in exasperation he cried out. "Do not talk to me about freedom! I am free, I am the freest man in the world." All my life I have been yearning for this day, for this hour. Now that this Chalice of divine felicity is made ready, it is not unjust that I may heedlessly let it pass by without drinking it! I tell you Sir, for the last time thou I have brought the "Firman of my Lord and not a petition". Then I made a sign to the man with his raised mace to do his work and with the first and second strike his head was splintered and life flew out of his body. A report of what transpired was submitted to the S_háh and he in turn commanded me to bury his remains secretly which I did that very hour. Such was the story of the Martyrdom of Badi as related to my father and myself by Kazem K_hán himself after eight days of acts of superhuman tortures. One of the strangest things, however is that Kazem K_hán and his whole family were entirely destroyed afterwards and no trace of them is left in Persia. This was the wonderful story of the martyrdom of Badi as heard by me today related by Sepahdar Azam before our Beloved. Truly I say, I would travelled from America to Paris just to hear this story from the lips of a nobleman of Persia such as Sepahdar Azam!

After drinking tea and talking other topics the Master arose to depart. Rest thou assured he told him as his parting words, "that God will confirm and assist thee and as a sign of this, I will kiss both thy cheeks." Sepahdar likewise kissed the Blessed hands of the Beloved.

Coming out of the hotel a taxi cab was hired and a ride in the Bais was taken. On reaching a very large lake over which hundreds of ducks were riding gorgeously the Master came out and walked around it. Many trees in white blooms attracted his attention. Siyyid Ahmad said it will be well if every day the Master could come out in the Park and inhale the breeze. He answered: Our air consists of the Breeze of the Providence of His Holiness Bahá-wllah. If it wafts from the direction of Mercy, we are stirred with happiness; if not, not.

He stopped at Miss Sanderson to meet his daughter for awhile then he called on Mon. and Madame Dreyfus and come back to the hotel about three to meet Fu'ad Effendi and a Frenchman. The Beloved spoke to them on the prophecies of the Holy Books concerning this day and how all the nations are expecting the coming of a promised one. In closing he told

the Frenchman that the beginning of this movement is like the commencement of the Christian Dispensation. Just as they gave no importance to Christian Movement, in the same manner they may not give due importance to the Bahá'í Cause but its greatness become known later on.

At five o'clock, Mr. Cobb with other young American students came to see the Master. They were excellent men at the prime age. The Beloved welcomed them most cordially. One of them said that they have heard much about the Bahá'í Movement from Mr. Cobb and they think it a great privilege to find themselves in the Presence of 'Abdu'l-Bahá. 'Abdu'l-Bahá said that he was likewise most pleased to meet them, that this Cause has become worldwide. In a short space of time it has permeated throughout all the regions for it has a magnetic power which attracts all the intelligent men and women toward its center. Were a person be informed with the reality of this Cause he would believe in it; for these teachings are the Spirit of this age. The Bahá'í Movement imparts life. It is the Cause of love and amity amongst mankind. It establishes communication between various religions and different nations. It removes all out agonism. Therefore when this Cause is full, spread in Europe, warfare will be a thing of the past, universal Peace will be realized, the oneness of the world of humanity will be practised, religion and science will work hand in hand. Then these various human families will become one family. There will remain no racial distinction such as French, English, American, German, Arab, Turk and Persian. They will become all one. The Bahá'í Movement bestows upon man a new spirit, a new light and a new motion. It enlarges the sphere of thought. It illumines the horizon of the intellect. It expands the arena of comprehension. This world is like unto an egg. As long as man lives within the shell of the egg he cannot soar heaven word. All the nostrils are afflicted with cold and they cannot inhale the sweet fragrances. All the eyes are blind and they cannot see the rays of the sun of Reality. In brief, the Master talked at length about the intellectual and spiritual powers latent in man and in what manner was man enabled to bring under his contract all the phenomena of nature through this god-given power and how through this heavenly power Divine Avilization will be established. After the meetings they asked questions and received satisfactory answers. Then tea was served and when they left the Master they were all inspired with the noblest ideals of brotherhood. His last words to them was "I hope each one of you be as luminous as this electric light" and unconsciously they all turned their eyes and looked at the globe of light!

26 March 1913

Martha-Pension Family-Hotel 97, Rue Lauriston Paris March 26, 1913

Dear Harriet!

For the last few days the Master had been able to devote one hour every morning to answering the letters which were pouring in from every direction. These hours were and were will ever be to me the most saved and the most beautiful. It was never later than 6am when I found myself with him alone in his room. It was the hour of the revelation of Teachings and the descent of Manna from heaven. I had my pen and paper ready and then

the Nightingale of the Holy-Spirit sung in celestial harmonies and divine melodies. he touched all the invisible keys of spiritual music, his voice changing to the unseen chords of life. Now he sung a note of consolation; then he struck a key of authority; again he soared toward the imperial realm of Light bringing back to us the glorious possibilities of divine Civilization. As he revealed the Tablets he either sat in a chair, wrap up in divine contemplation, with his eyes shut or he walked back and forth impelled by the power of the Holy-Spirit. The words of light and life flowed from his silvery lips like a rushing river; for the parched ground of humanity was ready to be irrigated with this pure water which was descending like unto the torrent from the Mountains of God. For one hour or more without being disturbed by anyone the Beloved dictated these Tablets to various parts of the world and at every instance showing his foresight, wisdom, knowledge and perseverance.

Then he took my writing and went over every Tablet correcting or adding a few words here and there with his own blessed hand. Then he gave them to Mírzá Maḥmúd to copy them. When they were ready he turned them to me. I translated them into English and took them to him to be mailed. The Beloved would read again every Tablet and if any word was left out he added it with his own hand or called Mírzá Maḥmúd to do it the same addition or correction to be made by me in the translation. Then he sealed with his signet ring the upper right corner of the Tablet and signed the lower left hand both in English and Persian. Then with his own hands he closed the evelope ready to be mailed either by one of the secretaries or myself. The Tablet for the East are taken by Mírzá Maḥmúd right to the Master and after going through the same process- of course without any English signatures- they are given by the Beloved to Siyyid Asadu'lláh to mail them to their various destinations.

At 8:30 this morning several young French men came and had an interview with the Beloved on philosophy and religion. Then he went out with Food Effendi to Miss Sanderson. Two interesting things that I heard today were first the story of the daily life of Bahá'u'lláh from Mírzá Jalál and the personal experiences of Doctor Aḥmad K_hán who had come from London to see the Master. This latter is a Bahá'í and has made years of study in Arabic and Persian literatures and graduated from Parisian and London schools. He is very intelligent and learned. When he was eight years old, his father being a Bahá'í, made him memorize long Tablets of Bahá'u'lláh and 'Abdu'l-Bahá. He did not know what they were but his memory was so extraordinary that he could recite for hours. For several years he studied Arabic, law etc in Muḥammadan Universities and at the age of fourteen he was graduated as a prodigy ; one of his difficult mental recreations being to recite from the end to the beginning of a poem containing one thousand verses in Arabic. Then he comes to Paris and after three years of study went to London. He has been there for three years pursuing.

27 March 1913

Martha-Pension Family-Hotel 97, Rue Lauriston Paris March 27, 1913

Dear Harriet!

The fall of Adrianople and the tragic cyclone and hurricane in Ohio and Indiana with their direful consequent results have saddened the heart of the Beloved of the world. His heart

weeps over the sufferings of our brothers and sisters both in America and in the Orient. You can never realize how sad and sorry he was over the terrific disaster and deluge which we read is appealing in the history of America since the foundation of Republic. If his own country was stormed with a calamity like unto this he could not feel more sad. Oh! It is dreadful and heart-breaking to read the news in the New York Herald and other French newspaper of the perfectly diabolic devastation by the general overflow of the waters and the breaking of reservoirs; the famine, the cold and impossibilities of sending relief. This morning in his room he prayed for the sufferers. His heart was swelling with sympathy and although he was far away from the scenes of destruction yet it was as though he was in their midst.

As regards to the fall of Adrianople into the hands of the Bulgars the Master said: Fifty years ago Bahá'u'lláh prophesized: Adrianople shall go out of the hand of the Sulṭán and today that prophecy is fulfilled. This is one of the greatest proofs of the Blessed Perfection .what all the prophecies that he has made concerning the future events have come to pass. Yet people are sleep and do not comprehend the wonders of this Revelation.

A few Persians came in to see him and the surrender of Constanipole was discussed. The Beloved said: It is evident that negligence from God brings a nation to this path; lack of sound administration throws people into such defeats. If the Turks were watchful of their interests, a thousand years may have passed without losing any of their domains. But they were sleep and spent their times in the pursuit of pleasures. They were steeped in the sea of self. They never thought of the preservation of the rights of their Motherland.

Madame Scott with an American woman and her 7 year-old boy were led into his Presence. As soon as the boy came in, the Master called to him and taking him in arms hugged him close to his breast and kissed him many times. His mother was very happy to see the Master showering so much love upon her boy and she wept the tears of joy. Then he took from the mantel piece two oranges and gave them to the child, he also filled his two pockets with almonds. It was a very lovely sight to see the Beloved stooping down to the size of the child and filling his pockets. He told the mother to give a good education to her son and speak with him always about God so that his eyes may behold the rays of the Sun of Reality and his ears may hearken the melody of the Supreme Concourse.

After this he went out to Miss Sanderson returning several times each time to meet some people who had gathered here. According to what I hear we will be leaving soon for Stuttgart but nothing definite yes. The German Bahá'ís are waiting patiently. They have been disappointed so many times.

I hear that an operation will be performed on the Master's daughter's throat. The specialists have discovered the source of her sickness and have assured us that she will get well after the operation.

The Master ate today with us at the table. He had invited Doctor Aḥmad K_hán and a few others to dine with him and he spoke at length on the majesty and glory of Bahá'u'lláh even when in the prison of 'Akká . Right after his rest he went to Miss Sanderson and we did not see him till 9 o'clock. He came home at night with Food Effendi and cooking in his own room some eggs we had supper with him. At that hour Mon. and Madame Dreyfus came in and

stayed a long time, the Master reading to them as he read to us in the afternoon some of the funny and fantastic writings of Şubḫ-i-Azal. These writings are all childish and full of mistakes and meaningless.

28 March 1913

Martha-Pension Family-Hotel 97, Rue Lauriston Paris March 28th, 1913

Dear Harriet!

It is now nearly four months that 'Abdu'l-Bahá has left the "new world" carrying with himself the fresh Breeze of the Kingdom of Abhá, diffusing everywhere the Fragrances of the Rose garden of Reality, singing the rapturous melodies of the angelic spheres, playing divinely on the lyre of the Supreme Concourse, heralding the glad-tidings of the dawn of the sun of universal Religion, promulgating the underlying principles of the heavenly Faiths, spreading the effective Breaths of the Holy-Spirit, teaching the doctrine of spiritual brotherhood, unveiling the Beauty of then Love of God, interpreting the life of selflessness and sanctification, unfolding the path of the knowledge of God, preparing the highway of humanity, painting out the exalted destiny of the children of man and expounding the lofty ideal of the solidarity of human race and the fundamental unity of all phenomenon. Throughout all his private and public talks he has struck one divine note: One people. One nation. One language. One religion. One Faith. One Brotherhood. This is the age of unity and the drawing together of the nations of the earth. This is the country of the manifestation of the heavenly radiance. This is the day of God. This is the period of the Lord of Mankind. This is the Dispensation of Spiritual love. We must forget our prejudices. We must work for the Cause of universal Peace. We must serve our fellow men, irrespective of sect or nationality. We must practice charity and loving kindness. We must overlook the faults of others. We must gird up the loin endeavor and exert ourselves so that this dark world may become illumined, the satanic characters may become angelic and the earthly souls may be transformed into heavenly beings.

This morning the news of American cyclone and flood again made him sad and I read to him the dispatches giving the description of the tragic events and the appalling loss of life he face was the embodiment of divine sympathy and spiritual consolation. Then he asked Mírzá Maḥmúd to chants the prayers of Bahá'u'lláh in behalf of these departed ones. As he chanted the wonderful communes of the Blessed Perfection, all of us prayed from our hearts and souls for America at this hour of her misfortune and suffering! When the prayer was finished the Beloved as though coming from the world of light said: Although outwardly these cataclysmal disaster are hard to bear yet inwardly there lies a great wisdom behind them which will appear later. All the visible, material events are inter-related with invisible, spiritual forces. The infinite phenomena of creation are interdependent with each other as the many links in a chain. When certain links become rusty they are broken by unseen forces to be replaced by newer and better ones. On the other hand, there are certain colossal events which transpire in the world of humanity, which colossal events are required by the nature of the time. For example, the requirement of winter, snow, storm, hail, rain etc. We cannot call a winter a winter unless these events do come to pass. But the birds or the animals whose span of life is only for six months or a year cannot realize the wisdom of the winter; they chide and lament and are discontented. They raise a howl saying: Why this winter? Why this awful frost? Why this hail and storm? Why not the balmy weather? Why not eternal spring time? Why this injustice on the part of the Creator? Why this suffering? What have we done to be meted out with this catastrophe? However those souls who have

lined many years and have had much experiences and weathered many severe winters, they realize that in order to enjoy the coming spring they must have this cold winter. The bird living only this month does not know there is a spring. Man alone knows that after every hard winter, the spring with its thousand vary-colored flowers will bloom forth. After the velocity of the gale the soul-refreshing breeze will waft. After the sterility and apparent death; fertility and life will manifest. After the hurricane and storm, quietness and calmness will reign. After the silence of the birds in winter they will all break forth into joyous songs of spring. Now the wisdom of this American disaster is not known to the many people of this generation, because they are too much absorbed in the immediate sufferings and hardships that it has brought in its train. When the flood is subside and people shake off the temporary gloom, they will then realize that after this destruction, there is construction; after this suffering there will be blessing; after this death there will be life; after this darkness there will be light; after this loss there will be profit; after this devastation there will be up building; after this havoc there will be prosperity; after this failure there will be success and after this war of elements there will be glorious peace and greater civilization.

Mr. E.W. Moore an American, the cousin of Doctor Moody arrived from London on his way to Budapest and had an interview with the Beloved. He is a merchant in Budapest and has been there for the last five years. He has become interested in the Movement through Doctor Moody and has become a Bahá'í on account of the teaching of universal language and universal religion because in Budapest alone there is a babel of languages and religions and people always quarreling over these petty misunderstandings. The Master told him: These Bahá'í teachings were for the unification of the human race, and the freedom of man from superstitions. He hoped he will become the cause of the illumination of the city of Budapest. He saw in Mr. Moore's face the light of reality and this was the sign of the purity of his heart. In this day the world of humanity was very dark. Warfare was destroying the foundation of man's edifice and the false ideas of patriotism, as taught on the leaders of nations today did more harm to the body politic than anything else. He must make the utmost effort so that this hatred be abolished from amongst the people.

'Abdu'l-Bahá said that he loved Doctor Moody very much. she was a sincere believer, assured and faithful. In Tíhrán she was very happy amongst the friends of God and she was serving the people and the cause most whole-heartedly.

Mr. Moore asked about the probable visit of the Master to Budapest. He did not give any definite answer. He was not yet decided whether Budapest and Vienna will be included in his itinerary. I gave him the address of one of the friends in Budapest to go and call on him on his arrival. When the time of departure come the Master kissed his two cheeks and showed him much love.

Mrs. Hieston in whose apart, the Master spoke a few weeks ago was ushered into the room of the Beloved. She was disturbed about her affairs in America and begged him to pray for her.

Speaking about his long stay in Paris the Master said: We are now caught here. We do not like to stay one day longer but so many events have come up all the time to postpone our departure. He said that his spirit was not at ease here, otherwise all the means of physical comfort were present. The unrest of the spirit was a thousand times worse than the unrest

of the body. If a person passed by a city or town and whaled the Fragrances of the Merciful from the whalictants he might stay for sometimes there, even if it was a small place. Many other people came to see him and he received all with gentleness, love and spiritual courtesy.

About 11 o'clock he went to Miss Sanderson to look over the final arrangements of transferring Rúhánieh K_hánum to a hospital or "Maison de Saute" when the operation will be made. she was taken to the hospital toward the evening and immediately the Master went to see how she was situated . The operation will be made tomorrow morning and she may have to stay there from two week to three weeks.

He returned for lunch to our place. Miss Hodgson and Miss Fraser and Madame D'Astre were at the table. Mírzá Jalál also will stay at this hotel during the time that Rúhánieh K_hánum will be at the "Maison de Saute".

In the afternoon a French poet come to see the Master and he spoke to him thus: Man must spend his talent in a cause the result of which was eternal. If we spent our talent in the cause of God its outcome will be everlasting, but if we waste it over worldly affairs, it was like drawing pictures over the surface of the water. For example if he wrote a book, it may perpetuate his name for a thousand or 2000 years and it will be forgotten afterwards. But if he breathed one breath in the path of God, it will immortalize him through him throughout ages and cycles. If he composed a poem or wrote a book on the Cause of God they will bring forth eternal fruits. Therefore man must devote his talents to such causes which spell service to the Kingdom of God. Consequently let him consecrate his poetic imagination to the cause of God. The end of all these undertaking that you observe is ruin except service to the Kingdom of Abhá. Every building that man construct will be destroyed some day except the palace of the cause of God. The palace built by Christ is and will ever be indestructible, likewise the mansions of his apostles. Now 'Abdu'l-Bahá desired that he may likewise lay the foundation of such a palace which will stand the attack of the accidents of all time. He was sure that God will confirm and assist him.

Miss Beatrice Irwin visited the Beloved and he told her that she was good Bahá'í that in reality her heart was attracted toward God and her whole desire was to serve the Cause of God. The first day that he met her he observed in her face the signs of the love of God and he prayed in her behalf. From God he begged for her assistance and confirmation so that in the city of Paris she may become a green tree whose fruits may be enjoyed by all the people; that she may become a fragrant flower whose perfume may be inhaled by all the nostrils; that she may obtain an illumined heart and a spirit rejoiced with divine glad-tidings and that she may arise to serve the Cause of God with the power of sanctity and holiness.

After meeting a few important Persians and discussing with them the fall of Adrianople as prophesied by Bahá'u'lláh fifty years ago, Mr. Cobb and a Turkish friend arrived. The Master spoke at length on the peculiar Sect of Baktashi, pointing out their two distinctive dispositions. One being on friendly term with all the people and religions and the other harboring no prejudices against any religion. Then he spoke on the uninterrupted descent of the Grace of God, that there was no suspension in his bounty, that he has ever been the Creator and has always sent his prophets.

Mr. Cobb asked whether there will be any clergy in the Bahá'í Cause? Immediately the Beloved said: No. And continued: in this movement there will never be any paid ministers, no appointed clergy, no bishops, no cardinals, no popes, no ceremonies. A clergy, assuming that he is ordained to his ministry thinks that he knows more about God, while in reality the humble unordained man in his congregation or in the street may know more. The sacerdotal and theological position makes many a clergy proud and haughty! But there is one thing in this cause. Some people may become greater than the rest not through appointment but through the purity of their hearts, their unselfish deeds, their heroic sacrifices and their knowledge of God. Such illumined souls like unto the kind fathers or teachers will guide and teach those less fortunate. They are the elder brothers of the members of the community. They do not arrogate unto themselves any title or any position. You will know them by their humility, sincerity, deeds, severance, knowledge spirituality and attraction.

Another question was asked by someone present about marriage relations, whether there will be any modifications. He said that there are two relations between man and wife, one real, the other unreal. The real relation which is based upon spiritual love and companionship will ever remain the same; the other relation which is unreal will be done away with. The love between man and wife must ever be kept sacred and holy. Marriage was necessary. It was a command of God. Humanity was continued through the practice of this law but the life in the family must be loved as an art soul-elevating so that the children may breathe the uncontaminated atmosphere of joy and the love of their parent may be a great example to them.

Someone asked about divorce. He said that when there exists incompatibility of temperament and complete antipathy between the man and wife, then divorce was permitted. For if they live together under such stifling conditions it will be worse than hell.

Another person asked about the future of the science of aviation and the master promptly answered: The science of aviation will make great progress in the immediate future and people will travel at ease from one city to another without any danger. Aeroplanes will become as popular as automobiles. Just as now every well-to-do person has an automobile then he will have an aeroplane. Although for the present it is not yet perfected but ere long it will be within the reach of everyone to have a ride through the air.

The Beloved went out with Doctor Muḥammad K_hán to call on Aḥmad Pás_há. Mírzá Luṭfu'lláh and myself took a walk as far as the other side of Eiffel Tower. I have been so busy that for the last few days I have not been out of the hotel so this half an hour walk turned me up. It is wonderful how the spirit and the Presence of the Master keep one working for hours without feeling any fatigue.

the news of the Cause from the Orient are inspiring. Hundreds of letters are received from all parts of the world giving the news of the progress of the Cause and the attraction of the Souls to the Kingdom of Abhá.

29 March 1913

Martha-Pension Family-Hotel 97, rue Lauriston Paris March 29, 1913

Dear Harriet!

I may just as well began this day with a few quotations from the recent utterances of Our Beloved:

I - On Universal Religion

"Praise be to God that the Sun of Universal Religion hath dawned. From all parts of the world host after host enter under its Radiance. Ere long it will become worldwide."

On Universal Patriotism

"Every high-soaring bird does not attach its heart to its low nest and abode. At every morn it sings a new melody in a rose-garden and at every eve it warbles the strains of Divine mysteries in a new meadow. At one time it rises above the summit of the green mountains and again it flies spreading its imperial wings over deserts and plains. Now it breaks into ideal harmonies and again chanting sweetly the secrets of God. It does not wish home and comfort nor seek after nest and abode. It is intoxicated with the wine of the Love of God, singing at all time the anthems and praises of the Almighty. This is the custom of the heavenly birds. This is the manner and conduct of the nightingales of the rose-garden of the Merciful."

On the Covenant

"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 the teacher."

On spreading the Cause

"Today whosoever arises to herald the Kingdom of Abhá, a magnetic power will be produced which shall attract the rays of Confirmation; the hosts of the Supreme Concourse will make him victorious and the power of the Holy Spirit will support and assist him."

On the Ministers of the Church

"In this world millions of Ministers have been ordained but the majority of them have been useless and atrophied organs. They left behind neither a fruit nor a trace except living a few limited days, walking in the paths of their own egos and gratification of their own desires and at last bidding farewell to this ephemeral world, leaving behind no trace. But praise be to God that thou art confirmed, thou hearkened to the Call of the Kingdom, thou art informed with the teachings of Bahá'u'lláh, the doors of the Kingdom are opened before Thy face and Eternal Life hath become manifest. Therefore strive that in this world and in the world of the Kingdom, thou mayst deposit a treasury and leave behind a trace and a result; so that day unto day thou mayst become more favored in the divine Threshold and be classed as one of the most faithful and sincere servants of His Holiness Bahá'u'lláh."

Spiritual Discovery

"I beg of God that thou mayst discover the stars of the Kingdom of Abhá, behold the zodiacal towers on the world on High, unfold the secrets of God and worship a Sun which never sets in the horizon and its rays are the mysteries of phenomena."

This morning the Master called me very early. As I entered in his holy presence I saw him sitting on the floor praying at the Threshold of the Almighty. He asked me about Mon. Dreyfus' meeting last night. I answered that a large number of people were present and eagerly inquired about his health and were disappointed not to see him. Mon. Dreyfus read paragraph from the words of Paradise and elucidating them as he went along. Then Mr. Cobb gave a most instructive talk on how he became a Bahá'í, how he found the position of Ministry untenable for which position he was fitting himself in Howard Divinity College. "Imagine" he said "a young man without any experience in life but simply because he was graduated from a theological seminary, rises in the pulpit before a large audience in the church, the majority of the members of which are much older and have had more experiences in life and tries to tell them how to live such a position in this enlightened age is to say the least, not very enviable. Then I thought I will write to 'Abdu'l-Bahá and ask his advice. He wrote me back 'it is much better if you can gain your livelihood through another source'".

The Beloved called other Persians and after drinking tea he spoke to us with much animations against habitual gambling and drinking reciting the stories of men who have wrecked their lives through such evil practices. He said that praise be to God we have no such things in this Cause. It is pure and entirely free from these blemishes.

A few people came to see him. We asked about his health. He said: I am under the protection and preservation of God. God looks after me. He guards me against any danger. Sometimes he comes and caresses me. He kisses my lips and touches my back. He talks with me in the midnight and wakes me in the morning. Throughout the cities and over the seas, in the mountains and valleys God has been my close companion and intimate friend. In the time loneliness he consoles me. When I am alone He calls me by my name. He has never forgotten me and will never forget me. He is my faithful friend. His friendship sustains me. His love inspires me. His tenderness watches over me and His affection hovers like unto a white dove around me.

Miss Fraser going into his divine presence asked whether the manifestation of God was ever sad? The Master said: Yes! But his sadness did not come from anything belonging to himself. He desired to make a many illumined but more preferred darkness; this made the manifestation sad. He wished to change the ignorance of the people into knowledge; their error into guidance; their insincerity into sincerity; their faithlessness into faithfulness, but people preferred the latter qualities and so the manifestation of God was made sad and unhappy over the heedlessness and negligence of those sleepy "souls".

She asked: "Will the Master visit again America?" He said that if much result were witnessed as the outcome of his first trip, if many harvests were gathered after the first sowing of the seeds then, God willing he will go.

Madame Sacy and her three daughters came to see the Beloved. He was most kind to them. He said that he loved Mon. Sacy and he loved all his family. They are considered as his own family. In the future their grandchildren will glorify because they belonged to a family, the first one of which harbored the Love of Bahá'u'lláh in his heart. Addressing the eldest girl he said: He saw already her children glorifying in this. She could not see now but he saw them. To each, he gave a gold piece as souvenirs. They left his heavenly presence with their hearts overflowing with love.

Four other ladies arrived. They have lived in London for many years and know Lady Bloomfield well. The Beloved received them with his heavenly courtesy and opened his remarks by saying: So they were the friends of Lady Bloomfield. No doubt she had informed them with these teachings. he loved Lady Bloomfield very much because all her efforts were directed toward spreading the glad-tidings of the Kingdom. She had no other thought outside the Kingdom of God and she will be very much blessed. He hoped they will become informed of the Mysteries of the Love of God. These heavenly possibilities he desired for them.

One asked how should they come into closer relation with God? The Master answered: Any soul entering the Kingdom of Bahá'u'lláh will enjoy an eternal communism with God. It was his hope that each one of them become thirsty for the water of Reality. May they become hungry for the Bread of the Kingdom! It was in this instance that His Holiness Christ said: He that drinketh of this water shall never thirst! This means the infinite Bestowels of God, the virtues of the Divine world, the perfections of the world of humanity and the ideals of the heavenly realm. May they receive day unto day these bounties. May they draw nearer unto God day unto day! May they be submerged in the sea of these iridescent lights! May they be characterized with these praiseworthy virtues! This is the ultimate result of human life! This is the fruit of existence! This is the brilliant pearl of cosmic consciousness! This is the shining star of spiritual destiny!

To another person he said: Did she say that she was from England? In reality we are all one nation - England. France, Germany, Persia, America, they are all one country. However, thus much can be said. It often happened that the inhabitants of a given country were more receptive to truth than other parts. Since we have arrived in France, there has been much interest in the Bahá'í Cause but not as much as in England or in America. While in London many people were attracted and large meetings were organized. The English people were sincere, truth-loving, determined and seekers of reality. They were thirsty after knowledge. They explored the furthest ends of the earth in order to throw light upon puzzling problems. They were a determined, persevering nation. They were enterprising and investigators of reality. In the immediate future, much interest will be aroused in France about the Bahá'í Cause. They will see that there were so many Bahá'ís in other parts and they will follow their example.

He was most pleased to have met all of them. He will pray in this behalf that the heavenly powers may descend upon them, that each one of them may come under the guidance of God.

He took his lunch in the general dining room. The dishes were prepared especially by the household of one of the Turkish Pás_há residing now in Paris and sent for him. He was sleep

yet when at the kind invitation of Miss Fraser and with the permission of the Master, seven of the Persians with Miss Hodgson and herself sailed out on the sight-seeing tour in a Cook and Sons automobile. The car took us through the principal streets and oversees, the guide pointing out each historical building or church, telling us in what century they have been built etc. We visited several buildings and churches and Pantheon. I admired very much the large windows of a church constructed in the 13th century. They were remarkable for their beauty, combination of colors. It was about half past five when we returned home, our minds becoming a little store houses of pleas and memories. On our way the car stopped at a famous cafe for several minutes and again Miss Fraser insists that we must drink a cup of tea. The Persians were most grateful to her in giving them such a lovely recreation and sight-seeing experience which could not be done without her gentle and loving hospitality.

Coming home we met the Master just arrived from the "Mansion de Saute", praying a visit to Rúhá K_hánúm who was rapidly recovering from the effect of operation on her thirst.

One of the birds of England in writing a letter to the Master and expressing his pleasure in seeing him while in London makes the following significant remark:

"I believe the religion you teach and practice will be the foundation of future universal Faith; for people must come to learn that the Kingdom of God is amongst them."

Love to all.

Aḥmad

30 March 1913

Martha-Pension Family-Hotel 97, rue Lauriston Paris March 30th, 1913

Dear Harriet!

Miss Beatrice Irwin, our new English Bahá'í who has been staying in Paris during the last month has composed a lovely poem called "New years greeting's for our Persian sisters dedicated to Nou Rouz March 21st 1913". It is as follows:

"Beloved sisters in the rose garden of Persia, On this, the first day of the year, we send greetings! Spiritual light and fragrance has come to us from your land, The New Moon of a new faith, floats above the ocean of truth across whose depths It lays a silver path, On which our souls are thronging joyous by toward you, No longer do seas and continents divide us, The white winged messenger of unity and Peace has alighted in our midst, And we speed back that message tinged With the dawn of our awakening, Anointed with attar of our thanksgiving! O sisters! In the throne-room of the Sun, You whose beauty has cast a spell across the centuries, For you as for us a new day is dawning. At the altar of love, let us meet and clasp hands, And lay therein the lamp of burning And the rose of faith, Interwoven as blossoms in one garland, Be our prayers of gratitude. For the freedom that is coming to us Daily in fuller measure, As we realize the inner meaning of this divine message of Unity, That rids us of limitations of casts, creed, distance and education. This message that merges the music of a myriad waves Into one echo of the blessed name! Beloved sisters! A new moon floats above the ocean of truth, Oh! By the guidance of its light Tearless, may we fare forth!"

Today Mírzá Davoud Youhanna of London, the translator of the mysterious forces of civilization arrived and immediately had a long interview with the Beloved. He inquired about the health of all the friends in London. Referring to the spread of the Cause in London he said: The enjoyment of the world of humanity comes through spiritual Bestowals and not material luxuries. When he was in London he was very happy because the people were receptive and investigators of reality.

The two points about which the Master talked with the Persians under various forms in these days were the fall of Adrianople and the predictions of Bahá'u'lláh fifty years ago as well as the fantastic and entirely meaningless writings of Sobhi Azul. The extracts he read are taken from the books of Subhi Azul, now catalogued in the British museum. They are supposed to be in Arabic but so full of mistakes, so overflowing with repetitions that are really ridiculous. I wonder how the man could ever write such rubbish. I tried to translate one line of it and I found it is impossible because the words have no meaning at all. A madman in an insane asylum speaks much more coherently and consentingly. Mírzá Dawound is a very intelligent, lovely Bahá'í, full of connection and sweetness. He has studied a great deal and has served and is now serving the Cause very efficiently in London. The Master also loves him very much. He is going to bring a number of his friends tomorrow to see the Beloved.

Being Sunday many people came to blessed by the Master. Amongst them there was a Frenchman of unusual attainment and capacity. When he entered the room the Beloved

was writing. He raised his noble head and welcomed the newcomer. He told him that: Just as that moment he was thinking of him. He was most welcomed. Let him be happy for he has heard the Call of the Kingdom of Abhá. This is indeed a great privilege! Its importance is not known at this time. It will become evident in the future. The Apostles of Christ attained to the greatest station in life, yet they were vilified and scorned in their days because they were followers of the humble Nazarene and thus considered as the most despised and ignorant! But now the brilliant lights of their stations have flooded the whole world with knowledge and wisdom. Each one of the Apostles is shining like unto a star from the horizon of Eternal Glory. Now it has become evident to what a glorious station they reached in their own days! Likewise no one can adequately express the greatness of the station of the friends of God in their Dispensation. The glorious possibilities of this station will become manifest in the future. It is 'Abdu'l-Bahá's hope that in Paris the Frenchmen may become ignited like unto a candle and arouse the people with the Call of God- so that in reality they may become Bahá'ís and practice the Teachings of Bahá'u'lláh. He was made most happy to have seen him because in his face he saw the light of the Love of Bahá'u'lláh! He will give him a ring over which the name of the Blessed Perfection is engraved. He loved him very much. Later the greatness of 'Abdu'l-Bahá's love for him will become clear. He expected to hear good news from him that his heart is so illumined and that he has guided many souls in Paris.

Two other Bahá'ís entered in his Presence. He told them: They must become fully informed with these Teachings. It was very good to be thoroughly informed with science or arts or literature likewise they must be established in the Kingdom of God. The results of material sciences were limited. They train only the physical man. That is why His Holiness Christ said: Love thy net. Come and I will make thee the fisher of man. The results of the divine science, the guidance of God, the spiritual Arts are unlimited and train the real man. His spirit communicates with them. It annihilates space and time. There are some believers in Persia with whom his spirit always speaks but he has never seen them.

Another friend just arrived from London! At her entrance the Master exclaimed! Oh! She was here? She was very welcome! How was she? How were the friends in London? Did she meet them? Were they happy? Were they spreading the glad-tidings of the Kingdom? Were their tongues engaged in the Commemoration of God? Were they full of zeal? Did they comfort the unhappy ones? Did they raise the fallen? Were they kind to all the people of the world? Did they serve the Cause of universal Peace and good will amongst nations? Did they sympathize with the fortunate? Were they the stars of the heaven of Bahá? Were they the weaves of the Most Great Sea? Were they illumining the dark path of the travelers? Were they the bright torches of Reality? When she is returning to London let her convey to them his longing and greeting and tell them that 'Abdu'l-Bahá loves those friends of God for they are faithful Bahá'ís; they are from in the Covenant; they are the sincere servants of His Highness Bahá'u'lláh; they are calling the people to the Kingdom of God. 'Abdu'l-Bahá was extremely pleased with them. They must not rest by day and by night! They must strive to illumine the hearts children of men! Awaken the souls! This is not the day of silence! This is not the day of rest! Each one of them in this day must become a crier of the Kingdom of Abhá a herald of the glad-tidings of the Supreme Concourse. Each one must become attracted and enkindled! God willing the Confirmations of God shall descend upon the uninterruptedly. He shall never forget them and will ever pray for them.

The Beloved took his lunch with us, He spoke few words at the table. In the afternoon Persians, Americans and Parisians came one after another and the table of spiritual Feast was spread, each person eating according to his hunger. At five o'clock Sapahdor called and a long discussion was followed on the subject of the fall of Adrianople and Persian problem. 'Abdu'l-Bahá said that 50 years ago a journalist wrote an article ridiculing the Cause, saying, this God of 'Akká had predicted the fall of Adrianople, while in reality the Forts of that city are impregnable. Where is that journalist now come and see how this prophecy was fulfilled.

The Master in company with Mírzá Jalál, Doctor Muḥammad K_hán and Food Effendi went to call on Rúḥá K_hán in the "Maison de Saute" and from there he called on Mon. and Madame Dreyfus and arrived at the hotel about 9:30. He took his dinner in his own room.

Mírzá Dawood Youhanna had brought the copy of a Tablet to Ḥájí Ameen which was revealed by 'Abdu'l-Bahá when he left Paris for Persia. It's original was in the Master's own handwriting. It is a very wonderful Tablet and I will close this day's communique with its translation.

He is the Mighty! The Powerful! O thou Ameen of the Blessed Perfection! Praise be to God that thou hast covered the long distance and become my companion and associate in London and Paris. Many a night and day we spoke together and commemorated the mention of His Highness the Friend and the remembrance of the believers of God. The praises of the beloved ones were constantly upon our tongues and conducive to the joy and the fragrance of this Exiled on our mountains and plains and the Wanderer and Traveler over the lands and seas. Praise be to God that all the friends are the fragrant, laughing hundred-petalled roses in the garden of the Love of God and they are the hyacinths and anemones along the stream of Reality. Like unto the unshakable mountains and victorious, unfurled Banners they are firm and steadfast in the Cause of God.

O thou Ameen! Thou beholdest that I have neither time nor any opportunity for writing. Thou must beg pardon on my behalf from the friends of God; for in this journey correspondence was impossible and I was excused from writing letters to anyone. God willing, after the arrival in the Holy Land this broken thread will be resumed and the past will be amended!

O thou Ameen! Praise be to God that thou were assisted to mention the good names of all the friends and the maid-servants of the Merciful. All that thou hast said was right and in accord with facts. Truly I say, the believers of Persia are self-sacrificing in the path of God and each one of them is shining and scintillating like unto the luminous lamp. In the path of God they have accepted every hardship and gladly embraced every suffering, drinking the bitter cup with thanksgiving. Now they were thrown in the prison under the chains and anon were they threatened with death beneath the sharp sword. A number while dancing hastened toward the arena of martyrdom and unfurled their banners upon the Altar of Love. Their houses were pillaged, repined and devastated. These souls are fearless in the worlds of existence and these people are the sincere servants of the Blessed Perfection.

Now convey infinite longing on my behalf to all the friends of God and advise them that this is the time of spreading the Cause of God. They must consider how 'Abdu'l-Bahá, although

bodily weak and infirm yet he is travelling over mountains and deserts. He does not rest one moment neither does he seek one second of tranquility by day and by night. In every gathering he raises his voice and in every meeting he cries out 'ya "Bahá'u'l-Abhá". The friends of God must show an effort, scattered themselves in all directions and be engaged by day and by night in the guidance of the people; so that this world may become the paradise of Abhá and the light of the most great guidance be ignited in the most transparent lamp for the Orient is the dawning place of the Sun of Reality and the planting ground of the Blessed Tree! Upon thee be Bahá'u'l-Abhá.

'Abdu'l-Bahá Abhas

31 March 1913

Martha-Pension Family-Hotel 97, Rue Lauriston Paris March 31, 1913

Dear Harriet!

At last the Stuttgart trip is in sight! Tomorrow morning at 9 o'clock we will leave by the North Station. So this is my last communication from Paris for this time. After a short stay in Stuttgart the Beloved will again return here. His present intention is to stay only a few days and then start for Syria. I am glad to have it so in order that the friends of other cities may enjoy the Presence of our Beloved. We have stayed almost seventy consecutive days in this city. I believe this is a great privilege for Paris and I hope its results will be correspondingly great. may the seeds sown in the hearts be watered by others so that they may grow into mighty tree, yielding delicious fruits at all times!

This morning our dear sister Miss Beatrice Irwin had a very wonderful interview. The Beloved praised highly her practice nature and hoped she will grow day by day in this noble art of human expression. He hoped she will compose such poems as to inspire the hearts with great ideals and that they may be read throughout all ages. He said that she has great capabilities and through the Bounties of the Kingdom of Abhá they will become realized. She read the following symbolic poem which was much admired by the Beloved. It was called "The Mount".

The Mount

O Mount! O blessed Mount afar, Beyond the Ken of mortal eyes, O Mount of Crystal! Source of streams, O Mount towards whom the moon doth turn, From whom the gold-seed of the sun cast on span, O throne! whose base is wreathed with "milky ways", Whose crevices are bright with the stars, O Mount! Beneath whose dome the universe and man Are clasped like hands in supplication, Stretching aye, towards thy faint, ineffable for dream, Of light and leaping waters, and or music That o'erflows oceans and continents and our small souls. O Mount! Whose summit is the source of streams That wind upon an endless course Through worlds seen and unseen, Worlds that like dewdrops gleam a fleeting space! Mount! Crystal Mount past Ken of mortal eyes! Oh let the trembling span of these bright atoms Be dissolved into the glory of Thy streams. The streams that spring from that for source. That source past mortal Ken.

The Master gave her a stove of the greatest name and the Persian name "Mehreban". Besides he wrote a very inspiring prayer in her autograph book as follows: O Thou God, the Mehreban! Suffer Thy Mehreban to become the Cries of Heaven! Confer upon her spirituality and fragrance! Confirm her in eloquence and explanation so that she may become the cause of the guidance of the souls and become the manifestor of Thy Favor! 'Abdu'l-Bahá Abhá!

Before the arrival of Miss Irwin an English friend called on the Beloved. She said that the Master's prayers and supplications in her behalf were all answered and she was now very happy and out of misfortunes and troubles. On her return to England she desired to have a weekly meeting in her apartment. The Beloved praised her efforts in the service of the Cause. He told her that whosoever with a contrite heart prays and begs from Bahá'u'lláh help and assistance he will be aided, even if he is sincere and whole-hearted in his prayers.

At 10 o'clock, the friends of Mírzá Dowond arrived Mon and Madame Moser. They have a wonderful palace in Switzerland in which they have collected a rare collection of Persian arms, ancient and modern. This museum is famous all over Europe. The man has published a very rare book with photographs of these arms. The book is in all the large libraries of European Capitals and his name is well-known everywhere. He has been much imbosed in the cause for the last few years and has done much service in Stuttgart. The Master's talk with him and his wife covered a vast range of subjects and he is going to translate and publish it in a special pamphlet, so I do not need to repeat the same here. It will cover many pages and is most interesting and instructive. The Master in reality was going to have for Stuttgart today and he stayed especially to meet these important people. They went away very happy with the life giving words of the Beloved. Other people had interviews and all were sorry because the Beloved was going away.

About noon he called me and together we went to Miss Sanderson to say goodbye to her mother and herself. He was most eloquent in his praise of their services to him and to the Cause, cataloging the beautiful qualities of Miss Sanderson. He was so wonderful in his praise for her that anybody should be proud just to know her. The Master has often praised her attributes, her sincerity in the Cause, her beautiful spirit, her calmness, her sweetness of nature, her services but never have I heard him so wonderfully eloquent. He declared by Bahá'u'lláh, again he declared by Bahá'u'lláh that she was his real daughter that in his estimation, there was no difference between her and Rúhíá. Both were his real daughters. Does anyone in this world expect to hear a greater commendation from the Sacred lips of the Center of the Covenant?

Rúhíá K_hánúm is feeling much better and I think after tomorrow she will come out of the Maison de Saute and will be again with Miss Sanderson this time to recuperate. The Master was going to rent an apartment for her but neither Mrs. Sanderson nor Miss Sanderson would think of such a thing and at last he yielded them. Coming back, he sat at the table with the rest of the friends and ate his lunch most heartily. After his rest some letters were read to him from America and answers were revealed immediately.

at three o'clock two of the important princes of Persia called on him and they were most lovingly received in his own room. One of them said that he had rented an apartment in the same building that the Master was living on his first trip. The concierge finding that he was a

Persian showed toward him extraordinary honor and asked him whether he belonged to the same nation that "Le maitre 'Abdu'l-Bahá" came. If so he was ready to serve him at all time. The concierge told to this prince that when the Beloved left the apartment last year one of the American friends went there and bought the special chain over which the Master often sat for seven hundred dollars. The Beloved spoke about America and its natural scenery, especially the mountains of Colorado looking up to the sky. Then because one of them had read in the American papers the account of the Beloved's address in the Jewish Synagogue, they asked about it and the Master spoke at length on this subject.

At five o'clock he told us to call an automobile and with Doctor Maḥmúd K_hán and Food Effendi he went to call for the last time on Rúḥá K_hánum till after his return from Stuttgart.

He returned at 7 o'clock and Aḥmad Pás_há was waiting. For about half an hour he spoke with him and then he come up to his room.

He called Mírzá Maḥmúd and myself to his presence and spoke about the wonderful confirmation which will descend upon all those who arise with the deepest sincerity to teach the Cause of God.

Monsieur Dreyfus had sent us the railway tickets and in order to avoid any difficulty each one got his. The members of the part are Siyyid Aḥmad Bageroff, Mírzá Maḥmúd, Siyyid Asadu'lláh and your humble servant. My next communication from Stuttgart! Hurrah!

Aḥmad

GERMANY

STUTTGART

1 April 1913

April 1st, 1913

HOTEL MARQUARDT H. & O. Marqurot STUTTGART

Dear Harriet!

Praise be to God that after many days of expectation on the part of German Believers they are at last favored with the Presence of the Beloved. We arrived at 8pm and immediately took quarters in this hotel near the station. 'With joy and happiness we have arrived at Stuttgart. 'Abdu'l-Bahá's message was flushed to all parts of the Orient Paris, London, Newyork Washington, Chicago, San_Francisco etc.

Today we were p unusually early. Although I had arranged all my affairs - by affairs I mean my one satchel yet the joy of visiting the friends of another country made the heart pulsate quicker. France had more than its shore; now the Sun of the Covenant must dawn from another horizon and cast its rays upon other people. As our sojourn in Stuttgart will be short we are not going to take with us much baggage our trunks in the same hotel. Mírzá Jalál will stay in Martha Pension. Mr. Fraser and Miss Hadjson came to see the Master. He told them we are leaving for Stuttgart. While there, we will be engaged in spreading the Cause of God. We are looking forward to raise the Call of the Kingdom in that city and to cry at the top of our voice. The friends must also travel around. If possible, as many of them as they can, they shored more from place to place; days here, 15 days there. Where we they go, they must cry the message of their Kingdom like unto him.

He will be with them always. Wherever they are his heart will be with them. Let them know this of a certainty. The Bahá'ís spread around, and promote the glad_tiding of the Kingdom of Abba. Let them open their wings, and fly in the atmosphere of heavenly Teachings. Do they not sit silent. This is the day of speech. They must work' they must strive.

When he leaves Paris they Miss Fraser and Miss Hadjson and also leave for London and while there spent their time in calling the people to the Kingdom. Wherever they go they must teach the cause and speak about the Kingdom. Let them not spend their time in alter discussions. Let them dedicate then lives to the Cause. It is his hope that they may became heavenly, divine, spiritual, attracted, enkindled!

Mou and Madame Dreyfus and many Persians come to say goodbye and it was about 15 minutes after eight when we left the Hotel for the Gore de L'est. The Master went with Mou. Dreyfus in his auto and we got two taxis for ourselves and other friends.

Arriving at the station I hurried ahead and got the seats for the Master. He and Aḥmad Bageroff had first class tickets and the rest 1st class but we were all on the same train. At the station there were many Bahá'ís with bouquets of flowers for the Master and the little girls with her mother to whom I have referred in other places. The Master loves this girl very much and she is also attached to him when he saw her he exclaimed the joy: Oh! my friend has come also to bid farewell. I am very glad!

Now he is in his compartment. His arms are full of flowers. He looks out of the window. His face is benign and smiling. His moving hands shower divine blessings upon the friends and then he utters his last words: I shall never forget you. You will be always in my memory. I leave you here as my own Souvenirs. May God assist and confirm you! My last advice to you is: Arise and the teaching of the souls! The train moves and slowly adds to its speed. We look out of the window, we see the weeping faces of the beloved, then hands are in the air, hats and handkerchiefs are waving and then only one turn, and they are shut off from our view and we find ourselves looking at the meadows, blooming trees, green valleys, cultivated fields, vast stretches of forests, happy, contented forming communities, busy industrial cities, rushing rivers large towers, and beautiful hills covered with blossoming trees all abloom! These latter affect from a distance as snow capped mountains. Every now and then the Master gleefully exclaim. How divine! How beautiful nature is! It is clothed in its color! I am glad to travel at this time of the year. How all creation is transformed with the touch of the spring! He asked me to read to him the news. I told him of the death of Mr. Porpons Marzon. Regretfully he said that it would have been well, had he breathed one breath in the Cause of Bahá'u'lláh! He has left all that wealth which he accumulated during his life time and which now will serve him to us purposed! When I told him that the stock Exchange in My stopped five minutes to pay homage to this financial genius Mosgan he was accused. "Only five minutes!" he exclaimed.

Siyyid Asadu'lláh had prepared a five bunch for us, rice, chicken, matzo on etc.

The Master said that as soon as he started travelling he felt much better. This is very significant indeed and showed the place of God that he must not stay in one place, too long!

An interesting phase of the Stuttgart trips was the total ignorance of the German friends about the Beloved's departed from Paris. He told Mom Dreyfus not to telegraph them at all because he was going to "surprise" them. While the train was speeding along, laughing and boyishly he was telling us that this was the best thing: We will arrive in Stuttgart, take our rooms in a hotel, settle down and then call up the friends! How will they be surprised! Was not this a five plan? We were going to surprise them! When they come to the hotel they will find us in their midst; but now they know nothing about it at all years this is the very best plan! About 3 o'clock tea was served and then he read a few letters from America, revealing answer to each, He was very happy as he dictated Tablet after Tablet while looking out of the window into the lovely country adorned with blossoming trees! White pink and red. At 8 o'clock we reached the station and the Master alighting from the train walked upright to hotel Marquardt. Rooms were engaged and then I telephoned to Mr. Herrigel and Mr.

Ekstein and a letter was despatched by special messenger to Miss Kuablock. When over the phone I told Mr to Mrs. Werrigil that 'Abdu'l-Bahá was in Stuttgart. I could feel by the intonation of her voice that sleet almost pumped up with the air with delight and surprise! "What! What! 'Abdu'l-Bahá here! in Stuttgart! Is this possible!" Within a few minutes Mr. Herrijel arrived and was taken into the Mt. Master's room. The Beloved embraced and kissed him very affectionately and said: you see! I have come! I have fulfilled my promise! God willing you will also come to Haiji. On Mount Carmel there are many of your conformist-- God hath chosen him from amongst the German for the sake of his oven Love. His Holiness Christ hath said : many are called but few are chosen! At this time Mr. Eksteir was announced. He has been to Paris last year and had seen the Master, so they Know each other and he received a warm welcome. Then the Beloved continued: Consider the Beauty and Favor of Bahá'u'lláh! How he has wanted us together in Faith and assurance. He hath cemented together our hearts, our spirits and our souls. Our love is stranger and more powerful than the love which exists between the members of one family. This is real union for whenever I thought of you I was made very happy. Outwardly a few years ago we had never heard the name of Stuttgart and you had never heard the name of "Now!" Such is the rectifying power of the Word of God! It is not yet known what hers created in the hearts but when this grows and observes and yields delightful fruits then its importance will be fully understood; then the world of morality will become illumined, spiritual susceptibilities will be obtained, the minds and the souls will be educated, the lights of sanctification will shine forth the people will became real since Bahá'ís; the lights of reality will be reflected through the transparent glass and the solidarity of humanity will become apparent and manifest. He spoke in detail which is impossible to now. Arrangements were made that tomorrow he devoted to the formation of the Cause. Siffer was said to be brought to the Master and he spoke while he was eating. We went into a restaurant near bye and after 45 minutes we returned to the hotel. Miss Alma Knoblock and Miss Doring were waiting. We talked with them a few minutes about the Master and the joy and sacrifice of the believers when they hear that he was actually amongst them! Miss Doring is a good and faithful Bahá'í and she serves the Cause very faithfully.

The Master had by this time retired so they could see him but tomorrow morning!

I feel very happy in Stuttgart. The friend here are very warm, very genuine, very sincere, very earnest. The Cause has taken a firm hold of the truth seeking German people and it will grow and grow.

The Master's room is on the second floor no. 150 overlooking the broad avenue; the Royal Pork and the palace are not for.

All Germany must sing the songs of joy because the Beloved of the World is in her midst! Germany has news had a more honored and a more divine Guest than 'Abdu'l-Bahá the Mystery of God. Happy Germany.

2 April 1913

HOTEL MARQUARTDT H. & O. Marquarot STUTTGART April 2, 1913

Dear Harriet!

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This was a day similar to the busy days of the Master in America, through the air of Stuttgart we inhaled a scent of spiritual activity, even in the early morning. Of course everybody was up before six and Siyyid Asadu'lláh was preparing the Beloved's tea over his small alcohol stove. I was in the Master's room waiting his commands. Letters and telegrams arriving from Budapest urging him to go there, but no definite decision yet. The Beloved dictated telegraphic messages to various parts. He walked from one to the other and of his unusually large room.

For breakfast he ordered a glass of milk. At half-past light the believers started to come. Everyone carried a bouquet of flowers. Mr. Herrigal, Doctor Fisher, Mr. Ekstein or Miss Knoblock translate translation of my English into German. A number of the friends, however speak English. Love and sincerity are the two supreme characteristics that I have observed in these people streaming in from 8:30 am to 1 pm. Many of them were weeping with joy and kissing the hands of the Beloved or the hew of his garments. What heart-trilling scenes were witnessed all morning! He also unveiled the face of his love in a manner not witnessed and affection before to all those who had the privilege of visiting him this morning. Afterwards he said; He inhaled the fragrance of humanity in this city. One cannot properly know the depth of his sweet and heavenly love for his own children. In order to let you have a peep at the room no 150 and what was being said and I will quote a few of his works. Some are asked about his health and expressed the heavenly joy of having 'Abdu'l-Bahá in our midst although they were not worthy of it. He said that he was enjoying eternal spiritual health. It was a health, never followed by any sickness! There was no doubt that the Germans were very worthy because God has sent him here so that he may summon the people to the Kingdom of Abhá. This was a blessed day because he was associating with the German Bahá'ís. This was the cause of his joy. The greatest happiness for man was to behold the faces of the friends of God. How sweet it was to converse with the believing Praise be to God that this is made possible. He hoped that great insults will be the outcome of these meetings; the rays of the Sun of Reality may shine forth and the Kingdom of God be established. Just at this moment the East and the west were gathered together in this room, exercising toward each other the utmost of kindness. This was through the power of the Love of God <5> otherwise it would have been impossible.

To another group of visitors he said: This was a good city. It was very delightfully situated. It was a worthy place to become the Vineyard of the Kingdom and like unto trees which are covered with foliage blast our and fruits, the human temples also may be revealed in adorned with heavenly Virtues. He hoped that each one of them may become a heavenly gardener so that there may saw pure seeds in the prepared soils and the variegated flowers may grow they grow!

The visitors hoped that this well be accomplished through the assistant of Bahá'u'lláh and 'Abdu'l-Bahá. Another group of Bahá'ís entered and the Beloved welcoming them said: As soon as he heard that a number of souls have embraced this Cause in Stuttgart he became infinitely happy. He told the friends at that time that the circle of this Effulgence will widen and widen in this city and because the ground was fertile the people were recipient, therefore the seeds of the Love of God shall grow into mighty trees.

Three friends came in with flowers in their hands and the tears of joy in their eyes. He said that these flowers were the harpings of spring! He was very happy because he came to

Stuttgart while nature was welcoming the spring. Although this is the beginning of the material spring, may the beauty of the divine spring petals its tent in Stuttgart.

To another delegation he said: He had cause to pay them a visit. He hoped they will pay back his visit while he returned to Haifa. He had travelled more than 20.00 miles to reach here, but they will not have to cover so much distance! This was a mother than proof of his intense longing to visit them!

Miss Alma Knoblock came and the Master arose from his seat and greeted her most warmly Oh! Miss Knoblock Oh! Miss Knoblock! She was very welcome! very welcome! He loved her very much! His heart was attached to her. In reality she was the behold of the Kingdom. Her heart was pure and attracted otherwise she could not serve the cause so well. Her society confirmed her in the services of the cause. While in America he always remembered her. He now forgot her. He was greatly attached to their severe friends who are selfless. Let her thank God than she attained to such a bounty! God willing her heart will become more illumined day unto day. He will ever pray for her and all the German believes so that the confirmations of God may descended upon them. Let her teach always the Cause of God. If she taught soul in a city and he was being attracted after one year he would make tour. And so it went on and on and on. I can write many many pages but there is no time. Doctor Fisher brought two actors to meet the Master in Laloniki and one of them spoke Turkish. The Beloved talked with them on the evils of war which are perpetrated in the name of religion. They were very much impressed. One of them asked about theatre and its influence upon the public. The Master said. The plays should endeavor elevate the ideals of humanity and not degrade them. The theatre is life unto a school and the playing here must ever think how to educate his audience through the characterizations of noble ideals and personalities. The actors must embody in their uttered words and deeds, which in their roles, the noblest emotion of the highest motives, the most delicate art, the tenderness feelings and the most attractive appearance. The chief aim of the theatres should become the spiritualization of humanity.

Throughout all the interviews that the Master gave this morning. I could feel a new vibration in his power and an added majesty to his station. Many of the friends came with their children and he embraced them, Kissed them, made them sit on his hope or stand on both side of his chain, caressing them and gently touching with His Blessed hands their faces and hairs.

"He had his lunch in his room and we had ours into a good Restaurant. At 3 o'clock Mr. Herrigel arrived with an automobile to take the Master for a ride. We drove through the hills and valleys allowed their spring garments for one hour we drove and we reached the Royal Park. Here the Master alighted and walked through the Park. He entered from one gate and the automobile was going to pick him at the other gate. He walked through the spacious avenue, picnickers wonderingly looking at him, not knowing who was this glorious man. He sat in the middle of his walk on a bench and Mr. Herrigel cut a sign on it so that the friend may come and visit the peace afterward. He called the gardener who was working nearby and gave him a few Marks. The man was surprised and astonished and started to thank profusely. Mr. Herrigel immediately took out of his pocket German Bahá'í booklets and gave them to him. "This Man he told him" is the friend of all the poor and laboring classes. He is your friend too." The gardener was touched very much. Returning house Mr.

Herrigel was all the time pointing to us the interesting buildings, both public and private, the police of the King, the new museum, the new hospital, the new large royal theatre etc. We arrive at his residence at about five o'clock. At first the Master rested in the bed room for half an hour, which the friends gather for the meetings. Four large rooms thrown to one another were filled with the friends their faces full of joyful expectation. It is impossible to describe the contagious happiness of the German believers. They are brimful with optimism came into the crowded rooms they all arose and many eyes were weeping copiously. Mr. Heirigel said: we the German believers shall now forget this day! It will be remembered throughout all our lives. It is the day of great rejoicing for all Germany. May we be all worthy of this heavenly Bestowal! We welcome 'Abdu'l-Bahá in our midst with a heart overflowing with joy. Then the Beloved with the light of great happiness in his eyes said: Praise be to God that he had come to Stuttgart and he was associating with the friends in this blessed house! Praise be to God that their faces were illumined with the rays of the Love of God, and then hearts attracted to the Kingdom of Abhá. Let them thank God because they had heard the call of God and were living in the world in the Glorious Day of the Lord of Hosts; they were witnessing the wonderful dawn of the Sun of Reality, whose rays home cost their splendors and reflections upon the mirrors of their hearts; then souls were illumined; their spirits assured, and their consciousness stirred with the glad-tidings of God. Therefore let them strive that they may become radiant through the lights of Bahá-u-llah. There may be rose from his seats, took away the child he had in his lap while he was speaking and then walked around, shaking hands with the friends, everyone, even the little girls and boys reverently kissing. May each one of them become like a light candle. Perchance through their efforts these darkness may be dispelled (now he was in the other room gently passing by their one or that, like a fragrant breeze) and the lights of the love of God may enlighten the East and the West. This hatred and enmity may be changed into joy and fragrance; these foul clouds may disappear. Now be kissed a child who offered him a banquet of flowers and joy and fragrance be obtained, this world may become another world; Eternal life may be made possible and the Breathes of the Holy Spirits may surround all.

Then with an ample of flowers, roses, carnations, violets, tulips he walked into the private room, leaving behind and only the fragrance of these material flowers but a perfume of the spiritual flowers of the Rose-gardener that will ever enrich the lines of those who were friend of Abhá! Many of the believers who had arrived late and did not hear his talk were taken into his room and while relieving on bed he spoke to them. There were professors, Sculflo, Artists, musicians, etc, each one asking questions and receiving answers to satisfy his minors bead.

An automobile was brought at the door and with two Bahá young men and Mr. Herrigel, we lead <19> to another half an hour ride. While the automobile was speeding along he said: you must thank God that at this hour you are sitting in this car with the Center of the Covenant. The importance of this event cannot be fully appreciated at this time. It will become known in the future. Looking over the hills were covered with blossoming trees, he said : A man not acquainted with botany could not know what kind of fruits these trees will yield at the time of fruition but a skillful gardener does know. Therefore in this day those souls who have spiritual perceptions are capable to appreciate the importance of this event.

Arriving at the hotel the Master rested for awhile, and then the large and magnificent car of Consul Schwartz who called on the Beloved this morning with his wife and daughter come

to take him to the second meeting in Mr. Henrigelis name Cousul Sehwartz has offered his car to the Master to use it at his discrete. First we had a ride through the hills overlooking the city. It was the most beautiful sight that I have ever seen! It looked like heaven upon earth. Thousands and two thousands electric lights illumined the encircling hills, the valley and the distant horizons. The Master looking at the wonderful panorama of scintillating lights and dazzling illumination said: How really beautiful would it have been if the people were as light as these lights. Bahá'u'lláh always loved to have many lights in the evening. In the darkness of the world he has ignited many thousand lights he has studded the heaven of his Cause with many stars! May they ever shine and gleam!

We reached at Mr. Herigel's home. Although it was raining, a large group of friend had waited outside for half an hour to be the first ones to greet him. The Beloved looking into their blooming face said: "How attracted and enkindled are the German Bahá'ís. How much full of love they are! Love does not need a teacher.

Walking ahead of this large group. I was surprised to see so many people. I am sure there were more than 200 and yet half of the friends are not notified about the Beloved's arrival.

What a glowing, enthusiastic beaming faces! The Master then entered the house and all arose. He lead them to be seated and called one of the little children to his side and then continued to speak: This was a very blessed night for he was meeting souls who were believers in God; souls who have turned their faces toward the Kingdom of Abhá; souls in whose face one witnessed the rays of the Sun of reality; souls who were of the chosen ones and not of those who are called. He gave a brilliant address on the prophecies of the coming of the Promised One. His last word was: Tonight he felt very happy to find himself in their midst!

There were so many people that some in the other rooms were standing on their choice in order to get a glimpse of the Master as he walked to and from. Amongst those who were present was Miss Pallock who had travelled from Gotha, a distance of 10 hours to see the Master. She is the sister of Miss Assayah Allen of Wash. D.C.

One of our Bahá'ís in Stuttgart is a book binder. With the hope that the Master will visit this city he had prepared a most precious book with the finest paper and cover so that the history of the Cause in Germany may be written in it. His hope was that when the Master come <25> to he may write on the first page and then Mr. Herrigel compose the history.

At ten P.M. dinner served at Mr. and Mrs. Herrigel and the Master spoke about the prophecies of Bahá'u'lláh which were fulfilled today as well as the Germans who have built a large colony on Mount Carmel. These Germans were honest, sincere seekers of truth and according to their calculation. Christ was going to descend from heaven on Mount Carmel, so they migrated to Holy land and laid the foundation of the present colony. It was very significant that in the very year that they reached Mount Carmel Bahá'u'lláh also arrived- thus fulfilling the prophecies.

After dinner the Beloved shook hands with all those who were present at the table and in the Cousul Sehwartz he was driven back to the Hotel.

Thus the first day in Germany came to an end with the greatest of happiness. The Beloved was most delighted to see so many children of the Kingdom, all united with one thought and accord serving the cause and letting the light of revelation Shine forth.

Love to all

Aḥmad

3 April 1913

April 3rd 1913

Dear Harriet!

Wherever the Beloved goes he carries with him the spirit of life. His presence creates spiritual atmosphere; his words confer assurance; his teachings elevate the thought; his voice draws one near unto God; his love teaches us to love mankind; and his tenderness makes us affectionate to all humanity. In him we find all-life and all-light combined. He is the Alpha and the Omega, the beginning and the ending. Whether in Germany or in France, America or England, Egypt or Syria he is the King of Kings. The German people love and honor him with the same sincerity and loyalty as do three of other nation. His throne is in the Palace of universal brotherhood and all the tribes and races of the earth are welcome to his audience-chamber. The most civilized man of the West whose mind is a treasure-house of Knowledge and wisdom and the simplest man from the steppes of Russia or the illiterate Arab from the Sahara of Africa find the Beloved on Elder Brother and one in whom the spirit of God dwells. His heavenly spirit has broken the barriers language and nationality. All the people are humble before him because he considers himself the humblest. Day by day I marvel at his wonderful power of attraction. His unifying spirit is the most stupendous fact of the present century. How scarcely any rotation unity between the Germans and Persians? 'Abdu'l-Bahá is able to make the two forget their customs and show toward each a love and fellowship which are the standing miracles of this age. There are certain inner experiences that we have to go through before we can get the adequate insight into the marvelous powers of the Master.

This morning the sun shone forth gloriously upon Stuttgart to welcome the God-like guest who looks out of the window watching the crowds of Germans going to their work. The Germans generally speaking are strong in physique, vigorous in their mental activity, industrial in their practical lives, earnest in their pursuits, devoted to love and substantial in every way. They are a noble race. Their love for this Cause is in describable, their respect for the Master is unimaginable, their firmness in the Covenant is unquestioned. In three days we have grown to love them as our own Kith and Kin. I could never dream that the Cause had taken such a firm hold of the German mind and heart. Really it is nothing short of a miracle!

Before nine o'clock the friends started to come. I may say there were many "meetings" instead of interviews from 9 to 10 o'clock. Every few minutes the room was filled, the Beloved delivered an address and then emptied and other delegations arrived. Among the first arrivals were Knoblock, Miss Kostlin, Miss Doring and many others. The Master spoke

about the last night meeting: He was very happy last night. He saw that in their midst the fire of the love of God was enkindled. Last night one beheld in that meeting the breaths of the Holy Spirit and the Confirmations of the Kingdom of Abhá! The influence of that meeting will be felt throughout all Germany because the effulgence of the Sun of Reality was cast upon it. It was a very radiant meeting, the hearts were turned toward the Kingdom of Abhá, the eyes were looking forward the Supreme horizon, the spirits were rejoiced with the glad-tidings of God. In that meeting there was baptism with the spirit and fire. He hoped it may yield great results and the lights of love may radiate from that meeting to all the regions of the world.

To another group: Today God has conferred upon them a new Confirmation and a new power. He testified that their hearts was pure, there they had no other aim except the good-pleasure of the Lord. They were the servants of the overtness of the world of humanity. They were kind to all the religions. They loved all the people. Their longing was for the realization of public weal. Their lofty intentions on their part shall lead them to the highest destination. As he was surrounded by several lovely German children, one of them lying her head on his breast, he spoke on education and how they must teach the children English- so that they may be able to correspond with American Bahá'ís and may travel to each other's countries.

One asked whether Christ ever traveled to India to study Indian philosophy. He laughed: No! Christ did not go to India. He did not need the Indian philosophy. Then he spoke at length about the Covenant. Through the power of the Covenant they can withstand the attack of all those who are on the earth. The victorious army of the Covenant was waiting on the field of the Supreme Concourse to assist all those who were firm and steadfast and crown them with the diadem of triumph.

Others come in and the voice of the Master was raised again in praise of last night meeting. It was a divine gathering! All of those who were present enjoyed it. It was a Bahá'í meeting. There were the susceptibilities of the Kingdom. There one witnessed the Love of God. He hoped that many such meeting will be organized here in the future. To a lady he said: Our year of real Bahá'í life is equal to a thousand years. If a man lived 1000 years he may not attain to eternal life but if he lived one day according to the precepts of Bahá'u'lláh he shall obtain Everlasting Existence. One of your days is better than a thousand years of others. For the doors of the Kingdom are opened before your faces; the light of reality is shining upon you; the eyes of your perception are unstopped. You are informed with the realities of all phenomena; you are acquainted with the mysteries of the Kingdom of God.

The room was again filled with newcomers and he said: As he believers of Stuttgart arrive and depart this morning each one of them was to him like a fragrant, fresh, imperishable bouquet of roses ; each one was like unto a brilliant lamp and a shining star. In their faces he beheld the effulgence's of the Love of His Holiness Bahá'u'lláh. Happy were they! Happy were they to obtain to such a Bestowal. This is the day of the Lord. The birds of bygone ages who were caught by the go and wind of autumn longed for this delightful spring. The flowers which were thirsty in those days were yearning for the dove power of this rain from the clouds of Providence. They were thirsty for the water of life and hungry foe the food which is now descending from heaven. Praise be to God that they have attained there unto.

Two talks were given on marriage and the education of the children, each one containing many ripe opinions and directions.

A painter who has made a pencil sketch from 'Abdu'l-Bahá's photograph taken in Paris brought him a few copies. The Master praised his work and said: Can he paint upon the page of the world the ideal pictures of the Supreme Concourse? The pictures which are in the ideal world are eternal. He desired him to become such an Artist. Man can paint those ideal pictures upon the Tablet of existence with the brush of deeds. The holy divine manifestations are heavenly Artists. Upon the canvas of creation, with the brush of their deeds and actions, they have painted immortal pictures which could not be found in any art museum of Europe and America but he could find then divine Masterpieces of the Spiritual Artists in the galleries of the hearts.

Miss Pollock came. Several others were present. The Master asked what news she had from her sister Mrs. Allen in Wash? "She lends her love to 'Abdu'l-Bahá and lock of Roushan's hair to me." "Did she send you also a fragrance from Golshan?" the Master answered. (This was a play on word. Golshan means "rose-garden" and is the name given by the Beloved to the second child of Mrs. Allen) The Master said that Mrs. Allen was serving the Cause; that she was very attracted and enkindled. Miss Pollock asked what could she say when people asked her; whom did you go to see? He said: Tell them I went to see 'Abdu'l-Bahá, the Spreader of the religion of Bahá'u'lláh, the Standard-bearer of universal Peace, the Crier to the Kingdom of God, the Servant of God and the servant of humanity.

Many, many more groups arrived and the Beloved talked and talked. It was as though the sea of his utterances was set in motion. Within one hour Mr. Herrigel and Mr. Ekstein who were assisting me in translation left the hotel exhausted and at the same time delighted to see the results of the Cause.

The Master had his lunch and he told us of a dream he had last night. He dreamed he was in Tiberius. Along the shore he was living alone in a small cottage which was built with mud bricks but he was most happy and surrounded with a spiritual atmosphere indescribable in its beauty and calmness. There was Esmael Áqá with him. As 'Abdu'l-Bahá talked with him, he was silent. Then he told Esmael Áqá that small humble cottage was more beautiful and exquisite than the palace of the King. And Esmael Áqá answered in reality it is so, it is so.

At 3 o'clock Consul Schwartz came to the hotel with his car and took the Master for a ride. He drove us through most beautiful country places and the valleys covered with the blossoming trees and the forests of pines and the prairies carpeted with wild violets and flowers. We inhaled their sweet adorn bringing to us the messages of spring. We drove as far as "Schloss Solitude" a wonderful palace built 200 years ago by one of the Kings of Wurttemberg. The palace is now empty and open to the tourists. Napoleon lived in it for more than 2 weeks as he was in friendly relation with the then King of Wurttemberg. He was there before his Russian campaign and had in his army nearly 30,000 of the men of this King; but only 800 returned. It was also this King who persecuted Schiller the great poet and he had to fly by night from Stuttgart. The Master walked through the whole palace was greatly interested in all the historical events connected with it, especially the room in which Napoleon had slept. When he came out of the palace many children were gathered there from a nearby village and he gave to each one a work. Siyyid Ahmad Bageroff wrote the day of

the Master's visit to the palace on the wall, facing the Grand Staircase. The palace was built on a hill and overlooked a wonderful valley for miles and miles. The panorama was most unique.

On our return the Master spoke about the future of Stuttgart, that it will progress extraordinarily because the Call of the Kingdom of Abhá was first raised here! He was very loving to Consul Schwartz, He held his hands all the time, kissing him and calling him: "My son, my son I love you very much!" The car brought us to 3 Alexanderstrasse, the home of the Consul. AT the Threshold the Master kissed his both cheeks. His wife, his daughter and two sons were waiting at the door to greet the Master. They kissed his hands and with the greatest joy they took him to a room to rest before the meeting. The Minister of the Church of the King will be present at the meeting. After a few minutes the Beloved entered the large parlor. Prominent men and women of Stuttgart were present. Rusul Schwartz had his own special stenographer to take down the address. As Mírzá Maḥmúd was not here its Persian could not be preserved. The Master delivered a wonderful talk on the fundamental unity of religions, the oneness of the world of humanity and toward the end he made a dramatic appeal that this century is the century of brotherhood, this day is the day of love, this period is the period of convocation.

After the meeting, tea and refreshment were served and the Minister of the King who spoke English fluently had a private interview. The Master, then retired to the bedroom and from the window he watched the whole valley suddenly illumined by thousands of electric lights. It was a magical transformation of darkness into light.

At eight o'clock we were taken to a hall where the first public meeting was to be held. As we entered the place, there was no room to move. Hundreds, probably five or six hundred Bahá'ís and friends were gathered. With much difficulty a lane was made for the Master to ascend the platform. All arose from their seats. Mr. Herrigel introduced him. There the Master spoke, I translated his words into English and Mr. Ekstein translated my English into German. It was a very interesting scene! When Mr. Ekstein could not remember the exact word in German, dozens of vows were raised from different corners, giving him the English word; showing that there were quite a considerable number who could understand English. Here are the opening remarks of the Master: He has come to them from a very distant land. He has traveled back and forth more than 20,000 miles to reach to Germany. He has been in prison for 40 years. Young he entered the prison he came out as he stood before them. Notwithstanding the vicissitudes of prison life and the weakness of the body he accepted the hardships and inconveniences of traveling, covering such long distances to come here and behold then illumined faces. His aim was that perchance the world of humanity may be illumined. Praise be to God that the Radiant Century hath come. Praise be God that the spiritual springtime hath pitched its tent. Praise be God this is the age of the discovery of the realities of things. Verily, verily he saw unto them. This age is the age of lights! This age is the age of sciences! This age is the of the appearance of Truth! This age is the age of the extension of the sphere of thought! This age is greatest divine age! This age is the age of Everlasting Life! This age is the age of the blossoming forth of all the hidden virtues of the world of humanity! Then his thoughts flew toward the spiritual realm and brilliant pearls of wisdom, he displayed on the benefits of divine civilization.

Then he desired to offer a prayer at the Threshold of the Almighty in their behalf: O Thou Kind God! This congregation are the sheep of the flock and Thou art the real Shepherd! These souls are Thy children and Thou art the loving Father! O God! Encircle them with the glances of Thy Mercifulness! Open before their faces the doors of Thy Guidance! O God! Descend upon them Thy heavenly Confirmation make their eyes seeing and their ears hearing! Quicken their hearts are gladden their spirits. May all of us take a portion and a share from the Sea of Thy Providence! May each one of us be sheltered beneath the Tabernacle of Thy Protection! O God! We are poor, unlock before us the doors of the Treasures of Thy Kingdom! O God! We are humble endear us in Thy Realm! O God! Establish affiliation between the hearts and attract the spirits to each other so that all humanity may enter beneath the all inclusive Tent of the Oneness of the world of humanity! May wars and rumors of wars be entirely forgotten! May humankind attain to the highest summit of felicity! O God! Answer our prayers! Verily Thou art the Kind! The Giver! The generous! And the Bounteous!

After the meeting there were so many people who wanted to shake hands with the Master that it was impossible to move around. Every lady rushed forward to kiss his hands yet in all their movements there was dignity and respect. As the Master came out they filed like a regiment of soldiers and he shook hands with almost everyone. Outside around the car they were again gathered together and as he entered it, there were hundreds of hands with hats and handkerchiefs waving loving farewell to the Beloved of their hearts!

We were again driven back to the house of Consul Schwartz for driven. At the table there was a physician who was quite corpulent. The Master joked with him: He did not need to say that he was a physician. He looked it! If anyone doubled his efficiency in keeping the body whole, tell him, look at me! Several course were served and at half past eleven we were back again to the hotel. The Master prayed before loving Consul Schwartz is have that divine blessings may descend upon him and his family. They are really wonderful Bahá'ís, sincere and devoted to the Cause.

4 April 1913

Hotel Marquardt, Stuttgart

April 4, 1913

Dear Harriet!

The Bahá'í Cause is firmly established in Germany. No power on earth can ever uproot it. It has attracted unto itself some of the best elements of this country. In Stuttgart we have many Bahá'ís who are very prominent even from a material or intellectual standpoint. What I admire about them- men, women, children alike- is their deep correctness and faithfulness in the Cause. They appreciate the value of the Teachings and unitedly have they arisen to promote them. They have done and are doing a great deal of translation and although the Cause is very young here, yet they have already a good Library on Bahá'í literature. The master is most pleased and very happy over the conditions of the Cause here and has often remarked that the movement will be promulgated far and wide.

As this morning a group of the friends gathered around him, while closing his eyes as though looking into the future, he said: At this time it was not known what a bounty has been destined for Stuttgart. It will become evident in the future. When the rain pours, the sun shines and the zephyrs blow, the bounty hidden in each is not known, but when the prairies become verdant and trees green, then everyone will see the result! When the divine speedower comes along and scatters the seed, nothing is visible except the black soil, but when the harvest is gathered, the success will be evident. Similarly the grace of God which has surrounded Stuttgart cannot be seen now, but ere long every eye shall witness the results! Last night he prayed for the people, the city and the government of Stuttgart. He begged of God divine Blessing. In reality Wurttemberg was an excellent country, its people were very progressive and its government fair, therefore he asked heavenly Confirmation for them so that the Favor and Grace of God and the Supreme Bestowals of the Merciful may encircle them.

When years ago the Germans arrived from Stuttgart to Haifa to lay the foundation of their colony, their leader Hoffman Herteck become 'Abdu'l-Bahá's friend. He called on 'Abdu'l-Bahá. At that time 'Abdu'l-Bahá was a prisoner but Herteck showed him much love. From that time on 'Abdu'l-Bahá become great admirer of the Germans. The Germans in Haifa did not associate with any one except with the Bahá'ís. There was a German carriage-driver who worked between Haifa and 'Akká. Somehow he was attracted to the Cause and whenever he came to 'Akká he would call on 'Abdu'l-Bahá. But as 'Abdu'l-Bahá was a prisoner the guards would not let the German speak with him fearing the latter may communicate to the former some dangerous to the state. So the Germans stood far away and looked at 'Abdu'l-Bahá and he would look at him then smile and smile. Thus, each time they communicated with one another. By this, 'Abdu'l-Bahá meant that the Bahá'ís friendship with Stuttgart people was very old. Now in order to strengthen this tie of friendship he has come to pay the Germans a visit. In reality we are the members of one family, because the Love of Bahá'u'lláh has cemented together over hearts. He has already sent many cab grows to all parts of the Orient and America that he was now in Stuttgart. This news will give them great rejoicing and happiness. Then he spoke about the devotion and the self-sacrifice of the Persian believers.

A regards the last night public meeting he said: It was a spiritual meeting, a heavenly gathering. The lights of the Kingdom were shining upon it; the Confirmations of the Holy-Spirit descended upon it. Consider what a wonderful Bounty and Favor this was that a personage from the East and the German from the West were gathered together. The result of these meetings will be known later.

To another group of friends gathered about him he said: We are all close relations. We are the members of one family and one household. We receive the lights of one sun, drink from the same fountain, walk in the same rose-garden, and are under the protection of one gardener, therefore we enjoy amongst ourselves the utmost of amity and unity. He hoped that day unto day this communication may increase. This age is the age of lights! This century is the century of love! This period is the period of the oneness of the world of humanity! This cycle is the cycle of the down pouring of the Bestowals of God!

There was amongst those who were present a very all man with a very long beard and a very young heart. The Master talked with him a great deal, kissed his beard and they

become great friend. It is most interesting to observe the love and the respect that the German children have for the Master; even the children who are four or six years old came into his Presence with such a reverence that is impossible to describe! They all bring flowers and fruits. The Beloved gathers them around himself, near the window and showers upon them his blessings. To see him sitting on the chair near the window every morning and surrounded often with six or ten children is the most ideal picture I have seen! Now and then he gets up from his seat, takes a child by his two arms, lifts him up and puts him on the bed to the delight of the mothers and those who are present.

Same one said, if we have worked in the Cause a hundred years we could not attract so many different elements to the Cause, only 'Abdu'l-Bahá can do that. He answered: He hoped that each one of them may become a divine former and each one may cultivate a large blessed form. The real Bahá'í forming is through deeds. May they become adorned and confirmed with such deeds and actions that they may become the pure seeds. The Bahá'ís must be known by their deeds. That is why His Holiness the Christ says: Ye shall know the trees by their fruits. God hath chosen the Bahá'ís from amongst the people and has opened the doors of His Kingdom before their faces. Therefore they must appreciate the value of this gift so that each one of them may become a lamp lighted with the Fire of the Love of God; day unto day may they be driven nearer unto God in order that their hearts be inspired with divine Inspirations. May they become as fruitful trees producing luscious fruits for all the seasons. He has desired this station for them. The majority of the people are the lovers of shells, praise be to God the Bahá'ís are lovers of the kernel. The people are deprived of reality but the friends have reached the home of Truth!

A mother with three of her daughters who were all good Bahá'ís were presented to the Beloved. After welcoming them he said: He was very happy to have come to Stuttgart and he supplicated at the Threshold of the Almighty to descend upon them His eternal blessings. They were his friends, his real friends and he shall never forget them. He shall continually remember them. They were his own daughters. He hoped that in the orchard of God they may become fruitful trees. Let them be happy because they have entered under the protection of Bahá'u'lláh. They were all the sheep of God and the Blessed Perfection was then shepherd. Let them be confident in the Favors and Bounties of Bahá'u'lláh. His everlasting Bestowals shall surround them and shall choose them for a great service from amongst his own maid servants. Their mention will become eternal in the Kingdom and their names still be handed down to prosperity and in the divine world they will like ignited lamps and they will be related hi God.

In short, I may go on writing many more pages about the Beloved talks on the morning but these few drops are sufficient. A one o'clock we found him almost exhausted from the four hours consecutive talk. He said he was most happy to see the believers of Germany so holy, so pure and so united. They were the angels of Paradise of Abhá! You pray that the Flame of this divine Fire may be ignited in all Germany. He had his lunch and took his rest.

At half-past two we had tea in his presence and at four o'clock Consul Schwartz with his wife and daughter came with their car to take the Master to Eshinger where Miss Anna Kostlin, a most devoted enthusiastic Bahá'í has prepared a children's party to greet 'Abdu'l-Bahá. Another onto was hired for the other Persian friends and after a few minutes we were driving through the most beautiful part of the country, all abhors in a riot of colors and

hues! We passed by rivers and falls, mountains and hills, all clothed in the joyful garments of spring. How I wished the American friends could share these hours in the divine presence of the Master! This is the most beautiful season and I am glad that we did not come last month. On our way to Esshingen we saw many vineyard, mountains from bottom to summit are changed into vineyards.

Consul Schwartz asked about the future events in Europe. He answered: There will be a general war between the European powers and Germany of course will take a prominent part. Bahá'u'lláh has predicted a war between Germany and France and this will be fulfilled! Consul Schwartz is the Representative of the Norwegian government and is the president and proprietor of a banking institution which was founded by his father. As we sped along the road the Master enjoying the wonderful changing scenes of nature. The Consul told him about himself and his visions of life and the Master assured him that everything will be well with him. We were driven through the famous Blackwoods of Stuttgart and were simply charmed with the heavenly panorama constantly opening before us. It was as though we were driving through a fairy land.

At last we arrived at Esshigen a giant lovely tower. Here there are a large number of young men who have become Bahá'ís. Miss Kostlin, the hostess who always smiles and laughs and is charming young lady was dressed in beautiful white silk. She was radiant with happiness and bubbling over with joy. She and a large number of mothers were waiting at the door of the Royal King. As our beloved ascended the stairs, they followed him reverently. Now we were in a spacious room, just before entering the Hall. What is this entrancing scene before our eyes? More than one hundred children boys and girls most of them dressed in spotless white, each one a bouquet of flowers in his or her hand, waving in the air as a welcome to the Kingdom and suddenly the Chorus of "Alláh Abhá" was raised from all! I was overtaken with surprise emotion, joy and could not contain myself! Tears filled my eyes! It was the most beautiful, the most heavenly, the most artistic picture that I have ever seen in all my life. Then the Beloved walked in their midst, touching the head of this, looking into the radiant face of that and meanwhile talking the words of light. He had brought with him candies in small decorated boxes and he divided amongst them. Then he entered into the large Hall. Here there were many tables big and small decorated with flowers and candies and fruits. All the children and their mothers sat at the table. A long table at the upper side of the hall was prepared for the Master, the platform was decorated with large palms and orange trees. Oh! It was so beautiful! I cannot describe these things. One must feel them, see them! It was a glorious day indeed for these people in a far away tavern of Germany to see with their own eyes the Desire of all nations! What love! What attraction! What enkindlement these German believers have! As to Miss Kostlin, she was serving and looking after the happiness of the friends. I have seen few girls who are as happy and as radiant as this really remarkable girl!

The Master and his friend sat at the table and later he delivered an address which I translated into English and Mr. Ekstein translated my English into German. When the Beloved finished speaking, tea and refreshments were served and afterward all the children and the mothers and fathers were called to go out to a photograph with the Master. When the Master come out in front of the Hall everybody in the large gathering had a flowers in his or her hand. It was a lovely idea! The Master sat in a chair and I begged him to have a red rose in his hand! Two pictures were taken and I am sure they will turn out to be very

good. After this the Master had farewell to everyone and walked toward his car. Everybody gathered around the car and offered him their flowers; others holding their flowers in their hands waved them in the air.

While the picture was being taken more than 500 men and women and children as curiosity seekers had gathered in front of the Hall because they had never experience such an event in all their lives.

Before the car started on its way the Master called Miss Kostlin and thanked her and her associates for the splendid arrangements of the Feast. She was overwhelmed with joy with this marked distinction.

We left Esshingen with a heart full of happiness; borders of our hearts inundated with a flood of emotions. On our return they took us through another road and again we beheld the constant shifting scenes of the beautiful country and vineyards. Arriving at the hotel the master invited Consul, his wife and daughter to come up. As the daughter is studying art, the Master asked what was the best for her children to take up. The Master said: The parent must let the children study that which they like best. If your daughter loves art she can devote her time to it and surely she will succeed. Painting was a lovely art and most refined. We have a Bahá'í artist in New York. Her name is Miss Juliet Thompson. At first, she requested me if I give her one or two sittings she would found my picture. I consented but the one or two sittings become many. I wondered whether after all she got all the sittings she wanted (here the Master laughed). Then the daughter of Consul asked, whether she would be permitted to paint him. "All right" the resigned answer came out with a twinkling of smile in his eyes. "How many hours do you require?" "About three hours." "This is too much; would fifteen minutes do?" "Oh no! It is not enough." "Would half an hour do?" At last it was arranged for Monday that Frauline may paint him. "I hope you will not walk in Miss Thompson's foot steps." He told her laughing.

The Beloved rested the evening. Mr. and Mrs. Herrigel called and he served them tea prepared with his own hand.

Our trip to Budapest at last decided. we will leave for that city on Tuesday evening by way of Munich and Vienna.

5 April 1913

Hotel Marquardt, Stuttgart

April 5, 1913

Dear Harriet!

It was the fifth of December 1912 that we sailed away from New York and this is the fifth of April 1913 that I write to you from Stuttgart, so it's four months that the Master has been traveling in Europe, spreading the message of the Kingdom and promoting the principles of the Bahá'í Cause. Now we have before us another trip to Budapest and on our return we will probably make a short stay in Vienna. This German sojourn although only a few days old

yet so far much work has been accomplished and innumerable souls are attracted to the Cause and will no doubt be more drawn to it as soon as the Master leaves the city. It is interesting to note that from the time the Beloved arrived in Stuttgart to the time he is going to leave will be exactly 8 days and before arriving he expected to stay only one day or two, but he found the German believers so warm so enkindled that he decided otherwise. Owing to certain reasons known only to himself he requested the friends to avoid newspaper publicity, although the city knows him and speaks about then Cause. As he goes out and enters the hotel the eyes are turned toward him and wonder at his majesty.

This morning he prepared the tea with his own hand and served us most lovingly. A little incident which shows more than anything else his extreme courtesy and thoughtfulness was this: He had just given me the cup of tea and I was going to drink it, when he remembered, Siyyid Asadu'lláh had no tea; so he told me, he was going to call him to come in. I put my cup on the table and wanted to go in his place. "No, no" he said. "You drink your tea. It will get cold. I will go and tell him to come." Just think of it! How thoughtful and considerable he is even to his nearest servants who are ready to sacrifice their lives for him.

After a while he revealed several Tablets for the American believers especially one for the Bowery Mission which were immediately translated and forwarded. In the book which is intended for the historical records of the Cause he wrote: "O God! Confer Thou a shelter upon this person under Thy Protection and surround him with Thy Infinite Bounties! Verily Thou art the Generous and the Merciful.

In the family book of Consul Schwartz he write: "O Thou Incomparable Lord! Bless Thou the members of this Household and endear these souls in Thy Kingdom and confirm them in the service of Thy Cause! Verily Thou art the Powerful! The Mighty"

"Young Hefner" with his mother and father came to see the Master. I do not think the boy is more than 4 years old but very intelligent and a true Bahá'í. He has been coming every day and receiving much love from the Master. They told the Master he had already taught all the children of his quarter about the Bahá'í Cause and was full of love for 'Abdu'l-Bahá. This morning his parents asked him "Where should we go?" "Of course he directly answered "We will go and pay our homage to 'Abdu'l-Bahá. Is there any other place to go while he is here?" "What will you take for him?" "A basket of apples and flowers." " All right."

And so he entered the room, a basket of red apples in his hand, decorated with pink carnations; with curly hair, smiling face and the words of Alláh-u-Abhá on his lips running toward 'Abdu'l-Bahá.

When the Beloved heard how "Young Hefner" was teaching the Cancer, he embraced and kissed him and said: It is most excellent to be a teacher in the Cause from childhood. When he was at the age of this little boy he was also teaching. While he was still living in Persia there was a believer whose brother was not a Bahá'í and he was very anxious to make him one. He was brought to 'Abdu'l-Bahá and he spoke to him about the Cause. At last he said: "I am not convinced. I am not yet satisfied." 'Abdu'l-Bahá told him that if a person was not hungry he would not long for food; if he was not thirsty he would not yearn for water; only a seeing eye could be convinced of the existence of the sun; only a hearing ear could hear sweet melodies. Therefore first of all he must find the seeing eye, he must become hungry

and thirsty; but he could go now and when he got these attributes he could come back. He went away and after sometimes he returned. 'Abdu'l-Bahá spoke with him again and this time he became a good Bahá'í. There were many children today and the Master took them one by one and made them sit in front of him on the bed. He gave to each candy and fruit and they sat quiet all the time.

His first address to a group of people was about the four periodical seasons of each religious movement. Now, he said it is the spiritual springtime of the world and the spirit of God is soaring over the sea of existence.

He picked out from another group a man and addressed him this: I love thee very much, I desire thy illumination with the light of God. May thou discover the secrets of realities! Mayst thou obtain seeing eyes so that thou mayst behold the Kingdom of God! Mayst thou receive hearing ears in order to hear the heavenly Call! Mayst thou be baptized with the Fire of the Love of God, with the Breaths of the Holy Spirit and with the water of Life!

To another group he spoke in detail about the two kinds of Happiness; material and spiritual. Man through spiritual happiness alone finds peace and contentment. All other material means are a temporary satisfaction.

To another group he spoke on the importance of spreading the message: Today if you teach one person it is as though you have resurrected a dead soul into life. It is as though you have changed the black stone into diamond. It is as though you have transmuted metal into gold, Satan into angel, animal into man.

About noon, Mr. Ekstein was in the room alone with the Master. He said, for many years he has been the President of different societies and has tried to serve each according to his ability but now he has realized that all these denominations did not contain the whole truth and in the Bahá'í revelation he has found the complete truth. Yes, the Master answered: A thirsty man will run after every fountain, he may drink bitter and stagnant water but at last he will reach to the sweet spring. Now praise be to God that he has attained. All these roads are narrow and will end either to precipices or wild jungles but the highway of truth is clear and all the smaller roads converge into it. The Bahá'í Cause is the sweet spring of water which is never dried up. It is the great highway which leads man to the glorious palace of the King of Kings. It is the limitless sea and all the lakes and rivers are limited. In other words, all the religions and societies find their principles not only unfolded in this Dispensation but well-developed.

The Editor of a monthly German magazine which is published in Switzerland came to see the Beloved and saying that he desired to write a monthly article on the Bahá'í revelation. The Master approved his plan and he will start next month.

Many other friends were presented to the Beloved, some receiving Persian names for their children, others asking for the stone of the greatest name.

At 3 o'clock the Beloved with Doctor Fisher. Mrs. and Miss Schwartz and myself motored to one of the loveliest palaces built according to the plan of Elhambra in Spain. There were many halls, reception rooms, sleeping rooms, and hot houses! For two hours the Master

walked through the buildings, the furniture oriental, and the paintings oriental. There were several graded buildings and cupolas and picture galleries in most beautiful and ideal place. It is called the "Royal Palace of Wilhelm". It was built by one of the Kings of Wurttemberg 90 years ago. He loved Arabian architecture so much that he commissioned the architects to draw the plan of Elhambra for his palace. He spent at that time about 10 million marks in building it and it is a dream of beauty as you walk around, it is as though you were reading the Arabian night story. The Master said: On one hand this wonderful palace shows the high civilization of the Saracens in Spain and on the other hand it makes one sad to contemplate that all these marvelous traces of geniuses of Arabian civilization are entirely forgotten by the people of the Orient and instead of advancing they have been retrograding. Returning to the hotel the Master thanked most heartily from Consul for giving us such a good time in the afternoon. He evidently enjoyed the outing very much. They were invited to drink tea with him. Both mother and daughter as well as the Consul are very rare Bahá'ís and most sincere.

At eight o'clock the Consul with Mr. Herrigel came to take the Master to an Esperanto meeting. Arriving at the meeting the President of Esperanto Society in Stuttgart took the chair and delivered quite a long and interesting address in German. Afterward the Master spoke in detail on the usefulness of a universal language quite from another standpoint than the two former ones in Edinburgh and Paris. Mr. Ekstein translated my English and the audience listened most carefully. Miss Pollock was in the automobile with the Master.

After the meeting we were taken to Mr. and Mrs. Ekstein for supper. Miss Pollock was also invited. A large table was decorated with lovely flowers and many delicious eatables; the two sons of Mr. Ekstein had come from another part of Germany to be present. Mr. Ekstein showed the photograph of his father to the Master. "My father was clergy man", he said. Back came the divine answer. "Thy father was the minister of a church of clay; mayst thou become a minister of the Kingdom of God." Miss Pollock said: "I am teaching English in Gotha. Thou hast been a teacher of the earthly language, now is the time to become the teacher of the heavenly language. Spread the message wherever thou art. Teach your pupils both languages." "I will do my best. In order to make them study English I will teach them the Bahá'í literature." "All right! This is very good." the Beloved said. "For seven years my sister tried to make me a Bahá'í; now I am one. I know 'Abdu'l-Bahá as the manifestation of Reality." "The Bahá'ís never give up till they succeed."

Mr. and Mrs. Ekstein of course were most happy to have the Beloved of the world in their home and at the head of their table. After the dinner the Master looking at Mr. Ekstein Consul Schwartz and Mr. Herrigel said: "You are a wonderful triumvirate; three fine spiritual champions. I am going to let you wrestle unto each other to see which one is the victor." After talking with them for a few minutes the Beloved was taken to the hotel. It was very late and we retired after a full and busy day.

6 April 1913

HOTEL MARQUARDT STUTTGART April 6 1913

Dear Harriet!

The Master had today the most beautiful sight of Germany passing before his glorious vision. We motored through the "cherry-blossom country", a few miles outside of Stuttgart. Such a scene of white and pink blossoms I had never seen in my life. The consul at three o'clock brought his machine and we motored first to Esslingen, the scene of the children's party, then through a portion of the Black Woods and then suddenly we came upon the "cherry-blossom country". For miles up the mountains and down the valleys, thousands of trees were adorned with the white garments of spring. If the meadows were not green and the weather was not balmy and thousands of men women and children were not out to have a view of this indescribable scene of beauty, one would have just all these trees were covered with snow and that we were in the grip of winter. From very far places people drive to this village at this season to enjoy this wonder of creation! The Master was simply enraptured with the loveliness and attraction of this panorama of nature. First we drove uphill, then down, enjoying the view from every point. It was also a balmy and delightful day and the crowds holiday were either walking in the meadows or stretched under the trees. It was one of the rare experiences that one can never forget. For me these days are the days of Paradise, filled with happiness never ending!

Thus being Sunday, before nine o'clock the believers started to come. There were so many that crowds were standing outside ready for the room to be emptied so that they may be able to come in. The Beloved was the incarnation of love and affection. There were many children and to these he was specially attentive. He gathered them around himself near the window and showered his love upon all without any distinction. The mothers were made very happy. For them this has been their supreme joy.

While he kissed and caressed the children he spoke: What did the Esperantals say last night? I delivered an address to them according to their conception of truth. They were the beginners therefore I spoke to them with gentleness. The Bahá'ís must speak always with the people from their own standpoint. If you explain the difficult problems of mathematics or geometry for the children they will not understand, it is above and beyond their comprehension. That is why his holiness Christ says: I have many things to say unto you but you cannot comprehend them now howbeit when the spirit of truth shall come he will lead you unto all the truth. Therefore the friends must always consider the mental capacity of an audience and speak to them from their standpoint so that they may not be shocked and run away and that by degrees they may attain to the reality. Can we give strong food to a suckling babe? If we do such a thing the life of the babe will be in danger. Its constitution cannot assimilate roast chicken - or beef-steak but only pure milk. Now you have reached to the age of maturity. You can comprehend the secrets of the Kingdom, but the majority of the people are yet as children, they must be fed with the milk of gentleness. Therefore deal with them ever gently so that they attain to the age of maturity; for this reason his holiness Christ said to his disciples: To you it is given to understand the mysteries of the Kingdom and again he said, do not eat the pearls before the swine; because the apostles were the people of reality and others were the followers of superficiality.

Then he spoke how the Jews expected the descent of Christ from heaven, while in reality there was no heaven. Praise be to God that your eyes are opened and you are witnessing the mysteries of God; your ears are unstopped and you are listening to the divine Call. Consequently with these people whose eyes and ears are shut you must be gentle and patient. These children shall reach to the age of maturity; these tender plants shall attain to

the stage of fruition, these sleepy ones shall become awakened from the slumber of negligence. But then at that time their station will not be as great as now! Now is the accepted time. Those souls who became awakened during the life time of Christ, they were the chosen ones, they were the stars of the heavens of Truth, they were the lamps of guidance. How can we ever compare the station of the apostles and those who came later! Therefore your station cannot be compared with those who will be awakened later. You are the first fruits of the season and very much sought after but afterward the newest will become surfeited with fruits. You are the first budding flowers in the rose garden of Knowledge. I am most pleased with the believers of Stuttgart. Truly I do; they are illumined, even their children are radiant.

Looking at an old man with long flowing beard he said: This old man is a real lion, nay rather he is greater than the lion, because the lion has only the brute force while he has the spiritual power.

Speaking to Mr. Ekstein he said: Last night we dined in your home and we were very happy there! Mr. Ekstein said that his home was now dedicated to the Cause. The Master said that his home has been always dedicated.

Then a young couple who are engaged come to see the Master. Their names are Miss Bertha Babmiller and Mr. Boppe. The Beloved received them with great love and cordiality. They looked as sweet as one can expect very demure and very loving. 'Abdu'l-Bahá told them that they were most welcome! He was very pleased with them. He prayed that the benediction of God may descend upon them, the Breathes of the Holy Spirit may surround them and may they be submerged in the sea of the Mercy of God. If the heavenly blessing does not descend, no matter how much man may strive it will be fruitless. If the rays of the Sun do not radiate, the trees will not yield fruits. If you find a lamp lighted, it will be the result of the training of the Sun. The rays of the Sun of Reality are the Divine Confirmations and in turn these confirmations are like unto the showers of the spring. If we see the torrential rivers flowing, they are the result of the aggregation of the rain. Without the Confirmation of God nothing is possible of attainment. He hoped that the divine Confirmations may descend upon them. May they find the highest state of happiness! May they live together in the utmost state of joy and beatitude! May they advance day unto day in all the degrees of ideal perfections! May their thoughts gain a wider range of reflow. May their ideas develop. May their information wisest! May they become like unto ignited lamps and the lights of divine Bestowals may appear from them so that in this world they may live together in the utmost state of felicity and obtain eternal life in the Divine Kingdom, that they may become beloved in both worlds. This was his prayer in their behalves. God-willing they will be in the greatest state of joy.

There was a girl who desired to enter into the Monastery as a nun. The Beloved said: There is no such thing in the Bahá'í Cause but one may engage in the spread of the cause and dedicate as much of her time as possible and spend her days in the service of the Kingdom and whenever apparently come up, she may marry. There was perfect freedom in this Movement.

Many more people entered the Master's room and the Master continued to speak to this and to that group till well nigh one o'clock. When at last everybody left, as he was walking

back and forth, he said: The believers of Germany are very warm, very sincere, very attracted. They shall be confirmed to teach throughout Europe.

Just then large number of the believers from Esslingen come and the Beloved ever kind and compassionate received them. He said: They were welcome. They must thank God that meeting like unto this is being held; for this meeting cannot be compared with other meetings. This meeting is for bringing together those souls which are illumined. This meeting is through the power of the Glad-tidings of God. This meeting is for the people of the Kingdom. This meeting is like unto the magnet and the iron. This meeting is like unto the meeting of the rain and the earth. This meeting is like unto the meeting of the fire and the oil. This meeting is like unto the meeting of the breeze and the trees. Therefore it contains many important results. Now its fruits are not seen. When the rain is falling, the wise man will see the transformation of the earth into verdant meadows and flowers. At present it is not known what forces are set to work, ere long it will become apparent. The results of this meeting are the change of the hearts into sweet and verdant flower-gardens; the out flux of the fire of the Love of God, the discovery of the mysteries of the Kingdom; the enfoldment of the knowledge of God; the attainment to eternal life; entrance into the mount of transfiguration; the effulgence of rays of the Sun of Reality; the acquirement of the excellences of the worlds of humanity and the realization of everlasting felicity. He hoped that through this system of Bahá'í education may become the light reflecting lamps of the assemblage of mankind.

To Mr. Herryel he laughingly remarked that the German Bahá'ís were coming here as such numbers that the proprietor may leave the premises and run away for his life, saying I leave the hotel in the hand of Mr. Herryel and his friends! No doubt everybody was wondering, what was the business of all these people coming here every morning.

After our delightful excursion through the cherry blossom country, we resided the house of the Mother of the wife of the Consul. There all the friends had gathered to take photograph with the Master in the large pack of Wangerlungsh 5. There were so many that we had to divide into seven groups; one for men alone. Then Consul Schmidz took some small photos of the Master under a cherry blossom tree which I hope will turn out to be good.

After drinking tea and thanking everyone, especially the mother of Mrs. Schmidz and the mother of the Consul, the Beloved drove to the home of Mr. and Mrs. Friedrich Schweizer in Karlstrasse 25 Zuffenhausen. They are excellent Bahá'ís. Mrs. Schweizer was simply beside herself with joy. She is filled with the Love of the Master. Consul Schmidz said later that he was a German yet he often wondered at the rapt enthusiasm of these two souls. The Beloved drink a cup of tea and made a few remarks as follow: Here he came to their home! May God encircle it forever with the lights of Truth. May it be blessed always. We have come here in the name of Bahá-wllah. Any house in which the name of Bahá-wllah is raised, the blessing of God will descend upon it; the divine light will shine upon it, and the Breathes of the holy-spirit will waft over it. Therefore he prayed to God that special blessing may descend upon their home. May it become a heavenly home, may the mention of Bahá-wllah be made always in that home.

We drove back to the hotel and after a little rest, at half-past eight we were again on our way to Oberes Museum. This was a public meeting arranged by a committee of Bahá'í

women in the largest hall of the Museum. It was a big, beautiful building. The Master on entering was greeted by the rise of the audience. The big hall was filled to the door. More than 800 hundred people were present and the Beloved gave a stirring and eloquent address on peace and Love. Mr. Ekstein translated again my English and whenever he could not think of the right word, voices were heard again from the front seats and all parts of the Hall, coming to his assistance. After the lecture the Master walked around the audience and shook hand with everyone. This was the largest meeting ever held in Germany in the Bahá'í Cause and no doubt its results will be immense in the future.

After this meeting the Beloved was driven to Miss Alma Knablock and Miss Doring's apartment for supper at Neue Weinstäuffer 23. The apartment is on the fourth floor and after such a strenuous day it was a little difficult to walk up to the fourth floor but in order to make them happy the Beloved did it with pleasure. After a few moments rest, supper was served and the Consul told the Master about the constitutional laws of the country and many legends and stories enacted with different castles.

The story of the Faithful woman appealed the Master. There was a castle which was besieged by an enemy and his army. After some months, at the point of starvation the castle capitulates. The general of the victorious army issued a proclamation that all the women may leave the castle with their most precious possessions. Within half an hour, the women piled out, each holding the hand of her husband or sweetheart or brother. At first, the victor objected to such a proceeding, but when the humanity, sympathy and the humorous situation of it struck him, he laughed heartily and let them go free. After the supper we returned to the hotel. It was rather very late and he went directly on our rooms to sleep.

BAD MERGENTHEIM

7 April 1913

April 7th 1913

Dear Harriet!

Here we are in the most beautiful part of Germany! Mergentheim baths! I have never heard its name before and it is only through the heavenly blessing of the Beloved that we are enjoying such a wonderful time! It was about 10:15 this morning when in two of the finest automobiles of Consul Schwarz we left Marquardt Hotel for Mergentheim Baths, a distance of 130 miles from Stuttgart. This was arranged by the insistent invitation of Consul Schwarz who is not only the President of the Mergentheim baths but has the controlling share in the company. In the first car the Beloved, Consul, his wife and daughter, Doctor Fisher and myself and in the second, Mírzá Maḥmúd, Siyyid Assadowllah and Siyyid Aḥmad Bageroff. We gave up our rooms in the hotel because we are returning tomorrow and leave at 7:54 pm for Budapest. We started from the hotel while it was pouring but after half an hour driving, the air was cleared. Till half-past twelve we drove over rolling green hills, mountains and valleys. The most ideal spots on the face of the earth.

We passed by many villages and towns and here and there I saw women, harrowing the earth, sowing the seeds, driving cattle, cutting the grass; in brief doing all the works that the men generally do in America. It was very interesting to see this because it seemed to be such a common thing here. The daughter of the Consul told me, yes women in this part of Germany do most of the farming and the men are tailors, shopkeepers, etc. I thought, I would like to know whether these women hear anything about the rising of the New Woman, the lofty position that she fills in the modern social world and the demand for suffrage which is carried on like a holy war in England and with dignity and diplomacy in America. Because these German farmerettes seemed so resigned to or rather satisfied with their lots. At half past twelve we arrived at the Hall, a quaint old town and the hotel Lamm and Past stopped for an hour and half to rest and have our lunch. At two o'clock we started again and it was 4 o'clock that we arrived at the most luxurious hotel of Mergentheim.

On the way the Master spoke to Consul about Bismark and how he was enabled to bring the confederation of German principalities through the idea of the unity of language and unity of race. Consul Schwarz was astonished to hear such a clear and loud account from the lips of the Master. The country was again most charming, the scenery very attractive and our eyes were delighted with such green garments of nature. The Beloved looked all the time at the verdant meadows, and was very pleased. He said that God has sent him to Germany during the spring so that he may love every part of it.

Soon the town of Mergentheim become visible on the horizon and after a few minutes we passed through it and reached the hotel which is built on the slope of a hill, overlooking a vast panorama of other hills and valleys, a most attractive situation. The buildings of the Mineral baths are in front. Our rooms having been assigned, the Master drunk a cup of tea

and retired. After awhile we walked around the ground, climbed the hills and the Consul took some photos of the Master. He visited the baths and blessed the place. 'Abdu'l-Bahá said that this place was under the protection of God. It will become a very important center. He prayed to Bahá-wllah to assist and confirm Consul Schwarz. A Bahá'í woman from Stuttgart had an interview with the Master. She had came especially here to see the him, showing no matter where the Master goes he was followed by those who desire advice and assistance. He told her to be happy and joyful! Trust in God! He is a faithful friend! He shall never leave her.

The evening the Master heard the history of the development of the baths and how from 1905 to 1911 the list of foreign guests had increased from 700 to 3000 during the season. The baths is for internal maladies, kidney, gall stone, constipation, etc. The mineral water is also bottled up and sold for this purpose. There are electric baths, massage, etc.

At nine o'clock we had our supper and when the Consul related a funny story, and that opened the way for the Master to come back with 6 or 8 funny, side-splitting stories, one after another. The party divided about 10:45, the Master also retiring first to take a bath and then sleep. It was arranged to leave Mergentheim the next day before noon so that we may reach the city in time for Budapest train.

This morning before leaving Stuttgart the Master had a call from a prominent German clergyman who had read the book of some answered questions in French and become greatly interested in the Cause. The Beloved spoke with him on the materialism of the present country and how dogmas and imitations of religions have divided the people. He said that he hoped that the clergyman would become confirmed to awaken those soul, who are sleep and illumine with the light of spirituality the German Empire! Two little gems of heavenly thought were left behind by the Master in Stuttgart that are translated here for the benefit of all. The first was in the book of Mr. and Mrs. Friedrich Schweizer of Fuffenhousen, a town near Stuttgart. They are simply lovers of this Cause. They are like two shining lamps, two brilliant stars. Their faces show the love they have in their hearts for the Master. They are most joyful. They radiate happiness. Here is the prayer written by the Beloved in their book: "O God! Endear this maid - servant of Thine in Thy Kingdom. Verily her heart is filled with Love and Happiness. Bless her family and encircle her husband with the Glances of Thy Providence."

In the book of Miss Anna Kostleir he wrote: O Thou Kind Lord! Accept this pure and holy girl in Thy new Kingdom. Make her beloved by all and glorify her in their sight. Intoxicate her with the overflowing cup of Thy Love. Confer upon her tumultuous joy and irresistible attraction. Grant her an eloquent tongue and suffer her to become an embodiment of wisdom and divine understanding so that she may arise to diffuse the sweet Fragrances of the Paradise of Abhá!

GERMANY TO HUNGARY

VIENNA & BUDAPEST

8 April 1913

HOTEL MARQUARDT H. & O. Marquardt STUTTGART

April 8th 1913

on train toward Budapest

Dear Harriet!

With hearts full of love, with memories encircled by the devoted services of the German friends, with minds illumined by the light of hospitality they have shown toward us we have departed from Stuttgart tonight at 8 o'clock while more than one hundred Bahá'ís were gathered at the station to say Godspeed to Our Beloved. What wonderful Bahá'ís these people have made of themselves! It seems they are the possessors of all the divine attributes. It was a compliment when the Master said: The German Bahá'ís are angels. During our 8 days' sojourn in Stuttgart, we observed every mark of love from the Bahá'ís and respect from the outsiders.

This morning I awaken in Mergentheim at 4:30 and looking out of my window I felt the great calmness of nature which steals over one in such quiet and faraway places; then I prayed for all the believers in America, that they may become confirmed in the good-pleasure of our Master. I wrote a few letters and went out to see the Beloved, his room being in another wing of the building. As I entered, he was also looking out of the window listening to the sweet melodies of the nightingale which are found in these enchanting woods and forests. They sing very charmingly and as the Persians and lovers of this bird, the Master remarked, they would give anything in the world to come here and enjoy this earthly paradise. He thanked Bahá-wllah, he said, that he has established such a great bond of love and communication between the people of the East and the West, otherwise what relation exists between Consul Schwarz and us! It is the power of Bahá-wllah that has made possible this! You must appreciate the value of this Bounty so that day unto day it may become greater and more widely spread. Last night and yesterday he was thinking all the time over certain news that he had received.

The weather in Mergentheim was cool and vitalizing and this morning's air was bracing. Consul Schwarz took us around to show his mineral water factory. The water is bottled and dispatched all over Germany for internal maladies. The physician of the place was introduced to the Master. He told him: He must feel very happy because everyone comes here to seek health and he was channel to whom they received health. He was a dispenser of health! He prayed to God that he may be always successful in his mission and that this place prosper and develop!

After breakfast the special book in which noted guests write their names was brought to the Master. It was opened in 1911 by the Emperor of Germany and his royal train who stayed here for a few days. The following short prayer was written in it by a different kind of an

Emperor. O Almighty! 'Abdu'l-Bahá arrived in this hotel and observes the utmost of consideration on the part of everyone. For one night he rested here. O God! make this hotel blessed and successful. All maids and servants were called and the Master gave money to each one. After taking a photograph in front of the hotel, we started our drive of 130 miles back to Stuttgart.

This time we took a more picturesque road and we saw yet, more charming, more beautiful, grand scenes of nature! Suddenly we observed that the other car which was following us disappeared. We slowed down but no use. In order to wait for them to catch up, we stopped at the village of Weinsburg in a little hotel called "Casthofz Tranble v. Fr Woforth". The Master rested in room No.10, drunk a cup of milk, visited for a few minutes at the home of Theobald Kerner, a writer of great fame in these parts but dead for the last 20 years. His home is a little museum containing his personal belongings. The Master walked through the room and was interested in everything.

Seeing our Persian friends not caught up with us, we telephoned to two village through which we passed to learn whether they had any accident. No! They had seen car passing by. Of course we concluded that they must have returned to the city by the same road we came to Mergentheim. Starting again we passed by Beilingen where an enormous factory for generating electrical power is being installed by Consul Schwarz and a number of Capitalists. The factory will distribute electricity to 105 town and villages and will cost 7 million pounds when finished. The Master came down and blessed the ground. Hundreds of men were busy installing machinery and digging the foundation etc. It was 1:30 pm when we reached at the house of the Consul and found the Persians already there 2 hours and half ahead of us. The Master was very tired and after a little rest, lunch was served. Bageroff and myself went out to send away a few telegram to Budapest.

According to telegrams received from Budapest there have been articles in Hungarian papers about the Beloved's arrival. Mr. L. Stark is the man, a Hungarian by birth who was arranging the program. In one telegram he says: "Everything ready. Lecture rooms, translators, reception, newspapers, over one thousand invitations issued." In another telegram he says: "Thursday evening theosophical society; friday evening public meetings of different societies. Preparing everything, all the friends are very happy." In another telegram he says: " Newspapers announcing arrival and lecture". Mr. Stark is a good Bahá'í and full of enthusiasm. It is mainly due to his tireless effort and work that the Master is going to Hungary. This again will show how one sincere man can draw the Master with the power of his love. I told the Beloved, it seems to me the sudden appearance of this man was the most wonderful thing, almost a miracle! Where this man Stark came from? He said: God had sent him. He was an angel in disguise. Wait a few years after my trip to America and Europe many great personage shall arise to serve the Cause.

At 4:30 the Master come out of his room and met several of the friends who had come to see him. We told them that he was most pleased with the believers of Stuttgart. They were attracted and sincere. After his departure they must all arise to serve the Bahá'í Cause with great firmness and let nothing on earth them. To Mr. Ekstein who wanted to go next year to Dresden, near Saxony to teach he said: This will be very good. He will ever expect to receive good news from him. Miss Anna Kosthin brought the photos of the children's party in Esslingen. They were very fine. The other photos were also brought in and they all have

turned out to be very good. The Master was most pleased unto them. Everything in Stuttgart, he said was excellent and now even their photos are very good indeed. Miss Knoblock and Miss Kosthin had a long interview. They asked several questions which were answered to their satisfaction.

At 7 o'clock we were all ready to leave and the Consul took us in his car and in a few minutes we arrived at the station; the train leaving at 7:54. Group after group, the friends arrived carrying a bouquet of flowers and before all the people unembarrassed they went kissing the Master's hand. By half past seven more than one hundred had gathered the railroad officials and the passengers wondering of the strange spectacle! The train being ready, the Beloved with the rest of us started to get on the platform. The largest bouquet of flowers was brought by one of the friends.

Miss Knoblock, Miss Kosthin and Mrs. Schwizer and a Bahá'í young man requested the Master to accompany us for a few stations! It was a most moving scene of departure! Many were weeping, kissing fervently the hem of his garment! When the train pulled out all the hands, handkerchiefs and hats were up in the air waving farewell, farewell till we meet again! The Master's compartment was a rose-garden. The farewell scene of the Stuttgart friends, I shall never forget, because it was so genuine, so heartfelt, so spontaneous, such a great reality, showing how them people of the North were set aglow with the Fire of the Love of God!

I think one of the most original ideas ever conceived was that of Esslingen Bahá'ís. Our train was going to pass through their station but would not stop there nevertheless all the friends are there just the same. Miss Kosthin was in the secret and knew all about it; she was their representative but she did not tell us anything about it till one station before Esslingen. Then she asked the Master to come near the window for a minute or two and as the train rushed forward by the platform, ever so many white handkerchiefs and flowers like buds were waving in the air! At that very moment, the Master realizing the situation waved back his blessing to them and Oh his radiant, surprised happy face! It was only for one second, but its memory will last with me all through my life! I did not see their faces but it seemed each one of them was an angel of light and love swinging through the air. One station after Esslingen our friends left us to return to their homes and relate the wonderful story of 'Abdu'l-Bahá. Surprise and love for now they could feel happy that they also surprise their Beloved on his departure, that way he surprised them on his arrival! It was about 9:30 and the train was going on rapidly when the Master called me to his compartment and for half an hour I spoke to him about the latest news of the Cause in America and the letters received. Being very tired, because the extraordinary auto trip of the last two days, he desired to sleep and I retired.

I slept too and at 2 am the Austrian custom officials awakened us to ask whether we had anything liable to duty. Having had my sleep I thought I would start to write this communication now. It is 4 am, Siyyid Asadu'lláh, Mírzá Maḥmúd and Mr. Heirigil who accompanies the Beloved are sleeping and I am writing. At 8:10 we will reach Vienna and after one hour will start for Budapest. I believe on our return the Master may stay a day or two in Vienna.

HUNGARY

BUDAPEST

9 April 1913

Hotel Ritz Budapest April 9th 1913

Dear Harriet!

Now the horizon of Budapest is illumined with the world-illuminating rays of the Sun of the Center of the Covenant. For the next few days this city is the field upon which the spiritual forces of the Beloved will play and interplay. The ground is prepared, the people ready, the public informed and the Master as a Supreme General will direct his forces. Of all the places in the world Hungary is the land which needs these Teachings of fraternity. It is a land torn up by strife and contention. Religious prejudices hold high position and national hatred rankle in the breasts. The Master comes as a spiritual physician, carrying in his hand the balm of goodwill toward all men; as a divine peacemaker, holding aloft the olive-branch of Eternal Peace; as a unifier, showing to all mankind the benefits of corporation and reciprocity; as a heavenly musician, ravishing the hearts of men with his sublime strains and sweet melodies; as the sun of reality, radiating his rays upon all the people of the world; as a lover of the human kind, teaching the religion of love; as an ideal gardener, scattering the seeds of amity and affection in the pure ground of the hearts. In Budapest the spread of the Bahá'í Teachings will have a lasting effect, in creating better feeling amongst various antagonistic sects. Moreover the introduction of the Cause to Hungary has fallen in good hands. It will have an extraordinary progress.

This morning we found ourselves in the train and in Austria. Just to think that the Master is on the Austrian land thrills me with joy! Will wonder never cease! The Austrian government has mobilized four hundred and fifty thousand men ready to invade Turkish dominion at a moments notice. 'Abdu'l-Bahá is invading the Austrian dominion without a moment's notice but as a Conqueror of Peace. He has love to enlist and enrol soldiers in his army but soldiers that give life! Under his universal flag all the nationalities are gathering, singing anthem of brotherhood and he has love his Austrian-Hungarian contingents. They will ere long defeat and put to rout the demons of war.

The country of Austria is very beautiful, the mountains and meadows are very green, the calm rivers are flowing, the houses and cottages are all white. There are many large buildings which we were told are no other than Convents. At ten minutes after eight we entered the Station of Vienna. Here the brother of Aḥmad Bageroff with his wife and three children welcomed the Beloved with happy faces and bouquets of flowers. In order to leave for Budapest, we had to go to another station in the other side of the city. We got two taxis

and in great hurry speeded along. I was pleased with the cleanliness of the streets of Vienna and the architectural beauty of its buildings. Having arrived at the other station, it was 8:50 when we pulled out but I made a mistake in not taking the train of 9:05; because the latter would have entered the station in which the friends were waiting to greet the Master while the one we took entered another. I did not know Budapest had two stations. In Hungary the country we passed through, was plain meadows and not mountainous, nor as cultivated as other parts of Europe we have seen so far. On the way Mr. Herrigel spoke about the Cause with many Hungarians and several were presented to the Master and he spoke to them on the Teachings.

The train entered the station at 1:40 pm and finding no one to greet the Master but knowing the name of the hotel in which rooms are engaged, we hired two carriages and drove through the principle streets of Budapest till we reached the Ritz Hotel which is one of the most elegant. It is built on the bank of Danoe, a fine broad river which empties itself into the black sea. On the other side of the river, on a high hill facing the hotel is the wonderful palace of Emperor Joseph of Austria-Hungary. The room of the Master was No. 47 on the second floor overlooking the palace, the noble river and the country all around. I can say that it is one of the most beautiful views we have ever seen. The room was full of light for the sun shone through the windows. The Master pronounced the view as most beautiful and when in the evening the electric lights were lighted, it was sublime! It was a calm night, the crescent moon was silvering the clear heaven and the stars were radiant, the little cargo steamers were passing before the eyes. For a long time the Master stopped before the window and watched the scene. Then he turned to us and said: It was a good night, only three months ago this hotel was opened and so everything was new and up to date. Hardly we have arrived at the hotel when word was sent up that Mr. and Mrs. L. Stark with friends have just returned from the other station and would be honoured to be received by the Master. Beside Mr. and Mrs. L. Stark there were Sirdar Unbrasingh Sher-gil of Majitha, a Hindu nobleman of Lahor, well educated, Dr. Kunos Igna'ez, President of Oriental Commercial University, Mr. Edward W. Moore, the manager of mining Machinery of America, Prof. Kovacsne, Balogh Wilma, Dr. Germanus Gyula, Alexander Simouyi, Editor of Pesti Hirlap and several other prominent men and women of Budapest. After a few moments the Master received them. Prof. Germanus greeted the Master in the names of different humanitarian societies; Mr. Stark gave me several Hungarian newspapers which contained notices of the Master's expected arrival and they were first translated into English and then into Persian.

Then the Beloved said: He was very grateful to their spiritual susceptibilities. For them he begged invisible confirmations. He had the greatest longing to meet them; but there were many difficulties in the way; praise be to God they are removed and now he found himself in their midst. Mr. Stark said that they were exceedingly grateful that the Beloved had accepted these hardships of travelling. There was no doubt that he was working for the public weal and for the progress of humanity. Therefore they thanked him for this self-sacrifice. This in itself was a great example to them so that they may know how to live and act. The Beloved said: He hoped that every one of them may become assisted in the service of the world of humanity. Today there is no greater Cause than the oneness of the world of humanity and Universal Peace. They must set the souls free from ancient religions, racial political and patriotic prejudices. As long as these prejudices lasted it would be impossible

for the human world to find peace and security. Here in Hungary they must emphatically proclaim the oneness of human race, the oneness of native land and the oneness of kind; that they were all the fragrance of one Adam, the sheep of one Shepherd and the trees of one Orchard. God loved all his sheep. They were very dear and beloved in His estimation while the real Shepherd is kind, why should the sheep fight amongst themselves? The Sun of God shines upon all, the rain of his Mercy pours upon all, the Zephyr of his Favour wafts over all. He is the Universal Provider, the Great Educator, the heavenly teacher. While God is kind to us, why should we be unkind? God has created this humanity. It is his edifice. Is it just to destroy God's home? How short-sighted this. We are not only satisfied with political murder but we glorify in it, haunting that we have killed so many thousand people, that we have razed to the ground so many villages! It is similar to the criminal glory of a wolf, because he has killed so many lambs, because he has devoured 200 sheep. God has created us that we may be loving and compassionate toward each other and not like blood-thirsty animal suck the blood of our fellowmen. The Beloved continues to talk and those who were present were taking notes. It was again most interesting to see the words of life translated first into English and then my English into Hungarian by Mr. Stark. The Hungarian language sound strange but they tell me it is very poetic and flowery. It has however most unusually long words almost unpronounceable.

A photographer from one of the papers requested to take the picture of the Master in front of the hotel which he graciously consented. The first was taken with all the people around the Master, the second with only the Persians, the third alone. Coming back we had our dinner, inviting Mr. Moore with us. A Hungarian journalist came and the discussion took a wide range, the object and some of the Bahá'í principles. His interview will appear tomorrow morning in the journal called Pesti Hirlap. Later Mr. Stark, and his wife, Mr. Moore and others came and the Beloved talked with them on subjects which will take many more pages to write but my eyes are tired and I must retire to get a few hours sleep.

10 April 1913

Hotel Ritz Budapest April 10th 1913

Dear Harriet!

It is past midnight and I have just returned from a Hungarian supper given to the Persian party of the Beloved after a most interesting meeting in the headquarter of the Theosophical Society of Hungary. They are an intelligent set of people, full of animation and zeal. Amongst them there are many young men and women who are working with main and force for the spread of universal brotherhood. They listened with deepest interest to the heavenly address of the Beloved. It was an exposition of divine and material civilization; that although material civilization at present is at a standstill in the Orient, yet it was cradled and originated there and slowly marched toward the western climes. On the other hand the founders of divine civilization were always born in the East. He elucidated the benefits drawn from both kinds of civilization and that in this age they must go hand in hand. Easily, without anyone noticing it, he took another topic, weaving it dextrously into the main subject. He said, that in man there are three realities, physical reality, intellectual reality and spiritual reality. The animals had only one reality and is deprived of the other two. The

physical man is co-partner with animal, in sharing the physical reality. Because animals are materialistic, aggressive and blood thirsty so likewise those men who engage in killing their fellowmen are no less and no greater than animals. They are mere brutes, pure and simple. Never you must think for a moment that these man who have been fighting in the Balkans are intelligent beings. They are ferocious beasts. The second reality is Reason or intellect. The founders of this school are the philosophers. The third reality is spiritual and the founders have ever been the prophets of God who have appeared from time immemorial in the orient.

In introducing the Master, Mr. Nadler Robert, the President of Theosophical Society of Hungary said: On behalf of all the brothers and sisters of the Theosophical Society in Hungary many of whom many are present I bid welcome our Master 'Abdu'l-Bahá. I have no doubt that I express the feelings of those who are present that it is the greatest privilege of our lives and our supreme happiness to entertain in our midst one who is such a pure channel of the spirit of God. Many of us have studied these Teachings and have come to admire its progressiveness and its lofty idealism. Last year Mr. Stark kindly delivered before the members of our Society a delightful address on the Bahá'í Movement which appeared in its entirety in our monthly review. Many of us have imagined that the Oriental nations have instead of going forward, they are taking backward steps. This may be true in certain isolated cases; for all the latest inventions have appeared in the West, great factories have reared their smoking chimneys to the sky, industrialism has advanced and the commercial world by reason of modern discoveries has revolutionized the old methods. However, there are still many ideal Treasures in the East of which we are completely deprived. The western people in striving to discover the physical laws of nature have completely forgotten the spiritual laws of inner life and have overlooked idealism and absolute Reality. We are doing now our utmost effort to gain the lost ground and for this very reason it is with the greatest pleasure that we welcome in our midst the noblest and the sublimest Representative of the spiritual life of the East and we hope that he will feed us tonight with the ideal sustenance which God so abundantly has showered upon him. 'Abdu'l-Bahá, I welcome you with all my heart and soul. Before this introduction Mr. Robert in Hungarian language spoke briefly of the history of the Cause and its marvellous progress in this century.

When the Beloved finished speaking the President in thanking him said: My dear Master. My tongue is unable to express our thanks for the eloquent and righteous words you have spoken to us tonight. It is true that I am expressing the feelings of all those who are present that we are deeply grateful to God for this rare privilege of your presence. When the heart is filled with feelings, the tongue is mute and dumb, because it cannot find adequate words to clothes his thoughts and longing. Therefore I only thank you in the name of those who are present.

The Master answered: Our hearts like unto pure mirrors receive the impressions and these spiritual images are reflected from one mirror upon another without the medium of language. As spiritual susceptibilities have encircled us tonight and as the mirrors of the hearts are pure, therefore we can understand each other. No matter how eloquent and oratorical the outward tongue, it cannot adequately express the riches of the spirit. The eloquent tongue is the tongue of consciousness. Praise be to God that the tongue is explaining the real feelings of the hearts and expresses our spiritual susceptibilities. Therefore I too with the tongue of consciousness express my gratitude to you in being so

patient and so good to listen to me tonight. I shall never forget this love on your part and I will ever remember you and will beg for all of you divine Confirmations. It was announced that all those who would like to see the Beloved may call on him in the mornings from nine to twelve. After shaking hands with all the present members of the Society we departed for the hotel.

In the morning we were happy to see the Master in good health and happy. He spoke to us about Bahá-wllah and while looking from the window upon the broad river, he said, how the Blessed Perfections loved such places and how he would have enjoyed these scenes, were he here. Then Mr. Herrigel came in and he translated two German papers that had quite long articles about the Cause. The rest were in Hungarian. Here are the names of some of the papers which I am sending you in a separate package; Theosofia; Magyar Hirlap; Az Ujsag; Nap; Pesti Hirlap; Neues Pester Journal; Pester Lloyd; Pesti Napld; Pesti Hirlap, Vilag, Pesti Tuiker. Strange names and papers to contain articles on the Cause! You may find in New York some Hungarian gentlemen to translate them for you.

Mr. and Mrs. Moore with his two boys of eleven and seven years called on the Beloved. The Master immediately loved Charles, the smaller boy and carried with him a long conversation about taking him to the Orient, giving him white donkeys and ponies and letting him play with the children on Mount Carmel. While he was sitting on his lap, the Master asked him to let his hands become limp and bring his head forward, when suddenly he took one of the hands and gently slap his own face. The boy thought clever trick was played upon him. Speaking to him about the >"Master of the Great White Lodge, Lord of the Religions of the World! Come down again to the earth that needs Thee. And help the nations that are longing for Thy Presence. Speak the word of peace that the people may cease from quarrellings. Speak the word of Brotherhood that the warring classes and Castes may know themselves as one. Come in the night of Thy Love Come in the splendor of Thy Power And save the world that is longing for Thy coming Thou the teachers alike of handles and of men."

Another five minutes of silence and then the President requested "the Master to teach us. We are all Thy pupils and are now sitting at thy feet to learn the Mysteries of the Kingdom and of life". Then the Master stated that was much as they have already heard the name of Bahá'u'lláh he would like to relate to them tonight the history of his life. It was most wonderful to hear him speak about his great Father. He is the only person who can speak about him with emotions and holy feeling. The address was translated into English and then by a very clever and cultivated lady into Hungarian. She did it very well and I was pleased. The audience listened with the rapt attention seldom witnessed anywhere. They were interested deeply, movingly.

when he finished his great heavenly address, he delivered an invocation in their behalf. Here I give you a translation of prayer:

O Thou Compassionate Lord! Illumine these hearts with the light of the Most Great Guidance! Confer life upon these spirits through the divine glad tidings! Enlighten these eyes by beholding the splendors of Thy Sun! Make these ears hearing by hearkening Thy most glorious Call! Suffer them to enter in the Kingdom of Thy Holiness! Resuscitate them through the Breaths of Thy Holy Spirit! Grant them eternal life! Bestow upon them heavenly

perfections! O God! Sacrifice our lives for Thy self! Give us a new spirit! Clear our vision with Thy spiritual Power! Surround us with Thy eternal joy! Confirm us in the service of the world of humanity! Make us the cause of good fellowship between the hearts! O God! Awaken us from the deep slumber of negligence! Suffer us to become merciful and aware! So that one may become informed with the Mysteries of the Holy Books and comprehend the allegories of the spiritual utterances. Verily Thou art the Powerful! Thou art the Giver! And Thou art the Kind!

The President thanked 'Abdu'l-Bahá for his wonderful address and the heavenly benediction of his prayers. "This day will be remembered during all our lives and we request the Master to remember us in his prayers". After a few more words from the Beloved they all gathered around him, kissing his hands and expressing such deep love and respect that one could never express in words.

On his return to the hotel Sirdor and his wife called on him. Our Sirdor, the Indian gentleman has a very charming Hungarian wife who speaks English fluently and is very talented. They are living happily in Budapest. The Sirdor met her in India and they were married. Both are very much attracted to the Cause and love the Master. They invited him to have tea in their apartment tomorrow afternoon so that he may bless their two months baby. "I want to bring her up as a Bahá'í" she said. "This is the only religion in the world that I would like her to believe and practice".

Love to all

Aḥmad

11 April 1913

Hôtel Ritz, Budapest — April 11th 1913

Although few had heard about the Bahá'í Cause in Budapest before the Beloved's arrival, for the last three days the interest on the part of the public has been growing in size and dimension. The papers have written interesting articles and today I mailed to you a big package of German and Hungarian newspapers containing some long and short accounts. They are uniformly dignified in tone and many people have come to the hotel because they have read articles in the dailies and are very much attracted to the Cause. The Beloved seeing this manifest interest on the part of the public is very pleased and said that the future of the Cause in Hungary will be very great and many people shall enter the Kingdom of God. When the seeds are scattered in a pure and fertile ground they will grow very quickly.

Today I received a letter from one of the city of Hungary called Vác. The writer says "I have read in yesterday's daily papers something about "Bahaismus" which greatly interested me. In fact, I feel that "Bahaismus" is the real, true religion which fills the mind with real, lofty ideals and assists mankind to develop its better self. I would, therefore esteem it a favor if you should kindly write me where I could obtain the 'Bahaismus' literature".

As a result of last night's meeting in the Theosophical Society at 20 Irinyi Utca many people came this morning to hear the Master and ask questions on various puzzling problems which today are occupying the minds of the public. A Hungarian who spoke French fluently asked about Love and God. The Master promptly told him that if he desires to love God let him love his fellowmen. In them he can see the image and likeness of God. If he was eager to serve God, let him serve mankind, let him lose his self in the Self of God. When the aerial mariner steers his airship skyward, little by little, the inharmony and incongruity of the world of nature are lost and before his astonished eyes, he sees, widespread, the wonderful, harmonious panorama of God's creation. Likewise when the student of the Path of Reality has attained to the loftiest summit of divine Love, he will not look upon the ugliness and misery of mankind, he will not observe any differences, he will not see any racial and patriotic misfits but he will look upon humanity with the glorified vision of a seer and a prophet. Let us all strive that we may attain to this highest pinnacle of ideal and spiritual life.

Some of the newspapers containing articles on the Cause were translated to the Master and although He did not make any comment, He was pleased with their contents.

Professor Germanus and a friend of his who was going to the Orient came and the Master spoke to them on the Eastern customs and it was arranged that He would be taken away to the Parliament building at 7 o'clock that evening where He was going to address a public meeting in the house of the Representatives of the Hungarian nation.

A large delegation of the Theosophists belonging to the White Lodge of the Star of the East were presented to the Beloved with bouquets of flowers in their hands. Their leader, a bright and intellectual woman asked the Master what the conditions for the Coming of the

Great Master were. "We are taught" she said, "that soon the Saviour of the world shall come and once a week we gather together and contemplate on the coming of the Master. Our next meeting will be tomorrow at 6:30pm and we will be greatly honored if you could come.

The Master accepted graciously their invitation and then said:— Praise to God that means were brought about that He may come to Budapest and associate with them. He was very pleased with their last night meeting. It was a most ideal gathering. The spiritual susceptibilities had encircled the hearts. He hoped that day unto day these feelings and communications may increase so that the city of Budapest may become the center of the appearance of the principles of the oneness of the world of humanity and the lights may be spread from this place to all parts of Europe.

Now as to the coming of the great Master. His appearance is dependent upon the realization of certain conditions. Investigate the reality and in whomsoever these conditions are fulfilled, know ye of a certainty that He is the Great Master. Firstly: That great Master will be the Educator of the world of humanity. Secondly: His teachings must be universal and confer illumination upon humankind. Thirdly: His knowledge must be innate and spontaneous and not acquired. Fourthly: He must answer the questions of all the sages, solve all the difficult problems of humanity and be able to withstand all the persecutions and sufferings heaped upon Him. Fifthly: He must be a joy-bringer and the Herald of the Kingdom of happiness. Sixthly: His Knowledge must be infinite and His wisdom All-Comprehensive. Seventhly: The penetration of His Word and the potency of influence must be so great as to humble even His worst enemies. Eighthly: Sorrows and tribulations must not vex Him. His courage and conviction must be godlike. Day unto day He must become firmer and more zealous. Ninthly: He must be the Establisher of Universal Civilization; the Unifier of religions, the standard-bearer of universal Peace and the embodiment of all the highest and noblest virtues of the world of humanity. Wherever you find these conditions realized in a human temple turn to him for guidance and illumination.

The listeners were touched extremely, but if I had my way, I would have cried at the top of my voice, that that person, that Great Master they are so anxious about His coming was before their very eyes. The desire of their hearts hath come, why this needless expectation?

Mr. O. M. A. Frosell who met the Master the other day in the street came to see Him with his brother. They are two very excellent young men and are much attracted. After welcoming them He said:—"It is very good that we made each other's acquaintance without any formal introduction, right in the street. This was much better. You have a very progressive city. It is very delightful, the inhabitants also are wide-awake. Praise be to God that in Budapest one feels the spiritual emotions, many people are investigating the fundamental realities of life; their desire is to reach at the core of everything. Hungary has given us many thinkers, many linguists, generals and dramatists. I hope they will become informed with the world of God, be acquainted with the Mysteries of the Kingdom. May they become radiant, illumined and merciful! In short, He had grown to love Budapest and its inhabitants, Stuttgart and its people. Just as there are political treaties between European nations, may heavenly treaties bind them eternally together. The heavenly treaties are inviolable and cannot be dissolved, but political treaties may be broken

roughshod within a few hours. It was His hope that those indissoluble treaties may be created between all the people. Now in European countries, materialism is stalking abroad, seemingly victorious; then the ideal powers of spirituality will gain the ascendancy!

He asked whether the Master had seen any of the sights of the beautiful Budapest. He answered that He had come here to see men and not piles of stones and clay. These buildings you can find everywhere; for His part He was searching for men. Buildings are many, men are few. There are ever so many palaces in this world. There have been great palaces built by the ancient kings and today not a stone has been left to tell the sad story of their decay. The present palaces will go through the same process of destruction. When you lay the foundations of a wonderful palace, at that very moment you must think that a day shall come—it may be a hundred years, one thousand years—ten or so thousand years—when not one stone of your palace will be left. But the divine Palace shall never be destroyed, its traces are eternal. He desired them to see that palace. That everlasting palace is the reality of man which reality is indestructible. Therefore He was searching throughout the world to find men and women in whom the divine palace was completed. In the heart of every man and woman the construction of this heavenly palace was going on. Praiseworthy deeds and philanthropic actions were the materials with which the palace was built. Vices and negligence of God's laws were the axes with which the very foundation of this eternal palace laid by the hand of God was uprooted.

Amongst those who were present was a young man who had travelled throughout the world and spoke many languages. The following conversation was carried along between him and the Master to the delight and profit of all:—

A.B. Now that you have seen many photos of the world, I hope you will also make a voyage to the country of Bahá.

Mr. F I have never heard the name of such a country in my life.

A.B. How strange! There are thousands of people who have been there and upon their return have given glowing accounts of their experiences.

M. F. Have they written any books?

A.B. I think they have. But they could not find adequate words to describe their impressions.

M. F. Have you seen any of these travelers after their return from the city of Bahá.

A. B. Yes.

M. F. What do they say?

A. B. They say the country of Bahá is the most beautiful and artistic city they have ever seen.

M. F. I would like to get some particulars about it. Where could I inform myself? I may decide to go there if it is worthwhile.

A. B. They have reported that the country of Bahá has the most equitable weather, perennial spring reigns throughout all the seasons; there is neither the heat of the summer nor the forlorn outlook of autumn or the frost of the winter. Its gardens are ever abloom, its fragrant flowers are imperishable, its fountains are at all time flowing, its birds are always singing, its happiness is not alloyed with sorrow, its sun is never set, its stars are ever twinkling, its day is not followed by any night, its moon is eternally full.

M. F. Oh! How wonderful! I would like to go there! It must be an ideal country!

A. B. It is a very extraordinary country. Its inhabitants are all angels and they speak one universal language.

M. F. Then everybody understands each other? It is not like Hungary where one must speak many languages? How can I reach there quickly?

A. B. Come! Come! I will be thy guide. I will take thee through its broad avenues shaded by verdant, never-fading trees. I will unfold before thy vision, the most heavenly panorama, the like of which thou hast never seen. I will little by little teach thee the secrets of the ever-changing hues of its flowers, the murmuring of its breezes and the divine notes of its music. I will take thee through its imperial palaces and will show thee the most wonderful scenes.

M. F. When should I make myself ready to start with you.

A. B. Now.

M. F. I believe my brother would like to accompany us. May I go and fetch him?

A. B. All right.

When these people left a delegation of more than 25 young men from the Oriental Commercial University headed by a very excellent orator entered the room. He had a nosegay of roses in his hand and while all the rest were standing behind him he delivered a very powerful address greeting "Our prophet from the Orient" in the warmest and sincerest tone. and then offered the nosegay with his hands. The Master delivered in turn a strong speech on the closer relations between the East and the West and hoped they will do their share in this great service.

The president of the Turanian Society with a high military officer and several others were presented. After hearing the Master speak on the two essential aspects of universal Peace Mr. Paikert Alajos requested Him to deliver an address on Monday at 6pm before the members of Turanian Society in the Senate chamber of Hungary.

Many more people were presented and at last it was long after one o'clock before the Beloved could free Himself to go to the studio of Mr. Nadler Robert in the National School of Art so that he may make a painting of Him. Mr. Robert was with us and when we arrived he had everything ready and started to work. After one hour, we returned to the hotel, the

Master ate His lunch and retired to rest to be ready for four o'clock to go out with our Indian nobleman to call our Prof. Vambéry and Prof. Ignaz Goldziher.

We found Prof. Vambéry home. He was waiting. He is a famous Orientalist, is 82 years now, has travelled throughout Persia, Turkey, Russia, etc. for many years, has written many authoritative books on Eastern question, speaks Persian and Turkish like natives and has been in Persia for more than 14 years under the guise of a Muhammadan savant. For one month he was the guest of the chief of the ulamás of Isfahán and nobody detected him that he was a European. He considered this day as the greatest day of his life, because the Beloved called on him. They talked together more than one hour on Persia, on America, etc. He showed us the photograph that was taken of him when he was travelling as a Muhammadan mulláh. Prof. Vambéry is very famous throughout Europe for his services and his works and his word has been always accepted on Eastern question as authoritative.

From there we drove to Prof. Goldziher. Mr. Stark and Prof. Germanus were waiting at the door to greet the Master. He was taken upstairs and introduced to Prof. Goldziher. He is an Arabic scholar of great erudition and his library of the Bahá'í literature was quite unique. Here we found several works of Bahá'u'lláh translated into Russian, especially the Kitáb-i-Aqdas; here I saw a copy of the Star of the West having the article on the departure of Mr. Chase; many newspaper clippings, especially the one containing the Master's letter to Carnegie and then a letter from Mrs. True giving a short account of the Mashriqu'l-Adhkár. Prof. Goldziher has delivered a series of lectures on Islam and one of these addresses is on the Bahá'í Movement—a book. These articles have been already published. The book is in German and, as he told me, a Philadelphia lady is now engaged in translating it into English. The Master carried along with him a most interesting conversation in Arabic on the early history of the Cause and he was so happy to have the Beloved in his home.

From here we drove to the old Parliament buildings. At first the Master was taken into one of the Committee rooms and the Chairman of the meeting was introduced. Doctor Geeswine is a most prominent Catholic priest and is the president of the Peace Society of Hungary. When the Master entered the Parliament there were more than 800 people present and everybody spontaneously arose from his seat. After the introduction by the President, the Master delivered a powerful address on international Peace, Esperanto, suffrage and the closer relation between the East and the West.

When the Master spoke on suffrage the audience became wild with enthusiasm and applauded again and again. It was a remarkable demonstration considering the fact that the words of the Beloved had to be translated by two interpreters and our Hungarian translator was not at all equal to the task. Mr. Stark translated much better the other night.

When the Master finished His talk they applauded for a long time. They left their seats and crowded around the platform. Again the Beloved spoke a few appropriate words of thanks. Entering the private room many prominent men and women came in to thank Him for His encouraging words. Tired and fatigued from the excessive amount of talking we returned to the hotel, had our dinner and went to sleep.

Translation of the Card.

Invitation.

'Abdu'l-Bahá Abbás Effendi, the leader of the most important modern ethical movement of the East will deliver a public address by the invitation of several Hungarian societies. On April 11th, Friday evening 7 o'clock at the Great Hall of the Old Parliament. You and your friends are cordially invited.

No entrance fee. The Persian address will be translated.

12 April 1913

Hôtel Ritz, Budapest — April 12th 1913

Dear Harriet!

"The lamp of God is in the utmost of luminosity in the city of Budapest. Large meetings are held and detailed addresses delivered." This was the text of the telegram which was forwarded by the Beloved to many cities of the East and the West. I am sure all the believers will be delighted to receive this glad news of the spread of the Kingdom of Abha and the further spiritual triumphs of 'Abdu'l-Bahá. His power and majesty, His simplicity and humility are witnessed and admired by all men. People are trying to emulate him in every station in life.

During the days of our passage from New York to England, the Master dictated a number of Tablets for the American believers, they were copied in turn by Mírzá Mahmúd and given back to Him for correction. For the last four months they were left in His handbag till just a day before leaving Paris He gave them to me for translation. While in Stuttgart I was so busy that I could not attend to this but today I availed myself of the opportunity and sat behind my writing-desk and translated them all. Apropos of this delay, the Master said that He never wrote to the people just for the sake of writing. He had a definite specific object in writing. His letters were the results of deep cogitation and contemplation. Often over one sentence in a letter He thought all night; even it had at times happened that He thought in sleep. Once He wanted to write a letter to a certain important person and He thought over it one year. Another time He wrote a letter to a person and kept it in His hand-bag for 6 months. The wisdom of these postponements have always appeared later. His letters were the results of deep thought and not the superficial expressions which appeared today and disappeared tomorrow.

One of the interesting personalities that came this afternoon to meet the Master was a Jewish rabbi. He had heard last night His talk and he came today to argue with Him that the equality of the sexes and universal language were not necessary and that Christ of Whom he spoke with such reverence did not bring anything new into this world, nay rather, He caused the dispersion of the Jews to the far corners of the earth. The Master listened to him with a twinkle of amusement in His eyes. Then He started to speak and step by step the rabbi was forced to accept the logic of the Beloved and he left the room happy and satisfied. The wonder of the Master lies in the fact that no one leaves His Presence with a bitter sense of

defeat, but with a happy heart, happy because he has been able to learn something he did not know or that he knew only very dimly.

The president of Turanian society came and another long discussion on the subject of international peace was carried on. "Your aim, of course is the realization of universal Peace, 'Abdu'l-Bahá said, but with what power or with what executive force will you be able to bring it about? He hoped that the president will find this propelling power so that he would be assisted. In the matter of universal Peace, a great, universal Power was necessary, which we may name a "Universal Collective Center." In the past there have appeared several "Collective Centers". These "Collective Centers" not being general in their various aspects have given only limited results. One of the "Collective Centers" has been and is yet considered the "spirit of nationalism". This "spirit" has brought together the various individual members of different tribes and communities into one "Collective Center" called a "nation". For example the different petty principalities of Germany for a long time worked against each others' interests, jealously protecting their so-called "freedom". The "spirit of nationalism" which was meant to become a most powerful "Collective Center" was born through the genius of Bismarck. Again the birth of this "spirit" was evidenced in America in the union of the States through the wisdom of Washington, Franklin and Jefferson. In like manner other nations have come into being at various period of human history when the "spirit" of nationalism was born and the existence of the "Collective Center" felt essential. Another "Collective Center" is "patriotism", the watchword and the battle-cry of the present nations. A third "Collective Center" is politics. It is evident that the interest of one nation is in the loss to another and we can see that as long as these three "Collective Centers" are dominant in the affairs of the world, universal Peace will not be realized. These "nations" look upon each other with the eyes of difference; they try to improve the conditions of their native countries at the expense of others and their interests clash and come within the range of conflict. Therefore all these "collective centers" instead of helping the cause of international Peace, they prevent its realization. Consequently in this illumined century, the intellectual evolution of humanity has advanced far enough as to create a "Universal Collective Center" around which all the nations may revolve, thus sacrificing their petty interests for the progress of the whole. Then the Beloved went on speaking of Bahá'u'lláh and the "Divine Universal Collective Center" which He has created and how all the nations and religions will ultimately come under its influence. The audience was astounded at the wonderful felicity of the Beloved's ideas. "I am really astonished" he said, "to hear such a marvellous exposition of universal Peace from an Easterner and I am more than glad to know that such a universal Cause has appeared in the Orient."

The Beloved dined in the hotel and at four o'clock, after having tea, He called at the office of Consul General of Turkey. He was a polished gentleman and was last night in the meeting. He was most pleased because the Master referred to the Balkan situation in His speech.

After two hours of conversation 'Abdu'l-Bahá attended the meeting of members of the Star of the East in the headquarters of the Theosophical Society. There were a large number of bright-looking men and women, very intelligent and full of animation. The Master sat in a large chair and the meeting was opened by 5 minutes silence after which the president read the following prayer in Hungarian for the coming of the Universal Teacher:— Master of the Great White Lodge, Lord of the Religions of the world, come down again to the earth that needs Thee.

And help the nations that are longing for Thy Presence. Speak the word of Peace that the people may cease from quarreling. Speak the word of Brotherhood that the warring classes and castes may know themselves as one. Come in the Might of Thy Love. Come in the Splendor of Thy power and save the world that is longing for Thy coming, Thou the Teacher alike of angels and of men."

Another five minutes of silence and then the president requested the Master to teach us. We are all Thy pupils and are now sitting at Thy feet to learn the mysteries of the Kingdom and of life." Then the Master stated that inasmuch as they have already heard the name of Bahá'u'lláh, He would like to relate to them tonight the history of His life. It was most wonderful to hear Him speak about His great Father. He is the only Person who can speak about Him with emotions and holy feelings. The address was translated into English and then by a very clever and cultivated lady into Hungarian. She did it very well and I was pleased. The audience listened with the rapt attention seldom witnessed anywhere. They were interested deeply, movingly.

When He finished his heavenly address, He delivered an invocation in their behalf. Here I give you a translation of prayer:—

O Thou Compassionate Lord! Illumine these hearts with the light of the Most Great Guidance! Confer life upon these spirits through Thy divine Glad tidings! Enlighten these eyes by beholding the splendors of Thy Sun! Make these ears hearing by hearkening Thy Most Glorious Call! Suffer them to enter in the Kingdom of Thy Holiness! Resuscitate them through the Breaths of Thy Holy Spirit! Grant them eternal life! Bestow upon them heavenly perfections! O God! Sacrifice our lives for Thyself! Give us a new spirit! Clear our vision with Thy spiritual Power! Surround us with Thy eternal joy! Confirm us in the service of the world of humanity! Make us the cause of good fellowship between the hearts, O God! Awaken us from the deep slumber of negligence! Suffer us to become mindful and aware, so that we may become informed with the mysteries of the Holy Books and comprehend the allegories of the spiritual utterances. Verily, Thou art the Powerful, Thou art the Giver! and Thou art the Kind."

The president thanked 'Abdu'l-Bahá for His wonderful address and the heavenly benediction of His prayer. "This day will be remembered during all our lives and we request the Master to remember us in His prayers."

After a few more words from the Beloved, they all gathered around Him, kissing His hand and expressing such deep love and respect that one could never express in words.

On His return to the hotel Sirdar and his wife called on Him. Our Sirdar, the Indian gentleman has a very charming Hungarian wife who speaks English fluently and is very talented. They are living happily in Budapest. The Sirdar met her in India and they were married. Both are very much attracted to the Cause and love the Master. They invited Him to have tea in their apartment tomorrow afternoon so that He may bless their two months baby. "I want to bring her up as a Bahá'í" she said. "This is the only religion in the world that I would like her to believe and practice."

Love to all, Ahmad

I enclose 5 photos taken in Stuttgart.

13 April 1913

Hotel Ritz Budapest April 13th 1913

Dear Harriet!

As I looked out of the window this morning my eyes beheld a wonderful scene! It was snowing! But how? Already one foot of snow had covered the field and the air was filled with its fleecy white particles! The wind was blowing violently, carrying the snowflakes wither and thither. At this time of the year the snow may not be considered unusual in Hungary but I looked at it with much interest. In reality this year did not experience the seventy of winter but for the last three days we have felt it in Budapest. Early in the morning the Beloved called us to him and gave to each a cup of tea. "Come here" he said, "and look out of the window! How all nature, the trees, the mountains, the houses, the Danube, the streets are wearing the white garment of the angels." Snow is the sign of purity. Just as this snow is white so man's consciousness must be adorned with the mantle of purity. This is also a token of the Mercy of God to the people. The future of the Cause in this city will be as white as the garment of the snow with which Budapest is clothed by God.

Speaking about last night's meeting the Master said: If the speaker's intention be pure, if his heart be transparent, no matter through how many translators the words may go, the audience will be touched. After Muḥammad, many great orators appeared in the Islamic religion. One of these orators who wielded a tremendous power over his audience, swaying their emotions towards any direction he intended was Ḥasan Khargani. This orator had a son who had studied philosophy and sciences and considered himself secretly greater than his father. He marveled at the simple words of his father, playing such wonderful affect upon the hearts of his hearers. Then he said to himself, if these people were so touched by the simple preaching of his father, how greatly will they be affected if he preached to them. Then he asked his father to give him permission to go and preach in his stead. The father gladly assented. The son, then ascending the platform took as his text one of the most difficult verses of the Khoran and round it he wove many subtle interpretations, philosophic anxious etc. The audience was not only not moved but to distraction bored at such a dry sermon and instead listening to him the began to speak amongst themselves. He was disgusted and having the platform went home angry with himself and the stupid people. The father knew this but did not say anything. Next day he took the hand of his son and went to the Mosque to preach. As soon as the people saw Ḥasan Khargani was going to preach, a deep silence fell upon them. Ḥasan went up to the pulpit and after looking tenderly into the eyes of his audience, he said: My friends! Last night something very important transpired in our quarter. We have a neighbor a very old woman. She is eighty years old; laden with age. She is a holy woman. She prays all night and serves the people all day. She had a goat and her milk was the source of her livelihood. She had no other means of support.

Now, my dear friends, she is sorely tried, because the she-goat died and she is left all alone and helpless in this world. He went on to picture her saintly life, and her unselfish deeds.

The audience was so moved by this snuffle story that not only may wept but a crowd came forward offering aid and assistance. When Ḥasan left the mosque with his son, he turned to him and said: Did you see how a simple story stirred the audience to its depth? You must purify your heart. This is the most important thing, otherwise all your learning and philosophy will not assist you. Now in Budapest the Confirmations of God are with us, otherwise how could a large audience like last night be moved and interested through two translators?

Although the snow was falling heavily, many people from the Esperanto Society and the Theosophical and Peace Societies called on the Master. Almost everyone had either a photograph of 'Abdu'l-Bahá from "Vahan" or a card to be autographed by him. I believe it is a fashion here to request important personages to sign their names on the back of ones card.

In speaking with the President of the Star of the East he said: I was most pleased with last night's meeting. I spoke to you on the history of the life of Bahá'u'lláh. Now is the beginning of the progress of the Bahá'í Cause in Europe; it is the hour of the early morn. Ere long the sun shall rise and station itself in the zest of its glory. During the life of Christ, people did not accept his Cause. They ridiculed him and his disciples. It was only after 300 years that Christianity was established in some parts of Europe but the Cause of Bahá'u'lláh during the last 60 years has covered the East and the West. While in America we traveled as far as Los Angeles and everywhere we found Bahá'ís, even in the Islands of Honolulu there is a Bahá'í Assembly. Wherever you go you find these souls working for the progress of humanity and the promotion of international Peace. Now this light is enkindled in Budapest; these seeds are scattered in this field. We have brought this torch to Hungary to ignite the hearts and transform them into palaces of lights. We have carried with us these seeds and have already sown them. I hope they will grow and develop. This great tree was once within a seed.

To the members of the Star of the East he said: If the Confirmation of Bahá'u'lláh surround your society, it will develop very quickly and you will be enabled to render great services.

Several Turks, Arabs and a Persian came to see him. Here in Budapest we have only one Persian, a merchant of rugs by the name of 'Abbás Áqá. He has been here for several years and speaks Hungarian quite well.

At half past two, the Master accompanied by myself, although cold and snowing called on Mr. Nadler Robert in the College of Art to give him another setting for the very wonderful painting he is making of 'Abdu'l-Bahá. As he lives on the fourth floor and the building had no elevator it was very fatiguing to mount the steps.

On the way he spoke of the strength of his youth: You are young and strong. When I was at your age I never felt the cold. I loved the snow. I was strong enough to wrestle with a bear. Here with my fist I would have liked to go for him.

After spending more than one hour in the studio we took a carriage to call on our Indian Sorder and his wife at Szilagyi Dexasater.

On the way in the carriage the Master spoke very tenderly about Bahá'u'lláh: For nine years he did not see a green leaf. He loved nature. His sensibilities and powers of observation were miraculous! The tips of his fingers were the most sensitive parts of his holy temple. His sense of smell was most keen. If he walked along this avenue although, his mind was occupied with other thoughts, he would on his arrival home relate most profitably every small detail of the Urobtling life. Often he would order us to go and prepare tea five or six miles away from the city because one could see there a patch of green or a five tree. He would cut a cucumber into two pieces and smell only its odor and enjoy it as though he had eaten it. While dictating Tablets to his secretary at a rapid rate, he had papers in his hand and writing on some entirely different topic and now and then carried an interesting conversation with those who were present and suddenly the would raise his head and point to us from the window a wonderful tall, noble tree in a garden far away. One occupation never prevented him from attending to other things.

Our Indian Sirdor had a beautiful apartment, part Oriental and Western. The Master and the rest of the guests were served tea and refreshments. He looked around the large rooms and after blessing the little baby returned to the hotel.

In the evening an American and his wife from New York who are traveling through Europe with a few Hungarians called the Master. He spoke to them about the gross materialism of the French people and how the Americans are a noble nation of investigators of Reality. They enjoyed his talk very much; for the materialism of the agnostics was likened into the materialism of the cow who does not know anything about God and is out of touch with His Kingdom. The materialists believe in what they see, so does the cow. The former sees the flower and believes in it, the latter sees the meadow and the cooling spring and believes in it.

14 April 1913

Hotel Ritz Budapest April 14, 1913

Dear Harriet!

The snowstorm continues, the wind is blowing at a terrific velocity. More than 6000 telephone lines are affected, gardens are uprooted and all the blossoming trees destroyed. Much damage is done and communication, by telegraph and telephone is very difficult. I tried to get hold of several people over the phone; it was impossible, the wires are either cut off or disorganized. Availing ourselves of this opportunity this morning, we wrapped packages of Hungarian and German newspapers and the Master attended to his mail.

Notwithstanding the weather several important people came to see him but each one stayed a few minutes and conversation was limited. Last night when the Master was speaking to our American friends on the unreliability of the criterion of the sense, Mr. Moore with his two sons were present. On his return home, he was astonished to hear his eldest son- 11 years old- reciting the talk of 'Abdu'l-Bahá almost word for word to her mother. An American woman, visiting Mr. Moore became so interested that she said that she must call on the Master before he leaves Budapest. This morning she came in led by the

child into the Master's presence. She said: Charles is always talking about you, by day and by night!

About noon the weather was cleared and the Master hiring a carriage we drove to the home of the Turkish Consul General to bid him farewell. For a long time they spoke together on the crucial situation of Asia. I have seldom heard the Master speaking with such fiery animation; his facial and hand gestures were the most remarkable. Often when the Master is under the spell of the spirit, every little while, he takes off his turban, arranges his hair and puts it on again. This is done so unconsciously, so gracefully that one is charmed and delighted. He spoke all the time in Turkish, his voice high and sweet, his tone determined and earnest, his face aflame with the light of love and pity, his eyes twinkling like two globes of fire, his countenance now stern, now wreathed with the sun-kissed smiles of the angels, his hands swiftly moving up and down, now showing the palm, again two or three fingers and at all time portraying most graphically his feelings and emotions! When he is swayed by these superhuman inspirations just sit in a corner and oblivious of all other things, watch him.

One of his remarks was the following: Today the armies of Europe, well-drilled, well-provisioned, phalanx-like are similar unto the waves of the ocean-pounding against the shores of Asia. Asia in her present state cannot stand before these irresistible, victory-inspired armies. There is not only the army of war to contend with; there are other more influential, economic armies that surround the Eastern countries. There is an army of commerce, an army of industry, an army of agriculture, an army of sciences and arts. All these well-disciplined hosts, supplied with the latest modern methods and instruments are bent upon great conquests in their respective fields. They are constantly gathering greater momentum to carry their final assault. Asia is pressed from all sides and no matter toward what horizon she may look anxiously for a ray of hope- so that she may be delivered from this death- she cannot see but threatening clouds. The only deliverer for her in this day is the Cause of Bahá'u'lláh. Because this movement teaches the oneness of the world of humanity and universal Peace. The Asiatic nations must become united together, not against the West, not on the basis of antagonism and religious prejudice. They must become united on the principle of reality, forget all their dogmas and hold fast to one divine Reality. A union of all the Asiatic countries on such a basis of friendship and co-operation with all humanity will be welcomed by the Western nations. But an offensive and defensive union will fail to accomplish this purpose. The greatest means of such a union is the universal language. It is most certain and indubitable that the universal language will completely wipe away all the differences from amongst mankind. This is clear and does not need any proof. Then he spoke on the fundamental unity of the divine religions and how in San Francisco in a Jewish Synagogue, he established this fact. Then speaking about his prison day he said: 'Abdu'l- Hamad often used to say: "What can I do with this man! I have imprisoned him in the barrack of 'Akká, he attracts unto himself the people of America! It is most marvelous! How does he do it?"

From the Consul General's house we went to call once more on Professor Vambéry. Here again more than two hours they talked together in Persian and Turkish. Prof. Vambéry telling interesting reminiscences of his journeys throughout Oriental countries. He was much interested in the Cause and begged the Master to permit him to write a series of

articles in European papers. He is a man that all Europe listens and his opinions is sought after by the statesmen and diplomatists.

Returning to the hotel it was 4:30 pm. Lunch was ordered to the Master's room and I had the great privilege to eat with him. After that he rested for awhile and at 6 o'clock Mr. Paikert Alajos, the President of the Touranian Society came to take him to the meeting which was arranged by this Society for him to address its members and the public. The meeting was held in the national museum, the former Senate of the Hungarian Parliament, in the very chamber where the Senators used to sit before the New Parliament was built a few years ago. It is a most magnificent marble buildings! Although the weather was inclement yet several hundreds were present. The President spoke very briefly, just expressing his deep pleasure and gratitude to the Master for accepting the invitation of the Touranian Society. Everybody was on their feet when the Beloved entered the Senate Chamber and gave him a rousing reception. He first thanked the Society for having such a lofty object as to bring together all the Touranian nations. Then he gave a brief account of the ancient history of Touran and its former civilization, then an account of the Bahá'í principles and closed his remarks with the life of Gurratreb Agnes. The Society is going to translate the address into Turkish, French and Hungarian and publish it in its bi-monthly review.

After the meeting the Master was invited to the home of 'Abbás Áqá, the only Persian rug-dealer in Budapest. All the Persians, Mr. Herrigel and Mr. Moore were also invited. There were also several Turks and from 7:30 to eleven thirty the Master spoke to them in Turkish, always illustrating his points with original stories. At 10:30 dinner was served and it consisted of soup, rice, chicken etc. I was glad that even in Budapest there was one Persian who invited the Beloved to his home and spread a very good table for his friends. He considered this feast as the greatest event of his life. He was very good young man and the Master was very kind to him.

15 April 1913

Hotel Ritz Budapest April 15th 1913

Dear Harriet!

The falling of snow is continuing and the wind is blowing. The air is filled with cold. It seems this is a general condition all over Europe. Reports are being received from Germany, Austria, France and England that in many parts of those countries King snow is reigning supreme and expressions of deep regret are being heard right and left of the great loss which shall be entailed upon the farming communities. 'Abdu'l- felt sorry for all these losses but he assured me that God from this great Treasure shall compensate them.

I Mr. and Mrs. Leapold Stark who have become the pure channels of introducing the Cause to Hungary are most interesting people. Mr. Stark is a cultured, learned Hungarian, who speaks seven languages very well and his wife speaks six languages very fluently. She is charming, sympathetic, very attractive. Her face is lighted with tenderness and her eyes radiate spiritual rays. She is must talented and active. The very first since I looked into her face, I was attracted to her. Her smile is most pleasant and win some. She has soul-quality.

As Mr. Stark says: "the success of these meetings chiefly belongs to my wife, because when she is interested in a Cause she works untiringly and enthusiastically. I have done very little. I am a busy man. "And when you look into the face of Mrs. Stark you are convinced that she is a very rare woman and has exceptional virtues. "We will do everything we can to spread these teachings in Hungary" she impulsively yet deliberately declared to the Master. 'Oh I am so very happy to see the Master so pleased with our humble effort. Really I am myself astonished at the interest manifested all around. People before the coming of the Master were surprised at our daring to invite him to a country wherein no one has heard anything about the Bahá'í revelation. I was afraid a little myself that perhaps the public and the press will be indifferent but, I said, I will do anything possible and leave the rest in the hand of the Master. Now I am so glad so happy that the Cause is received in Budapest with such seriousness and dignity. We could not do this in a hundred yrs." And here she is a noble, fine, heavenly woman, full of Bahá'í spirit, courage, hope, optimism and her eyes dancing with a happiness which is not of this world. I may write pages and pages, pressing her qualities and beautiful spirit but if you could see her for one hour you would realize that which is impossible to write! Mr. Stark lived 9 yrs. ago in London for nine months. As he has been always a member of Theosophical Society he became a friend of Mr. A.P. Cattanack who was at the same time interested in the Theosophical Movement. This link of friendship once established between them, they keep in touch with each other through correspondence. About 2 or 3 yrs ago Mr. Cattanack heard about the Bahá'í Cause and accepted it immediately. Soon afterwards, he sent a package of Bahá'í literature to his old friend Mr. Stark in Hungary. Mr. Stark having read these writings became greatly interested and studied Bahá'u'lláh's Tablets and books. When he heard last December that 'Abdu'l-Bahá was again in England he wrote without delay to Mr. Cattanack whether he could direct him to once with whom he may correspond about the possibility of 'Abdu'l-Bahá's trip to Hungary. Mr. Cattanack gave him my address and then he wrote to me at that time, writing the Master on the part of various Societies and offering to pay all the expenses of the trip. The Master told me to write him that he had not accepted anything from any one for his lectures and travelling expenses, that he was trying to follow the injunction of Christ freely you have received freely you give;" that although he could not promise at that time whether he could go to Hungary but it will be well for him to correspond further on the subject when we arrived in Paris. While in Paris I received again Mr. Starks courteous letter and again the answer was postponed to Stuttgart. Upon our arrival in Stuttgart his letter and telegrams were awaiting us and kept us busy till the Master yielded to his urge imitation and told me to send him a wire that he was coming. This was in brief the account of the introduction of the Cause to Hungary which I thought may be of interest to record herein.

This morning the Beloved was going to call on Mr. and Mrs. Stark but as the weather was extremely cold last night, he caught a slight cold and therefore he sent Mr. Herrigel to them with the message that he could not go today but will visit later. Soon Mr. and Mrs. Stark and Mr. Moore came and spoke about the future of the Cause in Hungary. The Master said: The Cause will be spread very much in this country. Blessed souls shall arise to serve the Bahá'í revelation. They will be the means of the happiness of your hearts. The banner of the Cause shall be unfold over the cities of Hungary. For the present those amongst you who are interested in the Cause, gather together once a week, read the Tablets of Bahá'u'lláh, speak on the Cause and whenever you find a thirst soul, offer him the cup of this salubrious water. Rest you assured that Bahá'u'lláh shall confirm you and you shall be assisted by God in this

work! Mr. Stark asked the Master what books he could trust in. Hungarian so that he may publish and circulate amongst the reading public. He said: Translate the hidden words, the words of Paradise, Tojalleyot, Tarázát, the Bahá'í proof and other small pamphlets containing short historical accounts you and your wife have rendered already a great service to the Cause of Bahá'u'lláh. I will pray to God that you may always be surrounded with his benedictions. When I have Budapest you correspond with me and let me hear your news.

To Mrs. Starks who come in the afternoon to inquire about the Master's health he said: I love you and your husband very much, you are my daughter and he is my son. You are the first apostles to introduce the Cause of Bah-ullah to Hungary and this honor shall be handed down to all your future posterity. The numbers of your family shall glorify in you. God shall confirm you always. Rest thou assured I will be always with you and your husband. "I will spare no effort and shall strive all the tribe to promulgate these spiritual principles in Hungary and will do my utmost to serve the Cause" she answered.

Mr. Paikert Alajos of the Touranian Society came to see the Master and brought two beautiful books of the views of Budapest. He spoke on the objects of his Society and left a pamphlet in French detailing its constitution. He said to 'Abdu'l-Bahá; "This Society is eternally blessed because it had the favor and distinction of receiving you. Your words of praise and encouragement will inspire all the future workers of this society." I will pray to God", the Master answered that the circle of the influence of your Society increase daily and may render great services to the world of humanity.

Mr. Herrigel presented the love and greeting of many German friends and appropriate messages were sent to each. Mr. Herrigel asked how they should conduct the meetings in Stuttgart. He answered: "Gather once a week in a public meeting. Before the meeting begins, one must read a prayer. Afterward they may sing together an all an anthem or a song. This optional. They may do it or not. According to their taste. Then one may give an address, on a Bahá'í subjects. Then they may read Tablets or extracts from the writings of Bahá'u'lláh such as the hidden words, Forgot etc. or the news or letters received from other Bahá'í centers. Then with another supplication they may close gathering. The object is: let the meeting be spiritual and productive of unity and harmony, so that where you leave it you may feel much better than when you entered. Let the meetings be formless as possible. Crystallization of forms will kill the spirit. Let simplicity, progressiveness, naturalness, beauty of ideas, love and fellowship emanate from your meetings. The mother of all the questions is to promote the Cause and spread the Teachings.

Prof. Goldziher came and the Master talked with him at great length in Arabic. On the knowledge of divinity, the four criteria of knowledge, the transference of the single atom through all the Kingdoms of life. The talk was very long and the professor listened with rapt attention and delight.

A few Arabs and Turks had interviews and the Beloved spoke to them, although he felt very tired.

By chance Mr. Stark dropped in and I gave him the addresses of the Bahá'ís of the various Eastern and American Bahá'í centers so that he and his wife may keep in touch with the friends of other parts of the world. The Master, then advised him to correspond with as

many Bahá'ís centers as he saw. At this time the correspondent of "Az Est" came in to have an interview. The Beloved gave him the objects of the Bahá'í revelation in fifteen principles and also an outline of the economic Bahá'í plan. The correspondent was extremely interested and went away convinced that this was a wonderful spiritual movement. Mr. Stark translated for him into Hungarian the talk of the Master.

Today I received a nice letter from Consul Schwarz of Stuttgart. It was full of love for the Master and I may let you have a glimpse at the sincerity of the man by a quoting here a portion of it: "My wife and myself as well as my children were sad when the train left the Stuttgart. But we are so extremely happy having been together with the Master the last week and are still quite under the divine influence of His Presence. We speak of him and the wonderful influence he has made on us and the deep love we felt for him as well as the love he has for us, so we feel very happy. We would do so also signs of love he has given us by taking on him the troubles of the trip to Mergentheim and the blessings he has given to the paths will be of enormous influence of its future. I am quite deeply grateful to the Master for this great kindness and love. He is all to me, my wife and my children and my whole family. We commonly try to give him back a little bit of the great love he has shown to us by telling to all our friends of Him and the holy Mission he is fulfilling so that Stuttgart may become a firm and strong fortress for His Wishes and Teachings. We all live here in the thought and love of Him. My wife and my children and myself are at all times remembering the Master and the fulfillment of His High Mission.

We are his pupils and will work so that we may become as he wishes us to be and tell others in order that they may take a share of the happiness and blessing which are coming from him. Tell the Master that we love him and that we are by him for his blessings."

This is a letter written by a German of a very high standing in the community; a strong, practical, solid man, and it shows how the Beloved affects even the strongest mind with his divine love.

Mr. Moore brought gramophone to the hotel and Mírzá Muḥammad chanted through it the beautiful prayer delivered at the Theosophical Society for their future Bahá'í Meetings.

I forgot rather a very important point in writing the story of the country of Bahá." In the place where the Master says "Come, come and I will be thy guide" the following sentence is to be inserted: I am a native of that land and will return to it. All the Bahá'ís are the deniers of that country."

16 April 1913

Hotel Ritz Budapest April 16th 1913

Dear Harriet!

The Convention days of Mashregol Azkar in America are approaching and I hope that they may become days pregnant with significance and importance for the future of the Cause. Such practical and spiritual Conventions of Bahá'ís must become like power-houses of heaven by Confirmation and divine Assistance. Each Convention must take into

consideration the further promotion of the word of God, the diffusion of the Fragrances of God, the promulgation of the Teaching of God, and the spread of the influence and penetration of the Bahá'í principles. A Conventional must be the greatest standing-proof of Bahá'í unity and the symbol of Bahá'í harmony. Which 'Abdu'l-Bahá is far away he will pray and supplicate at the Presence of God that the results of this Convention may be far-reaching and that all the friends may become encouraged and strengthened by reading the report. May it impart a great joy to the heart of 'Abdu'l-Bahá! May it spiritual effect permeable to all parts of the world! May it render a great service to the Cause of international Peace! May its stars ever shine! May its flowers ever diffuse sweet fragrances! May its holy influence be felt by all the people on the face of the earth! May its gentle breezes of love and affection ever waft! May its noble trees yield luscious fruits! May its crystalline water alloy the thirst of the thirsty ones! May its divine table satisfy the hunger of those who are spiritually hungry! May its pure, blue heaven never be darkened by the clouds of ill-feeling and strangeness! May it infurl the banner of Reconciliation and good-fellowship amongst the nations! May the glorious victories of its invisible army be ever successive! May the invisible hast of the Kingdom of Abhá be its helper and assistant! May it be a brilliant light in the darkness of the world! The eyes of all the Bahá'ís throughout the world are turning to America and are anxiously expecting to hear the glorious news of the Convention. The prayers of the believers ascend to heaven for its unqualified success in every way. Although physically the Beloved will not be in your midst yet I have no doubt through your union of thought and action his spiritual presence will be felt. He prays-earnestly that the breaths of the Holy-Spirit may encircle the Convention!

This morning the Beloved looking at the heavy snow-fall, remarked that as it will called on the mountains, within a few days it will melt and there will be the swelling of streams and rivers and the possibility of a flood in some parts. One may be able to stop this flood by human agencies and if not, the flood will subside by itself; but no power on the face of the earth will be able to stop the onrushing flood of the Cause of Bahá'u'lláh. Its force is irresistible and its energy unconquerable. It will sweep away from before its path all the thorns and thistles of hatred and animosity planting the seeds of the flowers and hyacinths of affection. It brings in its wake life and not death; construction and not destruction progress and not ruin!

Today the Master did not go out. In his room he received the callers and with each he spoke in detail. One of the callers was an old, banned man who was extremely interested in Sociology. He told his ideas along these lines and the Beloved prayed that he may become confirmed to serve worthily the world of humanity.

Mr. Paikert Alajos called bringing his photograph in Hungarian dress for the Master. He has been for three yrs the Austro-Hungarian Chargiod affairs in Washington, from 1900 to 1903 and is simply charmed with the Teachings and will do everything in his power to spread them in Budapest. He said: "I feel sure that the Bahá'í principles will be readily accepted by the Hungarian people and I will do all I can to stimulate this interest." The Master answered: I feel also quite assured of this, because such noble souls are found here such as yourself.

Sardár and Mr. Moore arrived and each had an interview. Mr. Moore represents one of the largest mining machinery firm in the United States. When he told the Master about his work immediately he was interested and made him explain some of its intricate points. Mr. and

Mrs. Stark came in with happy faces. They were very glad because the Hungarian and German papers of Budapest had very excellent reports of the Touranian meeting. I am sending you all these papers in a separate package. Although they are short yet they are written most sympathetically. They were so happy that I could not account for it; but realizing the cold indifference they had experienced in the past and this warm and glowing reception given to the Master by all classes. I could feel how they felt on this occasion. "Oh! We want to do everything for the Cause and the Master!" She warmly declared looking smilingly at her husband.

Later Prof Fipernowsky. A great pacifist of Hungary called and presented one of his addresses, delivered before the international law Congress. The Master spoke with him on peace and equality of sex.

And so it went on all day and part of the night; people of all class and races came to see the Beloved of the world. We were in his presence till late at night. He was extremely tired and his voice was a little hoarse. For the last two days e has not been out and cancelled several engagements. What is interesting is to see so many professors, scholars, and thinkers coming to hear the Master's words and going away convinced that here was a Person, the like of whom could not be found anywhere.

17 April 1913

Hotel Ritz Budapest April 17, 1913

Dear Harriet!

Tomorrow afternoon Our Beloved will leave for Vienna and thus bring to a close our very wonderful experience in the Capital of Hungary. Another chapter was added to the Western tour of the Master and a few more notes will bring it to a close.

The curtain over the stage of Hungary was raised, the divine dramatist entered, instructing and teaching the audience with his varied and unexampled art and now his engagement coming to an end, the curtain is slowly brought down. The spectators will have time to think over what they have heard and seen. Like the flushes of lightening, the importance of the words and action of the heavenly dramatist will be revealed to them as time rolls on and in God's appointed hour they shall arise to serve the Cause with heart and soul and duly appreciate the great flavors with which they were encircled. As soon as enough books and pamphlets are translated into the Hungarian language and the mass of the people become informed with the Bahá'í teachings there will be a general interest in what Our Beloved did during his stay in Budapest. He has scattered the seeds in the ground of the hearts and with proper irrigation, there will be a great blossoming forth of the flowers.

Today the weather was spring-like. Now and then the sun shone forth from behind the clouds, melting mountains of snow which have been gathered in the streets and on the top of the hills. The Master felt much better and his voice quite clear, losing its yesterday's huskiness. After drinking tea in his Presence, he related certain interesting episodes of the life of Bahá'u'lláh. It seems to me few will be capable to write a complete history of Bahá'u'lláh like 'Abdu'l-Bahá. Its general outline is already known to us but these fascinating rich details must be written and preserved for humanity and no one knows these like the Master. Now and then he relates to us one of these anecdotes but he has not the time to write them. Once I asked him to dictate to me a few pages each day but he did not yield to my request. Who will write the life-drama of Bahá'u'lláh! Who will essay this sublime, superhuman theme?

About 9 o'clock a carriage was ordered and the Beloved following by me called on Mr. and Mrs. Stark "Nyul Utea". On the way I received two or three slaps on my cheeks and became mentally richer by the recital of two more stories of a Baktashi in 'Akká. Arriving at Mr. Stark's home he received the Master with outstretched arms and joyful heart. His little son was there to attract the attention of the Master and receive his divine caress and kisses. After a minute Mrs. Stark came into the large reception room and expressed her happiness that the Master at last blessed her home. She brought in her cook, her maid and the governess of the children that the Master may also bless them. He shook hands with each and gave them a few words of benediction! Sitting on a chair he addressed Mr. and Mrs. Stark. This is a blessed home and will be a very important center in the future. From this home, the lights of Guidance have shone forth. From this home the call of the Kingdom of Abhá has been raised. This is the first home in Hungary in which the name of Bahá'u'lláh was mentioned. May it become always a center of guidance! May many Bahá'í meetings be

held here! May the Teachings of the Blessed Perfections be diffused to all parts of Hungary from this home! I have come and sown the seeds. Now you must arise and water them. This is your duty. Be you confident that Bahá'u'lláh shall assist you. He will inspire your hearts you two are the first man and women to up rise the banner of Bahá'í Cause in Hungary, your station is very great in the Kingdom of Abhá! This is not Known at present. In the future people will come from all parts to visit this home, because this is the first home from which the Glad-tiding of the appearance of the Kingdom of Abhá was issued. Years ago why was travellings toward Tiberias, I saw a large number of people gathered in one place. I asked one why these people have congregated there?" He said: It is a matter of tradition that once was a time, one of the apostles sat on one of these racks. Now these pilgrims came from all parts of the world and kiss all the rocks perchance they may Kiss the right one.

More praise be to God that you are the objects of the Favor of Bahá'u'lláh. Mr. Stark took us to the palatial residence of Mrs. Toupernowsky. This home was built 200 years ago and at the end of the reception room, there was a flower garden with a fountain in which red and golden fish disport. Mrs. Topernowsky, her daughter, her son-in-law and her three grandchildren greeted the Master. The three little girls were from ten to three dressed in white and very pretty. When they came in the room they looked like three angels. They gathered around the Master with much love and affection and he spoke to his two hostesses on the importance of the spiritual of ife and the poverty of the physical life. In orer to illustrate this, he told a story about Alexander the Great during his Eastern expectation. At the time of departure he said Madame Toupernowsky. Endeavor that the light of God may ever shine from thy home. This is my advice to thee. From there we drove to the house of Prof. Goldziher. I have come to say farewell to thee the Master told him when he was greeting the Prof. A long discussion on the early history of the Bah, and the prophecies given by the Bah about the carried on in eloquent Arabic. The Master spoke with earnestness and fire. We went to the hotel and Mr. Stark was minded to eat with us.

After lunch he was asked to stay and have tea. When the Master arose from his nap we gathered in his room and Mr. Stark asked about the Society of the East. The answer was in detail, showing that the present unrest of the people push them to expect the dawn of hope. He also spoke on three kind of freedom, freedom of thought, freedom of speech and freedom of action.

In the evening Mr. Moore came and he invited us to dinner, being the last night, we are spending in Budapest. We write a postal card to Doctor Moody Tíhrán and all of us signed it.

I have to hurry because I am called to go and translate. Many people have come to see 'Abdu'l-Bahá tonight to say goodbye!

AUSTRIA

VIENNA

18 April 1913

Grand Hotel, Wien I. Karntnerring G.

April 18th 1913

Dear Harriet!

Now from Vienna from the Breeze of God is blowing to all parts of the world. We felt Budapest at 2 pm and arrived in Vienna at 6:30. Persian was at the station and in two automobiles we were driven fast to hotel Beatrix about 15 minutes distance. A room No. 4 I was designated for the Master and rooms for us next to it. But the hotel was neither in a good locality nor what it ought to be, so the Master decided to move to tomorrow morning.

As 'Abdu'l-Bahá was invited to dinner we took ours in the hotel and with Mr. Herrigel, in the rain I went out to find the right kind of quarters so that in the morning we may not have to look around. After looking over six hotels we selected satisfied, because we had accomplished our task. On our arrival in the Beatrix the manager told us that the Persians had already left for the Grand Hotel. We took the car and came to Grand Hotel and found our friends well situated. The number of the Master's room is 22. This hotel is the largest and the best in Vienna; it is something like Plaza in New York. I have had no time to go down stair and see the dining room but they tell me the five o'clock tea of Grand Hotel is famous; the royalty and the society folks of Vienna gather here. The trip from Budapest to Vienna was uneventful. As we were in the second class and the Master with Siyyid Aḥmad Bageroff the first class and the trip was a short one I did not call on him. On the way I saw the mountain covered with snow and here and there green grass! It was a cloudy day but now and then the sun shone forth for a few minutes. On our arrival in Vienna it rained a good symbol of the rain of the Knowledge of the Kingdom which will pour upon the sail of the hearts.

In the morning after drinking tea with the Master as he was looking at the Great Palace of the Emperor of Austria-Hungary on the opposite side of Danube he said: I would have liked to see this place. As say it is built recently. I desired to see what innovations they have introduced in but we did not find any time. However it is not important. There is a verse in the Khoran in which it is said: As you walk in the Desert, you may see a piece of crumbled wall here and a forsaken well there; both of which may have been in the past years, centers of great cities and civilization.

At eight o'clock the Master through insistent entreaty of Mr. Nadler Robert called at his Studio to give him the last sitting so that he may finish his painting. His addresses Nadler

Robert Andrassy - UT 7.1. Budapest. He has certainly painted a wonderful portrait of the Beloved and it will be a great heritage and memorial to the city for future time. Returning we found many people waiting to see him. Our Indian Sirdan was taken into the Presence. The Beloved exhorted him to work for the glory and honor of India, that although many of the Rajohs and Novvales have been the cause of the decline of their native land, may he be the means of her rise. He can do this through the Favor and Bounty of Bahá'u'lláh. As an example to this. The grandees and Ministers of Persia have in the past and in the present degraded the prestige and influence of their country, while the Bahá'ís through the assistance and aid of the Blessed Perfection of Persia. Ere long than shalt see that Persia has become very beloved in the Eyes of the whole world.

Dr. Hagara Victor with his wife and daughter come in. Doctor Victor is a most spiritual, cultured Hungarian. He speaks English most fluently, likewise his daughter and wife. His daughter is the woman who translated the Master's address from English into Hungarian at the meeting of the Star of the East. She is a most intelligent earnest learned, lovely woman. The Master liked her translation and praised her for it. "You have brought to us light." She said today to the Beloved and in these few words she not only showed the mission of the Master but her spiritual perception and capacity. She is a writer of exceptional ability and she is going to write a series of articles on the cause for the Hungarian Press so that the Public may know the Bahá'í teachings. She desired to have the literature and books so that she may fully acquaint herself. The Master praised all the three very much and expressed the hope that they will do their lust to spread these Teachings.

Mr. Moore requested the Beloved to chant in his gramophone a prayer for the people of Budapest. The Master accepted it and Mr. Moore brought his machine into his room. He chanted through the tube a wonderful prayer, leaving another eternal heritage for Budapest. The prayer was in Arabic and as he was chanting I was standing behind him writing it. It is as follows: "O God! O God! I supplicate towards Thee with a heart overflowing with Thy Love. I call on Thee, O Lord in the middle of nights: O God! save me through Thy Grace and Bounty! Suffer me to speak thy praises amongst Thy creatures! O God! O God! These are Thy Servants who have turned their faces toward the direction of Thy Providence.

They are attracted to Thy voice. They believe in Thy Singleness! O Lord! Make them the signs of Thy Mercy amongst Thy children and the tokens of Thy Bestowal amongst Thy servants! O Lord! O Lord! Descend upon them Thy blessing. Illumine their heart by the lights of Thy Knowledge. Dilate their breasts by the Verses of Thy Glory and Sanctity! Make them brilliant lamps shining with the light of Thy Love. Verily Thou art the Merciful and the clement!

O Lord! O! Lord! This is a city in which are gathered the wise ones from amongst Thy Servants and the mighty ones of the countries. Guide them always in the Straight Path. Enlighten their eyes by beholding Thy Manifest Light. Suffer them to become the servants of the oneness of the world of humanity; unfurling the banner of the Most Great Guidance betwist the heaven and earth, serving with all their might in the cause of Peace and Salvation and wishing that humankind may attain to the summit of Everlasting Glory! Verily Thou art the clement! Verily Thou art the Compassionate! and Verily Thou art the Powerful and the Glorious!"

Mr. Moore took a few photo of the Master in his room and of the Master in his room and of his bed.

Many people arrived, especially Mr. Stark. I even anticipate receive good news from you he said to Mr. Stark. I will write to you and hope the the Cause will advance greatly. At one o'clock carriages were ready and the Master took Mr. Stark with him. On the way to the station he spoke to him about the future <12> of the Cause in Budapest. At the station Mrs. Strak with a bouquet of flowers greeted him. Our Sardár, Mr. Nadler, Mr. and Mrs. Vicar, the Consul General of Turkey and more than 20 more friends were there to say farewell to the Beloved. He expressed his gratefulness to those present and at 2 o'clock the train pulled out of the station. A photo was taken by Mr. Moore as he looked out of the window of the train. Many hands and handkerchiefs were waving in the air many eyes were wet with tears. After a minutes the chapter of Budapest was closed, the curtain fell down and we were travelling towards a new fields of labor.

19 April 1913

Grand Hotel, Wien I. Karntnerring G. April 19,1913

Dear Harriet!

Since our departure from Paris I have not received any news from America. I am eager to receive the news and the Master too, because he asked me the other day in Budapest, whether I have received any letters from America.

As the Master was invited last night to dinner by one of the Persian friends in Vienna, he slept there and came to the hotel early morning. The present Turkish Ambassador is an old friend of the Master so he asked me to go and call and inform him of his Presence in Vienna. Having heard that the Master is in Budapest he had written to the Consul General of that city to let him know when arrives in Vienna. The Turkish Embassy is at IV Prinz Eugenstrasse 34, five minutes' walk from our hotel. When I called I was informed that the Ambassador was as set sleep so I left a card, with my message on it.

When I returned at the hotel the Master told us of a meeting in which the present Ambassador with a few other Turkish offices were present in 'Akká. When I entered the meeting the Beloved continued. I observed they were all looking askance at me. Thy just salaamed and started to speak amongst themselves as though I was a stranger and introducer. Then one of them asked the governor of 'Akká about the theory of a writer in regard to Trinity just published in a book. The Governor not Knowing what to say waved the question aside. I realize the questioner's aim was for me to answered and not the governor.

I spoke at length on the significance of Trinity; the Manifestation of God, the holy-spirit the Father, the Son and the Holy Ghost. Next day sunrise I was awakened from my sleep that the present Ambassador and his friends were down stair and desire to see me..... He was one of the wisest men of Turkey. He had been twice the Grand Vizír and he had carried out all the missions entrusted to him successfully. He was a diplomat of the first rank learned and intelligent. In those days it was rumored that his political procurements were given serious attention by the Cabinets of European Powers. Once he was appointed as the

Governor of yaman. Thinking that the inhabitants were very fanatical he wore a big turban and ordered all his staff to do the same so that he may be able to assuage their anger against any innovation.

After a while Mr. Cordes and the Secretary of the Theosophical Society with a few others came to welcome the Master to Vienna. Mr. Cordes said, the first time he heard about the Bahá'í Cause and was immediately attracted to it was two yrs ago in Adyar India- the headquarters of the Theosophical. He heard a lecture given by a Bahá'í traveller. This lecturer stood just in the same spot where Mrs. Besant stood every time she delivered an address and as the result of this many people became interested in the Bahá'í Movement. This instance again showed us how the wonderful Cause of Bahá'u'lláh was being permeable everywhere. There were some hidden, invisible forces that were constantly working to spread the Teachings but could not be seen by the outward eyes.

In welcoming them the Master said: I have not come to see Vienna as many tourists do but I have come to see you. I am longing always to see perfect souls. Wherever I see noble men and women I am made happy, even if it is in prison. I hope that as a result of my trip to Vienna, the light of guidance may shine, the eyes may receive a new sight, the hearts be gladdened and the spirits rejoiced. For the realization of this object I have come to Vienna. The quotation of nationality and language was touched. The Beloved said: The Persians, the Austrians, the Germans, the French, the Italian and the English people belong to one common stock of Aryan race. Originally this sturdy race lived along the river of Ganges in India. This people grew rapidly in number and plate strength. Having become too numerous they migrated to the plain of Írán - (Persia). From the tableland of Írán, a second migration was set in motion toward Caucasus. After many ages of expansion, the third migration started westward. Then a stream of migration at various periods flowed toward Europe, each one, inhabiting a portion of the land. Lack of intercourse and communication created differences of language and customs. Little by little they were more and more strangled from each other. Now my hope is this: Just as originally these various nations belonged to one family; may they again return to their primal unity. Formerly they were one as regards to their physical life; may they become united in this age as regard to their spiritual life; After this the Master went out to walk in the city Park not far away. This is flower day in Vienna and all the young girls have little imitations a basket of flowers in their hands with small deposit boxes selling flowers for charity. As the Master was walking, many came to him and instead of dropping small coins in the box he would drop one or two Kormas. There were literally thousands of people in the street and Park and everybody stopped to look at the Master, wondering who was this strange man! I have seldom seen anywhere people standing still and looking so intently at him. Thousands of eyes were upon him. This brought to my mind the story he told us about Bahá'u'lláh; that his person was so majestic and so glorious that as he walked in the streets of Baghdád all eyes were upon turned to him.

When in the Park a little girl ran to him to sell the flowers. He got hold of her and kissed her and filled her packed with many Korunas. Her mother who was watching this scene came to her and asked to kiss the hand of "Monsieur" because he was so lovely to you." Very courtesy she bowed and kissed the hands, the blessed hands.

It surprised me very much was to see young girls working as brick and had-carriers on the buildings. On their heads they carried heavy loads of bricks and mud. This was most

astonishing and explained to my unaccustomed eyes the sad story of social indifference. To gain a livelihood by the fair sex must be extremely hard otherwise these young girls and old women would not have to become stone-carriers. The Master on his return about noon took with himself Siyyid Aḥmad Bogerrof and called on the Turkish Ambassador. He was kept for lunch and it was about 3 o'clock that he returned extremely fatigued by speaking. At four Mr. Alexander Engelhardt called on the Master and made a model clay of his face. This morning he met the Master down stair and being attracted by his extraordinary countenance, pleaded him to <12> come and make of model. He lives most of the time in this hotel and makes statuettes of important personages. For twenty minutes he worked and out of the soft clay he brought out the wonderful face of the Beloved. He will have another sitting. As the day was full of sunshine the Master with all the Persians took another walk through the public Park. Again he was stopped by the girls and dropped many a Kromas in their boxes. Having returned he rested for a few minutes and then Mr. Cordes came to take him to the home of Prof Thern, Kastlergasse II where the Theosophists will be gathered to hear him speak. It took us little time to be there. Mrs. Thern conducted the Master to a private room. At half past seven the meeting opened and he came in and everyone got up from their seat. There were about one hundred people present. The Theosophical Society has just been formed in the month of October and is therefore quite young. There were many young people and they greeted him with enthusiasm and warm feeling. The English address was translated into German by Mr. Cordes. His theme was the dogmas which exist in the present day religious the freedom of the Theosophists from such superstitious and the preserve of there realities in Man. After the meeting he Shook hand with all the people and returned to the other room. Here many were presented for private interviews and each person receive new hope and new courage. They were all attracted to the Cause and were glad to receive the light from the source and not from in a second hand way. There we met a Persian girl who was studying in Vienna. I was surprised to hear her speak in Persian in the first time but was glad to find one from my native land. After the meeting the Master was driven in a carriage to the house of the "Persian" friend to take his supper. We were also invited. Many delicious Persian dishes were served. This hotel is so big that our rooms were quite far from the elevated, so we have again moved to another <16> part on the same floor. We have an excellent suite of three connecting rooms No. 46,47,48. The Master is living in front room No. 46 overlooking the broad avenue. We are pleased with our place now and don't think there will be another change. Now that the Master was here, the Cause will be spread along spiritual lives; there will be no mistakes and a good foundation will be laid for the future.

20 April 1913

Grand Hotel, Wien I. Karntnerring G. April 20th 1913

My Dear Harriet!

This morning I received a few letters from America. The Master was pleased to hear good news from the believes. The greater the progress of the Cause and its promotion of the Teachings, the more his happiness. He is now invading new fields and new countries. He is teaching us how to introduce the Cause to a public who has not yet heard the name of Bahá'u'lláh. Uniformly every one who has had this privilege of presenting himself before the

Master has left him, unimpressed with his spiritual personality and divine Teachings. His example of unselfishness and heavenly character has made thousands of people live better lives and inspired with holier purposes. His is the authority of the spirit the simplicity of truth and the sublimity of ideals. He has filled the world with light and beauty, love and peace. The greatest honor for us is to follow his example, spread his words, upraise his standard, cry out in his name, diffuse the Fragrances of his flowers and summon the people to his principles.

This morning the Beloved sent several telegrams to various cities of the orient giving the news of his safe arrival in Vienna. After drinking tea he said to Mr. Herrigel: The City of when will become a center for the Cause of God; Only after my departure the friends must not remain inactive. They must work with greater zeal and enthusiasm. They must not say; now that 'Abdu'l-Bahá is gone let us take a rest first, and then work. There is no such a thing as rest in the Bahá'í Cause in its present stage. Ceaseless activity continuous teaching must be our watchword. Every Bahá'í must become a trumpet of the Cause. All the ears must become filled with its voice. What is the use of a voiceless trumpet? A Bahá'í must be like a sweet-fragrant rose, diffusing to perfume all around. This period must be dedicated to the promotion of the principles of Bahá'u'lláh! you must be exceedingly kind to the Theosophists. When you meet them tell them that they are freed from blind dogmas. that they are investigating the Reality that they are very near to the Bahá'í Cause. From time to time, the believers of Stuttgart must come to Wien and give addresses on the Revelation. Last night I observed spiritual motion and ecstasy in the Theosophical Society. They were very alive.

Mr. Herrigel said that he has translated Our Beloved's address in the Jewish Synagogues of San-Francisco into German and expects to read it at a public meeting. The Master said: See to it that it is also published in a German newspaper and later in a pamphlet. This address is very useful for the Christians, because some of the Ministers have secretary spread the rumor that the Bahá'ís are the enemies of Christ. Now they will see that in a Jewish Signage; we have established the validity of Jesus Christ that we are lovers of Christ. If today the male took hold of a thousand average ministers of the Gospel and brought them in the public square and address them; you must either deny Christ or you will killed. I wonder how many of them will remain friend! When Napoleon wanted to marry again, he applied to the Pope for permission. The pope said it is impossible! Then Napoleon put him in prison. Not being able to stand the ignoring of prison, he gone the permission. But, it on the other hand, if they took us to the public square and with the sword of executioner commanded us to state that Christ was only the prophet of God and then be free we will cry out; Verily, Christ was the word of God and the spirit of God and we will most joyfully give up our lives for Christ.

Sapahdar Agam who also has been travelling in these parts sieve his departure from Paris came to call on the Beloved. In the course of conversation with him the Master said: After the ascent of Bahá'u'lláh I was all done. Enemies within and enemies without had attacked me and thousand difficulties surrounded me. But my confidence and trust was within, because deriving the days of this life be explicitly promised me that he will assist me always. I heard this promise from his own lips, therefore I knew that under all circumstances I will be confirmed and all my enemies will be defeated. Then he told him of a wonderful dream he had right after the departure of Bahá'u'lláh.

Being a fine day he called me to have a walk with him. It was Sunday and the people were out going to their churches. He walked toward a church, about three blocks from the hotel. Its outside looked like a palace and its dome rose up to the sky. The Beloved entered the Church. All the eyes of the worshippers were upon him. The inside roof contained wonderful paintings, the columns were of marble the decoration was magnificent and rich. It was a catholic church, and before the statue of every Saint in the different corners of the Temple candles were lighted and many souls were kneeling. The Master walked around for ten minutes looking intently upon the Statue of the Crucified Christ and the Saints. Coming out he dropped several Kronnas in the box near the gate. These people may have thought he said musingly that we are there ridicule. God forbid! They do not know, how the pictures and statues Christ affect me. It was better to come out, because I might have prevented them from their worship on account of my strange appearance.

Arriving at the hotel we found many Theosophists waiting to see him. He greeted them with heartfelt cordiality and spoke about the meeting last night: I was most pleased to present myself in your midst and speak with you; a meeting which believes in the spiritual power, a power which is supernatural and super-intellectual. Therefore I hope that this Theosophical Society may help and its members gain victory over the pillars of the world of nature who are the materialists of this age. It is evident that today the material philosophers have overcome the religionists. The influence exerted by nature and its admirers is by far greater than the influence wielded by religion and its devotees. Because all the religious are submerged in the sea of dogmas and sacerdotal ritualism of course the followers of nature overcome the worshippers of superstition. But these who are truly spiritual and immersed in the sea of God's spiritual Graces, they overcome all things. Consequently I trust that the darkness of this city may be dispelled through the appearance of the lights of the spirit. Strive! make ye an effort! and work by day and by night so that a time may soon come when the continent of Europe is illumined. At present it is very dark and one cannot walk surely and steadfastly. One of those present said: "We hope to do this service through your assistance and the power of the Holy Spirit."

It is very true the Master said; Because the limited human powers are unable to render such a great universal service. The power of the Holy Spirit causes the appearance of reality and as the reality is one, all of us will become one." Someone asked that he has read in the literature of the Bahá'ís that they believe Bahá'u'lláh is the Father. What did you mean by this? By the Master said: Father we mean the Educator. Just as the Father is tender to his children, likewise, the instructor teaches them. The function of the Father and the Educator is material life, the Educator gives the mental and the spiritual life. Therefore when we say Bahá'u'lláh is the Father, we mean he is an Educator - a spiritual Educator - or in other words, he is the Manifestation of divine attributes. Moreover as one of the perfect qualities of the Divinity is Fatherhood, therefore we give him the title of the Father; because the Manifestation of God is like unto a clear mirror in which is reflected the rays of the Sun of Reality and one of these rays is Fatherhood. Generally, there is the teacher of the children in the Educational Institutions, from Kindergarten school to the university. They are all teachers in various degrees. Secondly. In philosophy a teacher means a person who has studied all the sciences and arts, has become well-established in all the branches of human endeavors and is unique and peerless in his age. According to oriental history there has been in the past two such Masters in philosophy. The first one was Aristotle who was well-

versed in all the sciences and accomplishments of his time. The Second one was Fárábí who announced that he was the second teacher. The King ordered the organization of an Academy of learned men and Fárábí was examined by the master of every branch of Knowledge. Not only he demonstrated that he Knows as much as they Know but he established his superiority over them. Even he was examined in the art of music and he displayed his marvelous versatility and many-sidedness. The academy unanimously voted to give him the most coveted title of the Master. Avicenna also in his time claimed to be the third teacher. Consequently an Academy of the thinkers of the age was formed. At the time of examination he showed his almost miraculous knowledge in every branch and easily established his superiority over all the rest. When the hour for the musical examination come around he was found that his Knowledge of music is only equal and not superior to the musical art his age. After much consultation they did not concerned upon him the title of "Master", because in one of the branches of Arts he had an equal, therefore they give him the little of Raiis (chief). Thirdly, according to spiritual terminology which is our way of expression a "teacher" is the Center of the divine lights, so we say Christ was a Teacher of men. By the word "teacher" we mean, the perfect source of universal virtues in the world of humanity.

Someone asked: "I have been told that the objects of the Bahá'í Movement and the Theosophical Society are one and the same. If so, why there should be two names, two distinct organizations, two made of expression?" The Master: Well said, you have brought up a good point. According to our faith whosoever investigates independently the reality, he is a Bahá'í although he may not Know this himself. We do not desire to add another name or word to the already many names. Our aim is to spread the Knowledge of reality, and diffuse the fragrance of the rose. Because there are two or many roses of the same color and perfume, can we say that one of them is not necessary? Let us have all the sweet roses we can get. We can never have enough roses. Can we? Besides this the Bahá'í Movement is not an organization. It is the fresh Breeze of the Garden of God. You can never organize the Bahá'í Cause. It cannot be located in one single place or centered in one individual. The Bahá'í Movement is the spirit of this age. It is everywhere. It has no geographical limits. It is the essence of all the highest ideals of this century. A person may claim to be a Bahá'í or may be Known as a Bahá'í for all his life and may not Know at all what a Bahá'í means. Another person may never have heard the name of Bahá'í and may at the same time practice all the attributes which are necessary to make one a Bahá'í. That is why his holiness Christ says, those who are not against us are with us. You must Know the tree by its fruits. Now to answer your question from another standpoint. Everyone Knows that in a seed, their lay enveloped, the young plant, the root, the tree, the branches the blossoms and the fruits. This simple Knowledge is however not sufficient. There must need a gardener to plant the seed in a pure ground to water it to take care of it till it reaches to the stages of fruition. There must need the power of the Holy Spirit to put into practice the divine principles. All that his holiness Bahá'u'lláh has written are today practiced by the Bahá'ís. More than 20.00 people have sacrifice their lives. One of the principles of Bahá'u'lláh is universal Peace amongst the religious. In the Orient, the religious were inimical toward each other; now through this power they are united. In the world of existence every understanding is dependent upon the realization of three things. First Knowledge. 2nd Decision. 3rd Executive power. For example in building this hotel, First the plan was drawn. 2nd the company approved and decided upon the plan, 3rd the Capitalists put their money together

to build it. Again the Bahá'í Cause is an all-inclusive Movement, the teachings of all the religions and societies are found here. The Christians, the Buddhists the Zoroastrians, the Theosophists the Freemasons, the Spiritualists etc etc do find their highest aims in this Cause, while this cannot be applied to other religious, sects and societies. Even the Socialists and philosophers find their theories fully developed in this movement the Master spoke at length about a famine in Persia where the rich Bahá'ís gave up willingly all their possessions so that the members of the Community may be protected. The question of Moukhood and celibacy was touched; and the Beloved dwelt upon this Subject, giving instances as to how an unproductive life, such as the one led in most of the Monasteries and covenants is not commendable; that we must be useful members of the human Society, that we must serve our fellowmen in a practical way. He told them of the mummery and convent in Mount Carmel, of a big Monastery in Russia with more than 5000 monks. The lives of these people are spent in prayers and worship while God has created them to work for the betterment of humanity.

In the afternoon the Master called on Lapabdor in Hotel Imperial but he was not there. His Secretary entertained the Beloved when you return to Persia 'Abdu'l-Bahá told him. Give my greeting to the green Mountains and rolling valleys, to the singing nightingales and the cooling springs, to the fragrant rose-gardens and the fresh breeze of Persia. I love them all. Remember me to them.

Returning to the hotel and drinking his tea he called on the Persian Minister. The subject of his discussion was America and his trip through that vast land.

Not resting for one moment, on his return he told me to have some of the Newspapers ready such as Asiatic Quarterly Review. Christian Commonwealth, waking Mirror. Palo Altan etc and we called on the Turkish Ambassador. For one hour the Beloved talked on the principles of the Cause and his Western trip for the last 2 yrs and half and leaving the newspapers with the Ambassador he was taken to the house of the 'Persian" friend for supper. It was about midnight when the Beloved returned to the hotel to rest for a few hours before the dawn of another long day.

21 April 1913

Grand Hotel, Wien I.Karntnerring. April 21st 1913

Dear Harriet!

At last I received your two good letters of March 29th and April 4th. I also received other letters from the friends, giving news of the progress of the Cause. The Master was more than pleased over the harmonious condition of the Cause in New York. He was glad that like unto the disciplined soldiers, they were engaged in the spread and promotion of the Teachings. If the believers could faintly realize how happy the Beloved was made when he heard they were united and active they would always work for unity and agreement. The friends are the waves of one sea, the stars of one heaven, the pearls of one ocean, the jewels of one mine, the fruits of one tree, the rays of one sun, the flowers of one garden and the rains of one cloud.

Packages of letters were also received from the Oriental assemblies, each bringing the good news of the progress of the Cause. The Master spent two hours in looking over his mail and then going out for half an hour to call on a friend, he returned with the Persian Minister and three other Persians. He was speaking to them about Persia's condition and the non-interference of the Bahá'ís in political matters when Mrs. Marie Thaller was announced. She was a very enthusiastic and happy woman and tremendously attracted to the Cause; bubbling over the results of His talk. Since hearing him, she has been the happiest woman in the world. She could not sleep last night at all thinking of his spiritual power and his nearness to her. She was really full of life. The Master showed her the photograph of Mrs. Stark. He told her: I like you to become as perfect as this woman. She is a flame of fire. She is very spiritual, very pure and overflowing with aesthetic susceptibilities. For the benefit of the Persian Minister and a few other friends he gave a review of his address before the Open Forum in San Francisco and put them in good humour when the story of the Cause and the materialists was recited.

Two automobiles carried him and the friends to the Schonbrunn palace, the summer residence of Emperor. While the automobile was driving through the avenue and the streets of Vienna, I told the Master the news just received from America. He spoke for the benefit of other Persians about Mrs. Fruf and while he was talking about her courage and firmness and enthusiasm he was laughing and in good humour. For more than one hour we walked through the Schonbrunn, passing by the cages of the bears and many wild animals. The Master said: If one of these bears got hold of Mírzá Aḥmad Solnab in the mountains of Alaska, what would he do with him? Will he give the bear a Bahá'í love-hug? One of the most novel sights to be seen was the peculiar arrangement of the trees, so that if one stopped in the beginning of the avenue, he would see a high wall, straight as an arrow, green and verdant! The Park was very large and the flower beds arranged most artistically. You can easily imagine what will be the Park of an Emperor! About 2 o'clock we returned to the hotel. The Master eating his lunch, rested for awhile. In the afternoon we enjoyed a quiet rest and at five three callers arrived.

Fran Professor Thern in whose house we had our first meeting, brought her book so that the Master may write something in it and he wrote the following prayer: O Thou Almighty! Make this Theosophical Society a rose-garden and a meadow through the downpour of the rain of Thy Providence; so that they may become delivered from expectation, behold the rays of the Sun of Reality, become informed with the existence of the invisible world and attain to the Mystery of Mysteries. Verily Thou Art the Guide! (Sig) 'Abdu'l-Bahá 'Abbás.

At seven Mr. Eder, the President of Psychological Society and the Vice President of Theosophical Society came to take the Master to the Lodge in Johannesgasse 2 IV at Mr. Paul Luckeneder. As it was quite near we walked and the avenues packed with moving, pushing humanity, gazed wonderingly at the Beloved. Many people stopped and looked at him long. Arriving at the place we found it to be newly built apartment house and no elevator; The Theosophical Lodge being on the fourth floor. With great difficulty the Master ascended the stairs. There were more people present than the other night, nearly two hundred, all anxious to hear him speak. After a few minutes rest he came out and sitting on a chair designated for him, delivered a wonderful address on the influence of the spirit and the transference of the single indivisible atom throughout all the degrees of the Kingdoms. The audience listened with rapt attention and when he finished they were so attracted that

they clamoured for another lecture to be delivered on Wednesday night. The Beloved accepted their plea and brought the meeting to a close by delivering a beautiful prayer. Then he retired to another room and spoke with many of the friends individually. When he left the house he said to Mrs. Luckeneder: I was most pleased with this meeting because it was a nest of the heavenly birds. He took his supper tonight in the hotel. His voice is yet a little hoarse.

In his address on the Spirit he said: The glory of the world of humanity is not through the body. This is the honor of the animal world; but the Glory of man came through the spirit. Spirit quickens and regenerates humankind and not the body. Spirit draws man near into God and not the body. Spirit is the discoverer of the realities of phenomena and not the body. Spirit establishes love and amity amongst the human race and not the body. Spirit will usher in the era of Peace and Salvation and not the body. Spirit attract the hearts together and not the body. Spirit has drawn me to Vienna so that I may associate with you and not the body. I am an Easterner and you are from the West. It is the power of the Spirit that has gathered us together. It is the Spirit that gives wings to man so that he may soar in the immensity of God's Kingdom. Spirit is the Collective Center of all the perfections. Take away the spirit from man and he is an animal!

I will end this letter with the Master's supplication. "O Thou Kind God! The members of this society have turned their faces toward Thee. They are begging to receive the lights from Thy Most Great Guidance. They enjoy spiritual susceptibilities. O God! Quicken the spirits! Extend the horizon of their thoughts. Bestow upon them the Power of the Kingdom! Confer upon them the Confirmations of the Holy-Spirit! O God! Endear these souls and give unto them merciful powers, so that they may illumine this country with Thy Light! May they resuscitate these dead bodies! May they cause the disappearance of the darkness of nature through the rays of Thy Sun! O God! Assist these souls and deliver them from the darkness of nature. Clothe them with the heavenly body and surround them with spiritual Forces. Verily Thou art the Generous and the Mighty!

22 April 1913

Grand Hotel, Wien I.Karntnerring. April 22nd 1913

Dear Harriet!

One of the most precious souvenirs of our sojourn in Vienna is the delightful little bust made of the Master by Mr. Alexander Engelehardt, the artist. Unconsciously, he has eternalized his name in the Bahá'í history. He is a young man with a fine face, keen eyes, ample hairs and altogether a very nice fellow. The clay model was finished in two sittings, each sitting taking from twenty to thirty minutes. He is a native of Dresden and his father is the Editor of an influential paper in that city. You may call him a travelling artist. He has made busts of King Edward and other famous men. From the clay model, a few busts are being made in imitation bronze and they will be ready in a week. The price which he charges will be a nominal one. I think it will be three dollars. I have ordered two for myself - myself in the sense of sending one to you and the other to Washington - and if the friends desire to have any, they can put their order together and I will see that they will get them in time. I believe

it is one of the best heritages to posterity. How these matters concern one after another quite miraculously when you look upon each incident from an isolated point of view.

This morning a reporter from "Die Feit" called on the Beloved and asked many questions and received satisfying answers. As the Master has spoken in this city only to the Theosophists, the reporter asked whether he is the leader of this Society.

A.B.: We are Bahá'ís but on certain questions we find ourselves in agreement with the Theosophists.

Reporter: In which part of the world this Cause is more spread?

A.B.: In Persia, although there are many of them in America.

Reporter: Is this a Muḥammadan sect?

A.B.: This movement is neither a sect nor an Islamic denomination. It is the religion of love and brotherhood toward all humanity.

Reporter: I have read the principles of your movement and find everything in it reasonable.

A.B.: In these parts no one as yet is completely informed of the Bahá'í Cause. If a person learns all the teachings of Bahá-wllah he will acknowledge that they are the spirit of this age, the light of this country.

Reporter: Are there Bahá'ís all over the world?

A.B.: Yes.

Reporter: Where do you come from?

A.B.: I came now from Budapest. I have been in America where I have travelled through many large cities and spoke in many churches. After nearly 8 months, returning from California to New York I sailed for Liverpool. The London, Bristol, Edinburgh, Paris, Stuttgart, Margentheim, Budapest and now in your delightful city.

Reporter: You are wonderful to travel so much at this age!

A.B.: The power of God assists me.

Reporter: How long are you going to stay here?

A.B.: I will leave for Paris in a day or two.

Reporter: Do you find many people are interested in your Cause.

A.B.: Now it is the beginning of this movement in Europe but it will be soon spread to all parts.

Reporter: How long have you been travelling for the propagation of your principles?

A.B.: It is now 2 years and half.

Reporter: Will you tell me something about your teachings? Then the Master told him how previous to the coming of Bahá-wllah, darkness and ignorance prevailed amongst all the religions and nations of the East, how Bahá-wllah like unto a glorious sun appeared and established certain teachings. Then he enumerates this principles, 1st Investigation of Reality. 2, the oneness of the world of humanity, 3rd Religion must be the Cause of love and amity. 4th Religion must be in accord with science and reason. 5th Universal Peace. 6th Economic plan. 7th Equality of man and woman etc. Then he gave him an exposition of natural and divine civilization. The reporter asked a question about the American people. The Master answered: They are very progressive and well-established in modern civilization. They are the investigators of Reality and thirsty for every salubrious water. They have a vast and unlimited continent, capable of undreamed of development. They are ever pushing forward. One must move and push and be alert and active in America, otherwise it is not his place. The reporter smiled and said: "How well you understand them?" Then there was more talk about the exile and imprisonment of Bahá-wllah, the limitation of material civilization. The reporter left the Presence of the Beloved impressed not only with the Teachings but with his wonderful personality.

Many friends came to see him. They were all gathered around him. One woman asked "how should we join eternal happiness?" Answer: you must enter in the Kingdom of Abhá. In the Kingdom of Abhá, there is light upon light. The darkness of sorrow and pain is banished forever from that region. His Holiness Bahá-wllah today has opened the Doors of the Kingdom and people are receiving vision of that far-off palace of happiness. They are made so happy that they sing and dance under the sword. Eternal happiness is all-inclusive. In it is unbraced material happiness. This world is like unto ant-houses. Have you ever observed how the ants are ever busy to gather provisions, sometimes carrying heavier loads than themselves? But once in a while some of these ants grow wings and soar away. I hope you will be like them.

A few of the Persians called. There are I think about 20 Persians in Vienna who have called to meet the Master, either through curiosity or interest.

At noon the Master and all of us accompanying him went out to take a walk in the National park. After half an hour walk he rested in a cupola in front of the Lake to watch the ducks and geese and swans! They were very pretty and of many colors. He was enthusiastic in his praise of them. He went out of the Park with our brother Bageroff to dinner to the house of a "Persian friend".

As we were walking back, a young man approached and inquired whether we are Persians. After some conversation it turned out that he was a Bahá'í from Tabríz and he wanted to come to Paris to see the Master. Mírzá 'Alí-Akbar had given him the address on Mon. Dreyfus; he was so glad when he heard that the Master was here. About five o'clock he came to the hotel and was presented to him. Incidentally I may slate that Mírzá 'Alí-Akbar who was with 'Abdu'l-Bahá in America has returned to Haifa and is awaiting his arrival and the other Mírzá 'Alí-Akbar has gone from Luzanne to London.

Aḥmad

23 April 1913

Grand Hotel, Wien I. Karntnerring. April 23rd 1913

Dear Harriet!

This is the last day we are in Vienna and tomorrow morning at ten we leave for Stuttgart from Westbanhoff station. Here during these few days the Cause was well spread, many people have become deeply interested and ere long Vienna will be one of the many Bahá'í Centers. The pure seeds of the word of God were sown and God shall cause them to grow through the downpour of the rain of Mercy and the wafting of the gentle breezes. We are all very hopeful as to the future of the Cause in Vienna.

One of the most amusing reports which somehow has been given out innocently by someone was that 'Abdu'l-Bahá was a fortune-teller. Therefore for the last few days most of those who came to have an interview with 'Abdu'l-Bahá inquired about their future. This morning two ladies arrived very early, each carrying in her hand a bouquet of flowers and after the preliminary greeting, asked the Master what kind of progress will they make in the future? There are two kinds of progress, the Beloved said, Spiritual progress and material progress. Material progress is temporal and vanishing, for no matter how much man may advance his body, at last he shall become subject to death; but there is no limit to spiritual progress and its results are infinite and glorious. For you, therefore I desire this spiritual progress which is eternal.

Someone asked how can she better assist the world? The Master said: Assistance is of two kinds: Material assistance and spiritual assistance. Material assistance is limited to one locality and place but spiritual assistance is measureless. However if a person is enabled to render assistance in both ways, then, it is light upon light. But if he cannot render material assistance, he must not feel sad, because he is not responsible. You must not feel unhappy, because you are not rich. Strive then to assist the world spiritually. Consider how many souls have assisted the community with millions yet its result has not been widespread, but those souls who have arisen to guide the people spiritually, their results are unlimited. Therefore make ye an effort to gain this power. In what way will you gain this power? By entrance in the Kingdom of Bahá-wllah. Then shall ye be surrounded with invisible confirmations. There are many women in Persia who have no worldly possession whatever, but they render spiritual assistance to the people. You must likewise make an effort as that you may guide and educate the souls spiritually. Do not attach your hearts to the worldly possessions. Attachment alloys happiness. There are some people who dream that if they had ten thousand dollars, they would be happy; but they do not know that those who have already 10,000 dollars are unhappy and sad because they do not have 100,000 and so on. If you want to be happy, attach your hearts to nothing. Be ye free, so that ye may be always joyful. Attach your heart to spiritual principles. They are the divine virtues, heavenly perfections, the knowledge of God, the Love of God and the attractions of the spirits.

Someone asked what is the Bahá'í Cause. The Master said: The Cause of Bahá-wllah is incomparable to any other Cause, because it is the Collective Center of this age. This Cause regenerates the souls, everyone receives a new egotism and attains to the station of the

new birth. If he was a liar, he becomes truthful, whereas formerly he was coward, he becomes courageous. Whereas formerly he was morally sated, he becomes pure. Whereas formerly he was ignorant, he become wise. He is transformed entirely into the angelic state. Any person, undergoing this process of purification, know ye of a certainty that he is a Bahá'í, otherwise he has only changed his ideas and is a Bahá'í in name. All the present communities do only change their names, but in the Bahá'í Cause, it is different. If a person was dark, he become illumined, characterized with the attributes of Holiness and Sanctity; he will be set aglow with the Fire of the Love of God; and will become a new creation. The Bahá'í Cause is the fountain of Job. Whosoever enters therein will become freed from all the moral and spiritual diseases. I hope all the people will attain to this high station.

One of the Theosophists asked the Master to write in her book. On the page having the date of May 23rd being his birthday he wrote the following: "O Thou Sun of Reality! Cast Thou a splendour from the Light of Reality upon the heart and conscious of this seeker of Reality."

Someone suggested it will be very good if a meeting between 'Abdu'l-Bahá and a prominent Austrian Count could brought about. The Master said: The thirsty one must run after the water; the fountain will not run after those who are thirsty.

Another visitor asked: "What is the greatest duty of man in this world?" The Master said: To enter in the Kingdom of God is the greatest and most important duty.

One inquired: "How can the heart be consoled?" The Master said: The greatest consolation for the heart is the Love of God. This is the balm for every wound and the remedy for every ailment. This world is full of pain and afflictions. Therefore the foundation upon which the eternal consolation of the human heart is based is the Love of God. Every new day bring in its train new difficulties and ordeals. The world is very dark and the only light which is capable to penetrate through this darkness is the Light of Love of God and entrance into the Kingdom of Bahá-wllah. This is the Cause of happiness! This is the means of consolation! The glory of man is through the Love of God, entrance into His Kingdom and being involved with His divine characteristics.

All morning a stream of callers received the encouragement and inspiration of the the Master. As one of the ladies said: "I don't know why I came here but I feel so happy to be near the Master. Since I have seen him, I like to fly with happiness. With a look, a few words and a smile, he has entirely transformed my life. I feel in my heart the springing up of new hopes, new inspirations, the stirring of new ideals." In the afternoon several Persians came and the Master spoke about the wonderful blessings which will descend in the future upon Persia and how that country will become very beloved, because the Peace-maker of the world has been born there.

Arrangements were made that Baroness Bertha Von Suttner, the great Austrian percipient may call on the Master at 3:30 pm. Before her arrival, the Beloved sent to her a large bouquet of roses, lilacs and lily of the valley. She has written many books on Universal Peace, one of her most famous works is "Lay down the arms". As she entered the room she expressed sorrow over the events of the past few months, a note of hopelessness and pessimism and of despondency on her tongue. The Master came back with hope. Ah, the day of Hope hath dawned! After every sorrow there is joy, after every night there is the

glorious day. God willing through your efforts, we will succeed. I have heard much of your name and your unselfish service to the Cause of Peace. I testify that you are a lover of humanity. Baroness B. Von Suttner: "I am very grateful for your words of encouragements and inspirations. I have done very little and with less results."

A.B. You have sown the seeds and God shall cause them to grow.

B.S. I hope so.

A.B. I have been looking forward to this visit. While I was in Chicago and Omaha you were there of the same time but it was not destined that we meet each other. I had to come to Austria to pay you a visit.

B.S. I was very sorry that I could not meet you in America for I have always heard of this Movement.

A.B. Yes! One of the greatest teachings of Bahá-wllah is regarding international Peace. We must not lose our hope and courage. The beginning of a downpour of rain is only a few drops. In the early dawn, the Sun rises slowly, giving us here and there a few feeble rays but it is sure that before long it will be stationed in the meridian of its glory. Truly I say, the spirit of this age is universal Peace. In every age a great impelling idea has been born and developed. There has been an age of scholasticism, another age belonging to the development of philosophy and natural sciences. The lost age was the age of freedom and the march of democracy throughout many lands. But this 20th century is the century of the promotion of international Peace, the proclamation of the oneness of the world of humanity, the brotherhood of man, the union of religions, the solidarity of various nations and the universalization of all the great ideals, common to the children of man. All the people are the sheep and God is the real Shepherd of this flock and is kind to all. The earth is one sphere. This geographical boundaries are made by man, calling one piece of land Austria, another Germany, a third French, a fourth England and so forth. The days in Oriental cities instinctively divide the various quarters amongst themselves and if by chance one crosses the boundary of another, he will be attacked. But these boundary lines are all imaginary. They have no real existence.

B.S. I had never heard this before. But I suppose those days are not aggressive. They are satisfied with their own domain and do not carry fire and sword in their neighbour's home.

A.B. You are right! Aggression is the attribute of man and the ferocious beasts but the domestic animals never fight. Much more could I write on the interesting conversation of the Master and the Baroness but space forbids. Towards the end he invited her to come to the Orient because the Bahá'ís who are the servants of Peace will be glad to see and hear her. She thanked the Master for the lovely flowers. They were not flowers, he said. They were the expressions of my esteem and admiration for your noble services to the Cause of humanity. She left the Presence of the Master much impressed and I am sure this interview will be of incalculable benefit to the Cause in Austria.

Then the Master dictated two Tablets for Mr. and Mrs. Stark and Mr. Moore of Budapest. I was standing near the window writing and he was walking back and forth. As he dictated he

become so excited that several times he approached where I stood, shouting the words into my ears and his eyes were ablaze with the fire of divine enthusiasm. I could feel through every fibre of my being his wonderful spirit and energy. Suddenly he wheeled around and before finishing the sentence, he slapped my face so powerfully that not only I was dazed but its reverberating noise brought other Persians who were in their adjoining rooms. The Master laughing heartily asked them: Did you hear it? Did you hear it? I was giving Mírzá Aḥmad just a love-pat or rather his daily wages, and again he broke forth into laugh and continued dictating.

In the middle of all this the bell was rung and Mrs. Stark rushed in. What! Mrs. Stark here in Wien? She was bubbling over with life and spiritual power! The Master was so pleased to see her. He told her: I have just dictated a Tablet to you and your husband. I have a special attachment to you and Mr. Stark and will always pray for you! She said she was now on her way to a summer resort for a rest of ten days. Already 25 people in Budapest have expressed their belief in Bahá-wllah and on her return they will have their first meeting and start to translate the Words into Hungarian language. "Everybody speaks about the Cause" she said, with the greatest reverence. They respect us more than ever before because are Bahá'ís. We will do everything to spread the Cause. She brought to us copies of a Hungarian magazine containing the picture of the Master and also a group picture taken in Budapest.

Then at five thirty the Master called on the Persian Ambassador with Aḥmad Bageroff and it was about 7:30 when he came to the Theosophical Society directly from the Embassy. We were all there waiting for him, meanwhile Mr. Herrigel was speaking in German about the Cause to the assembled audience. On his arrival he said: I am so tired. I have been talking for two hours and now I must talk again. Let me rest at least for a minute or two. After awhile he entered the large hall. At his entrance everyone arose and he spoke a great silence of attention fell over the audience. He spoke on how all the manifestations of God have ever come from the East, gave a resume of the principles and the life of Bahá-wllah and finally ended his address by delivering a wonderful prayer in Persian. The prayer was not translated. The people preferring to hear the voice of the Master without interruption.

I will bring this to a close with a translation of the same: "O Thou King of Existence! O Thou Kind Beloved! The members of this meeting are the lovers of Thy Face. They seek after Thee and they long to converse with Thee. They are the investigators of Reality and the wooers of Thy Countenance! They are thirsty for Thy salubrious stream and have turned their attention toward Thee. O Thou Kind Beloved! Illumined the world of humanity! Enlighten the hearts with the effulgence of Thy Love! Perfume the nostrils with Thy sweet Fragrances. Confer upon us a new Bestowal! Give unto us a strong power! Open the eyes! Make the ears hearing! O God! Thirsty are we, Thy Grace is the cooling spring! Homeless and shelterless are we. Thy court is the asylum for these poor ones. Indigent are we, give unto us the Treasury of Thy Kingdom. Prisoners are we, free us from ought else same Thee. Nameless and traceless are we, accept us at Thy divine Threshold! O God! Do not look upon our desert. Have mercy upon us! Be compassionate to us! Grant us Thy Favour and guide us to the right Path. Verily Thou art the Powerful and Mighty."

Grand Hotel, Wien I.Karntnerring.

24 April 1913

April 24th 1913

Dear Harriet!

We were up early this morning to pack up our bags. All yesterday I had a bad headache and so when last night we arrived from the Theosophical Society. I felt almost dead and after writing half an hour I found myself later sleeping over the desk. Yesterday many people came to see the Beloved showing the great interest on the part of the people. This morning Mr. Edder, Mrs. Thaller, Mr. and Mrs. Luckneder and others came to say goodbye to him. Mrs. Luckneder brought a bouquet of red roses with lily of the valleys. I could not bring anything sweeter and more fragrant than these flowers for they relate to you the story of our love and attachment to your Cause more than our poor words can express. The Master told them: Praise be to God that means were brought about for me to come to Vienna. I shall never forget these days spent with you with joy and fragrance. I found souls here who are awakened and intelligent and who love to serve the world of humanity. I hope also that you will not forget me. I will ever remember you, I will ever pray for you and beg divine guidance for you. You must now arise to teach this Cause. First teach yourselves and then teach others.

At nine o'clock and fifteen minutes we left the hotel, Mr. Herrigel and Ahmad Bageroff going ahead of us to buy tickets. The Master as usual gave a great deal of money to the maids, servants, messenger boys and a host of other servants. The Manager came personally and thanked him. Ahmad Bageroff will return from Vienna to Persia, thus we are losing a fine travelling companion. The Master wrote him a beautiful Tablet with His own hand.

From ten o'clock in the morning to 2:10 minutes after midnight we travelled. The train stopping one hour in each city. We passed many mountains capped with snow. The Master devoted much of his time to the reading of letters. Mr. Herrigel talked with two ladies going to Munich about the Cause and brought them to the Master. He spoke to each a few minutes giving them the glad-tidings of this Glorious Day and exhorting to investigate more about this great Cause. At one o'clock we had our lunch and at three the Master was served with his tea.

It was about just 2 hours after midnight when our train made a short stop in Esslinger and lo and behold, there were four Bahá'ís waiting to greet the Master. They had their tickets and accompanied us to Stuttgart.

In the station there were more than twelve Bahá'ís amongst them Consul Schevaz, Mrs. Herrigel, Bertha Bahmuller, Miss Stabler, Miss Anna Kosthin, Marie Schwaizer, Miss Thurer, Mr. Thaumman etc. Just think of it! Two o'clock a.m. to come to the station! They were all supremely happy to greet again the Master in Stuttgart. He shook hands with each and immediately was taken to the Hotel Marquardt. He has the room 141 second floor and we have the same number of rooms as before. He may stay two nights here. Tomorrow night he will speak on a public hall. The newspapers have announced the meeting so I suppose there will be a whole lot of people.

GERMANY

STUTTGART

25 April 1913

HOTEL MARQUARDT STUTTGART

April 25th 1913

Dear Harriet!

We are again back in Stuttgart and are feeling the warmth and the affections of the friends of God. Their heavenly sincerity, their divine love for the Cause, their burning devotion to the Master, their unflinching faith in the revelation of Bahá-wllah, their spiritual perception of the realities of this Movement, their supreme desire to serve, their affection and amity amongst themselves will melt the stony heart of any person who comes in touch with them, looks into their happy shining faces and speaks with them on the spiritual verities of life. The believers in Stuttgart are really Bahá'ís. They live and act in accord with the Teachings and principles of the Blessed Perfection and they try to help others and spread the message to the extent of their knowledge and ability. They know that this is the seed-sowing time and like unto good farmers, they have availed themselves of this unparalleled opportunity. Everyone knows his duty. Every soldier to his post. With their disciplined ranks they are attacking the fortifications of the myrmidons of darkness and ignorance and step by step they are gaining the ground. Desperately they shall fight till their struggle is crowned with success and they have planted their flag of "ya Bahá'u'l-Abhá" on that you hill of Light, putting to rout and defeat the army of darkness.

Today the Master did not feel well. The trace of the cold taken in Budapest is yet with him. He could not sleep last night, coughing most of the time. We feel so wretched whenever he feels sick, because we cannot see him suffer and often he would not tell us his real pain till it is all over. It is a strange coincidence that when we arrived last night in the hotel about 2:15 am and our rooms were assigned, I did not feel sleepy at all and having changed my clothes, I sat behind the desk and wrote till the sun downed from the Eastern horizon. I find always the late hours after midnight and the early wee hours of the morning better suited for my scribbling. It is most interesting to watch the gloomy darkness of the night transformed slowly into the bright light of the day. It is so much like the changes going on through the inner man. A sudden light breaking through the darkness, changing everything and clothing the essences of humanity with the white garment of sanctity and iridescent intelligence. Often have I witnessed this invisible transformation of heart affected so naturally and simply by the mighty power of the Master!

This morning New York herald of European edition contained an item of news which cheered the heart of the Master. It was as regards a speed given by Mr. W. J. Bryan, the

Secretary of State at a farewell dinner to Mr. James Bryce. His idea of a reduction of the American Navy and a policy of gradual disarmament is a hopeful sign of the spread of the desire for universal Peace. I am pleased, he said, to hear the voice of Mr. Bryan raised from time to time in favor of peace. While travelling in America I often mentioned the fact that as the American nation is a noble nation and as the American government is fair and just. I hope the Banner of international Peace will be unfurled here. Now I am very happy to see these hopeful signs coming from that wonderful country.

Speaking about the great expenses of this Western trip he said: The believers of Persia made the greatest self-sacrifice and this trip was made possible. They made large and small contributions and as this was for the sake of the promotion of the Word of God we in turn did not observe the dictates of economy. In every matter, first of all I consider the glory of the Cause of God. All these expenses which are being made are for the promulgation of the Bahá'í principles in the world. We do not charge anything for them. Freely we have received freely we give. For two years and half we have been travelling and we hope to finish this tour with joy and fragrance and the great glorification of the Cause of God. My affairs are very strange and few can understand my motives. For example for the last 2 years and half I have not sent one dollar to my own family to buy clothes with, neither have I bought for them one yard of cloth But I bought this winter more than one hundred overcoats for the poor of 'Akká. One who may hear these things may not believe in them but nevertheless they are true.

Mr. Herrigel and Dr. Fisher came and translated an article which had appeared yesterday in a local paper. It was a very good one and I enclose a copy of the paper in a separate package with others.

Mrs. Consul Schwarz with her two daughters and sons came to pay a visit to the Master. He said: You are the members of my own family. God bears testimony that there is no distinction. I love you very much. You are my own daughter and your children are my grandchildren. While we were away we often remembered you and were grateful for your services to the Cause. The little young man was a pet of the Master and was loved very much by him. He was surrounded today with his affection and tenderness.

To another group who entered in his Presence with fragrant roses in their hands: I have come back again to Stuttgart. This shows that Stuttgart has a great deal of capability and the people are worthy of entrance in the Kingdom of Abhá. God willing the Cause of God will advance greatly in Stuttgart and its promotion will be extraordinary, many souls shall accept the revelation and all will be made happy.

Consul Schwaz invited the Master to eat in his home after the meeting but he excused himself because he did not feel well. He felt as though he could not go tonight to the meeting, he wanted us to go, Mírzá Maḥmúd to chant a prayer, myself to speak and Mr. Herrigel to read the translation of the Master's address in the Jewish Synagogue in San Francisco. We were all very disappointed, especially this meeting has been announced in the papers and many strangers would naturally come and not hearing the Master would go away unsatisfied.

Miss Alma Knoblock and a few of the friends were introduced into his Presence. They were greeted most heartily. The love of Bahá-wllah, the Master said, is the essence of happiness. Any heart which will become the depository of this love is always happy. There have been many people sad and despondent but as soon as the sun of the love of Bahá-wllah shown in their hearts they become happy. Therefore you must be very happy because you are living in the day of the Blessed Perfection. All the prophets longed for this day. They yearned for one moment of this time. Appreciate the value of this age. The more you appreciate the glories of these days, the greater will be your blessings.

A friend asked how can we ever keep this before our minds all the time? often we desire to do it but in the hurry and rush of time we will forget it. He said: A Real Bahá'í who acts and lives in accord with the teachings of Bahá-wllah will never forget.

Someone expressed the disappointment that the people will experience tonight in not finding the Master in the meeting. He said: My spirit will be there. You must speak with great confidence and set the hearts on fire. You must turn your face to the Kingdom of Abhá. Rely upon the Confirmation of God. Sincerity is the keynote of eloquence. Look at me. I have not entered any school. I have not studied the sciences of the world but my trust is in Bahá-wllah. Whenever I want to enter any meeting I say "O Bahá-wllah! Confirm me".

To another one he said: When I was in Paris I caught a cold, in Budapest I caught a another, in Vienna it accompanied me and while there, I walked up twice 120 steps to the fourth floor to speak to the Theosophical Society, and last night on the train I felt the chills. Now it is impossible for me to go to the meeting tonight. You express my apology and deep sorrow in not being able to come. For lunch he ate a bowl of clear broth and was in bed all afternoon. Just the same, many people came and he spoke to them and encouraged them to go on teaching the Cause and spreading the message.

While he was lying in bed he told me two stories; both showing courage, his pluck, resourcefulness and supreme confidence and divine knowledge in his youth. The first story runs as follows: During the first year of our arrival in Bag_hdád one day Mírzá Javád asked me to go out with him to an outlying district. At this time, Arabian robbers frequented the roads and no one dared to go out of the tavern. In the morning we two started to walk to that district. Having spent part of the day, toward the evening we started to return. However, before leaving Bag_hdád, Mírzá Javád took for precautions sake, and old rifle he had carried around for many years. As we were walking back toward the city we spied in the far off horizon, several horsemen coming toward us. Seeing we were all alone, they galloped toward our left and right and back so that we may not run away and in front of us three men appeared with rifles in their hands. Mírzá Javád was much agitated. He got hold of his rifle but to his further confusion he realized that he had neither powder nor cartridges so his rifle was more useless than a piece of stick. Then I told him take your rifle in your hand, keeping it in a position as though he was going to aim at them. Don't heed them at all. Don't look at them. Walk straight. Laugh and speak with me. The three men ahead of us cried out "down with your rifle!" Mírzá Javád did not give any attention to them. They were amazed at our audacity! "Down with your arm!" they cried all at once. No result. They were cowered and paced back a few steps. In this way we walked and laughed and talked till we reached the gate of the city and all the time our "friends" going backward. When the horsemen saw the futility of their pursuit, they spied another pedestrian on the road and galloped toward

him. This man seeing us coming with a rifle in hand hastened towards us and cried for protection from the robbers. Meanwhile the gate was opened and our "friends" realizing the hopelessness of their hide back into the darkness. We did not have anything but the other man had some money and was grateful to us because we saved him. Addressing Mírzá Javád he said: I am glad you did not kill them. The way you took your rifle in your hands I thought every moment you will shoot at them. Here the Master had a hearty laugh and added: And all this time our rifle was empty.

The other story illustrates his wonderful versatility during conversation: I was only fifteen. One day in the Mosque of Baghdád I was surrounded by a number of Muḥammadan Clergy. They were asking many questions about jurisprudence law, logic etc. Although I had never read their books, yet I was giving them answers which satisfied and at the same time caused them great astonishment. While I was speaking to them on theological doctrines, suddenly I saw the governor entered the circle of the listeners. Immediately I felt that the governor being a philosophic man abhorred such dry theological discussions so without any preliminary remark I quoted a verse from the Qur'án in which it is said: "Therefore Moses cried out, O Lord! let me behold Thy Face" and the Lord answered: "Look and thou shall see me! (Now according to the orthodox school of theology the "face of God" cannot be seen, because they argue; God is spirit and formless and how can a formless spirit be endowed with face?) Then I said: We all believe that the prophets of God never speak vainly and their words are the words of truth. Therefore if it was impossible to see the face of God Moses would have not asked it, neither would he have received such a favorable reply on the part of God. The Muḥammadan clergymen were all the time wondering why I changed the topic of my conversation but seeing the governor in their midst all aglow with attention they understood. Then I desired to mollify them so that they may not think I am a heretic in teaching them the incarnation of God in the flesh, therefore, I continued my talk: Verily when Moses drunk the wine of the Love of God and heard the voice of the Lord and was submerged in the sea of abstraction - he forgot the world and all therein and saw himself in the "Abode of Paradise" and as the "Abode of Paradise" is the station of divine transfiguration and visitation, therefore he cried out: O Lord! Let me behold Thy Face! The governor was so interested that he invited me that night to his house to speak to his friends. The clergymen were angry and thought this was an oratorical trickery and cleverness, but it was the confirmation and inspiration of God.

About 8 o'clock Mr. Herrigel came and as the Berger Museum where the meeting will be held is near we walked to it. As I entered the large hall and saw the expectant happy crowd I felt in my heart the pangs of pain. There were more than 1500 people present and people were coming in, filling the galleries. Consul Schwarz, Mírzá Maḥmúd and myself had a hasty consultation and thought it our duty to notify the Master about the unusual aspect of this meeting. It was evidently the largest gathering ever brought together to hear the Bahá'í Cause in Germany. With Consul Schwarz I rushed out of the hall, called an automobile and were in the room of the Master in three minutes. He had just taken some simple Persian medicine and was sitting the chair. I told him of the greatness of the meeting and the Consul pleaded to come just for a few minutes. He thought for a minute or two and for the sake of the Consul decided to go, although he did not feel well at all. We were of course overjoyed. When we entered the hall, the audience was listening to a very good address by Mr. Herrigel on the life and ideals of the Master and when they heard that he had come, their

enthusiasm knew no bound. They arose from their seats and gave him a wonderful reception. It was a waving, moving sea of humanity, all eager to hear the words of the Master. Many of them had come from the surrounding towns. The Master ascended the platform and sat on a chair and without any introduction started to speak. His address on this unique occasion was a matchless beauty which will be set on the crown of Stuttgart. His voice, his love, his sympathy won all the hearts. When he finished his short speech many eyes were weeping. We had a good translator, the Prof. of English language in the university of this city. He translated with ready diction and much feeling. When the Master came down from the platform many strangers gathered around him, trying to shake and kiss his hands. A lady was so affected by his words that she run to him weeping. She got hold of his arm, and walked by his side till he reached the automobile. All along the steps and the hall two columns of men and women were formed and we passed in their midst, all looking at the Master with reverence and respect. I was walking behind him carrying in my arm the love-offering of many people - roses and carnations, lilacs and lily of the valleys. When we reached the car hundreds of people those who could not enter the hall had gathered. Hats were raised and handkerchiefs were waving when they saw the Master coming down from the stairs. The car carried away the King of Kings amidst the rejoicing and happiness of all these devout people!

The Master said in the car: It was a remarkable meeting and its effect in the Bahá'í world will be far-reaching. Consul Schwarz was of course the happiest man in the world because at last the Cause was publicly proclaimed before the people of Stuttgart! He said: You have won the hearts of our people with love and the renown of this spiritual victory shall reverberate throughout all ages. The Beloved was also pleased because his Presence gave so much joy to so many people. It was indeed an ideal triumph! Miss Pollock is here yet and I was glad to see her last night. She brought three people to the meeting and she was all enkindled with the Fire of the Love of God!

To Mr. and Mrs. Stark

Upon them be Bahá-o-llah El Abhá.

Budapest.

He is God!

O ye two revered souls!

Since the day of my departure from Budapest I have been always remembering you and have begged from his holiness Bahá-wllah protection and providence for you, so that divine spirituality and the Bestowals of the Kingdom of Abhá may surround you and the most holy Power may so reveal itself in your hearts that from all your limbs the cry of "Ya Bahá'u'l-Abhá" may raised and be heard by all the people. With one hand may you upraise the heavenly Banner and with the other hand, may you hold the overflowing cup with the wine of the Love of God, offering it to all and exhilarating everyone with its spiritual nectar. Open ye the eloquent tongues and utter ye fluent speeches. Sing ye such a melody that while I am in the East I may hear its clear echo and all the Bahá'ís may become rejoiced and happy.

Convey to all the friends the wonderful Abhá greeting Upon ye be Bahá'u'l-Abhá!

(Sig) 'Abdu'l-Bahá Abhá!

Revealed in Vienna April 24th 1913

Translated by Mírzá Aḥmad Sohrab April 26th 1913

Stuttgart Germany.

To his honor Mr. E. W. Moore.

Upon him be Bahá-o-llah El Abhá!

Budapest.

He is God!

O thou servant of Bahá-wllah and the beloved of 'Abdu'l-Bahá!

Thy letter was received and its contents imported the utmost happiness. Praise be to God that my journey to Budapest was productive of certain definite results, for the people were attracted to the Kingdom of Abhá and enkindled with the Fire of the Love of God. During the Dispensation of Christ notwithstanding the power of the Holy Spirit only eleven souls were attracted but during the nine days stay in Budapest blessed souls entered the Kingdom of Abhá. Now consider how marvellous is the potency of the Kingdom of Abhá that as soon as the call was raised, the souls were attracted and set aglow with the Fire of the Love of God. If at the present time such results are becoming manifest, reflect what will transpire in the future! Eleven souls become believers and assured during the days of Christ. Now behold the results! Millions of voices are joined with the chimes calling out O Christ! O Christ!

After a short while thou shall hear that the cry of "ye Bahá'u'l-Abhá" is being raised from all the continents of the world. Convey to all the friends the wonderful Abhá greeting and give them the Glad-tidings of the Divine Favors! Give my special greeting to thy respectful wife and show the utmost of love on my behalf to thy beloved sons.

Upon thee be Bahá'u'l-Abhá!

(Sig) 'Abdu'l-Bahá Abhá.

Revealed in Vienna April 24th 1913.

26 April 1913

Translated in Stuttgart Germany April 26th 1913.

April 26th 1913 HOTEL MARQUARDT STUTTGART

Dear Harriet!

This was Saturday and all day I was in Spirit with the New York friends, the luncheon at our dear sister Mrs Krug, the Executive Business meeting and the general reception. I hope all the noble efforts of the believers are crowned with success and the result of the Convention will be a general spread of the Cause and the closer relationship of the different assemblies. When the friends of the different cities come together, the spirit, the spirit of mutual friendship and love is increased and the hearts are tied together with the golden thread of spiritual affection. I hope to receive the good reports of the Convention days for they are marked days in the Bahá'í calendar. How strange and mystical that last year at this time the Master was in America and this year, he is in Germany! This may in itself be a symbol of the future ideal friendship of these two countries!

One of the newspapers contained quite a long article on last night's meeting and it was translated to the Master. He feels much better this morning and right early the people commenced to come. To the first group of friends he said: What did the people say last night? Were they not dissatisfied? Did they not exclaim what this Persian has to do with us? Why has he come to Germany? What do we want to do with these pacific principles? Let peace be for the weaker nations but war is for the mighty! Germany is a warlike, demonstrative nation! This morning looking down from the window, I saw a regiment of soldiers passing by in fine shape. They were ready to fight for the fatherhood. How barbarous and foolish it is to send men who know not each other at all to the battlefield and order them to shoot down each other and cut one another's throat. But friends let us talk about our own war. Our Grand Army consists of the invisible angles of the Supreme Concourse; our swords are the swords of light. Our armaments are the invincible armaments of heaven. We are fighting against the forces of darkness. Oh! My soldiers! My beloved soldiers, forward! Forward! Have no fear of defeat! Have no failing hearts! Our Supreme Commander is Bahá'u'lláh! From the height of his glory he is directing this dramatic engagement. He commands us. Push onwards, push forward! Show the strength of your arms! Ye shall scatter the powers of ignorance! Your war confers life, theirs brings death. Your war is the cause of the illumination of human kind; theirs is the means of the darkness of the hearts. Your war is victory upon victory; their war is defeat upon defeat. Your war is the source of construction; their war is the origin of destruction. There are no dangers before you. Push forward! Fire! Fire! Attack the enemy! Your efforts shall be crowned with the diadem of eternal Peace and brotherhood! See ye not the crown of victory shining from the Kingdom of Abhá? His Holiness the Christ was fighting even upon the Cross and his triumphs have continued throughout all centuries and cycles!

To a Bahá'í farmer who has come from one of the towns of Switzerland to see the aster he said: Two years ago I was in Tonou. I was staying in a hotel. I found the hotel people who consisted mostly of Tourists upon the pursuit of pleasure but walking in the streets and looking in the faces of the inhabitants, I observed intelligence, industry, capability and seriousness. They are very good people and are ready to receive the glad-tidings of the kingdom. If the fragrances of this holy Cause waft by that country, blessed souls shall arise to serve the world of humanity.

To another group of the Bahá'ís he said: You must be very happy because you are of those souls whom God has chosen for the sake of his love and has guided you to his Kingdom. He has crowned our heads with the diadems of everlasting glory. You must be most thankful to god for this great Favor. It is known for the present what wonderful bounty is this! It will

become known in the future. The station of those souls who believed in Christ in his own day was not appreciated. They were ridiculed and scorned.

Someone asked the Master whether he is happy. He said: I am happy whenever I meet you. The greatest pleasure of my life is to meet people like you. Whenever I look upon each one of you, I believe you are one of my nearest relatives. Now I have again returned to see you.

Another group entered his Presence. They expressed happiness over the result of last night's meeting and how the people were attracted to the cause and to him. He said: Although I could not walk one step last night and it was quite dangerous to go out I said I will go. The utmost is that will become a sacrifice to the friends of God. My greatest longing is also to sacrifice myself in the path of the believers. There is nothing sweeter and more wonderful than this! But praise is to God, we went, we spoke, we met the people, we returned and nothing happened. God has protected us. So, when I said last night that to go to the meeting was equal to throw myself into the sea, I meant the sea of love. When God interferes with our plans we are helpless. First I come to Stuttgart to stay only two days. I stayed 8 days. Now, again I desired to leave today but sickness preventing me to do so I am going to stay longer. There must be wisdom in this.

This comes from the sincerity of the friends of Stuttgart. Undoubtedly my longer stay will have imparted results. The first result will be the creation of love in the hearts of the believers. The second result will be the progress of the Cause in Germany. The third result will be the penetration of the word of God.

To a caller he said: I am glad to see you. The meeting of the friends is the food of the spirit. To a friend who had seen a vision he said: This vision is an indication of thy advancement in the Love of God.

About noon many of the believers came. The Master received them with love and said: I will pray in your behalf and entreat divine Confirmation for each one of you so that you may so advance in spiritual life as to attract to the Cause every soul who comes in contact with you just as you have attracted me.

Your love has attracted me to this city. I hope that day unto day your love may increase. I am most pleased and happy with you. May you become more enkindled with the Fire of the Love of God, so that through the Light of the Kingdom you may illumine all these religions. I love you very much. Should you realize how much I love you, you will soon with happiness in the atmosphere of God. Consul Schwarz asked the Master whether he would like to consult a doctor. He said: God is my physician. He will treat me.

Miss Pollock had a pleasant interview with the Master. He joked with her about his second trip to America. If I want to go to America, I will take you with me and leave Ahmad here. We do not need any interpreter. We will travel in an airship and go right to Washington and alight at the door of Mrs Allen's house. How do you like this? She was of course very happy but she wanted to have the interpreter in the airship also, in order to make the aerial navigation more pleasant. Then he asked her whether last night the people were happy or frowning, and he frowned so that made us all laugh heartily.

Doctor Faber, a celebrated physician of Morgeutheim who has declared he publicly to be a Bahá'í called on the Beloved and invited him to go for a month to Morgeutheim and take the mineral baths every day. The Master said: You take the baths in my place and I will get well. The Doctor thought he could not represent the Master to that extent, but in order to make him and the rest laugh he told the following story: One of the Kings of Persia once got sick. This King was very proud and despotic. All the people at the court feared him and cowered before him. One day he sent for the Court physician to treat him. When the physician arrived and prescribed a large dose of quinine the King in his wrath cried out . Who should take this medicine? The physician fearing the anger of the King said, "I am the one to take the quinine," "All right," the King said and he ordered his chaucherlain to bring the largest dose of quinine and made his physician to take it. By mere chance, the health of the King was improved and after a while he got well. From that time on whenever he became sick he sent for his physician and made him take a dose of quinine. Then the Master applying the moral of the story, said to Doctor that you take the mineral baths and I will get well, even if i am not there. Mr and Ms Herrigel, Miss Knoblock, Consul Schwarz, his wife and daughter and many others came in the afternoon and each one had interesting interviewed going out of his Presence inspired and refreshed, To Mr Herrigel he said: The future of the Cause in Germany is very bright Likewise Budapest and Vienna will become Bahá'í Centres. One could never have believed that such whole and pure souls will be found in those cities. The Cause of God will be spread in all those countries. The progress of the Cause is like unto the coming of the spring and its early signs. Suddenly one sees here a tree is putting for to leaves, there a bush being adorned with roses, the nightingales are singing and the meadows are seen!

Often letters were received from unknown places, giving the news that some souls are found who are attracted to the Kingdom of Abhá. These are the signs of the spiritual springtime. Thou shalt become assisted in the service of the Cause so that the morality of the people may be improved; the souls may become regenerated and the hearts cleansed from the impurity of vices and defects. This matter of the regeneration of the moral life of man is quite important. Where this is realized one fluid himself in a wonderful spiritual atmosphere which is impossible to describe; he finds himself a ruler over all things, he is the controller and the Master of his own destiny, he gains strength and illumination, he became like unto the ray of the Sun.

About five o'clock Mírzá Maḥmúd and myself were in our rooms when the Master sent Siyyid Asadu'lláh after us to have tea with him. He offered a cup with his own hand to me and said: Mírzá Aḥmad, drink this cup of tea and "see" how delicious it is. This is the nectar of life! Drink it and thank God that in Stuttgart 'Abdu'l-Bahá is serving thee tea. We must thank God for all his bounties. Let me tell you a story which has come just now to my mind, 'Abdu'l-Bahá said. When I was in Bag_hdád, one day I was walking through the poor quarter of the city. I saw an old Arab standing in front of store. He had neither hat nor shoes and wore only a long tottered coat over his naked body. He had no shirt. Between his coat and his skin, he had a loaf of coarse black bread. His appearance attracted my attention and I stopped in a corner to watch him what he is going to do. As I stood there i saw him putting his hand in his breast, taking out a piece of bread, looking at it with the utmost satisfaction and smile then raising his head toward the sky, saying 'O, God I thank Thee for this Thy Favor' and then eating it. He continued to do the same thing for every piece of bread he did

put in his mouth with the utmost simplicity and trust. This thanksgiving of him attracted me very much and I went to him and invited him to dinner. Having given him the address, I returned home and ordered the preparation of pillow and chicken. When he came and the table was spread before him he looked at the various dishes with wonder in his eyes. "Come, sit down and eat. This dinner is prepared for thee," I said. "Really," he said, "this is the food of Paradise but it lacks one thing." "What is it?" "Sour milk." "All right. You shall get that too" and I sent someone to get it for him. When everything was ready, I told him: "Now start eating but with the same thankfulness, you ate your bread yesterday." I did not need to say that, he would have done it anyway but we enjoyed seeing him so thankful.

He continued telling us other stories illustrating the thanksgiving of man to his Master for all the blessings which He showers upon him.

Reading to him an item of news about the capture of Sentauri by Montenegrans. He said: When Bahá'u'lláh was imprisoned in the Barrack of 'Akká, he could see the disintegration of Ottoman Empire under the despotic and fanatical rule of the Sultáns; for He said: the only things that will stop the tide of misfortune is the proclamation of complete equality and the enjoyment of the freedom of rights by all the Ottoman subjects, Muḥammadans, and Christians, Jews and Armenians, etc.

Speaking about the progress of the Cause he said: Many blessed and holy should have appeared in this Cause who has been the essence of essences. That is why the Cause is so wonderfully spread all over the world. These holy souls were the means of upraising the Bahá'í standard. The Islands of Jove, Sumatra and one other contains millions of inhabitants and many of them were converted from idolatry into Muḥammadan religion by one single person. Just think of that Muḥammadan missionary attraction and of accomplishing such a mighty task! When he finished his work he left the Islands for an unknown destination and after that no one heard anything about him. Even his name is not known. Now it is evident that one single soul was greater than a million of the present day. Whereas for he worked for God and not for fame or name or wealth. There is the proverb that "one man is equal to one thousand"; one man maybe the cause of the illumination of one city filling it with his services and his impersonal humanity. For example the city of in Persia was formerly very active and alive in the Cause, but today it is as though entirely extinct. This is because at that time there was one real, genuine, enthusiastic Bahá'í and he kept all the friends in a state of enkindlement and activity. When he passed away from this life, the fire was extinguished and there was no one in his place to keep the wheels rolling.

Speaking about the journey of Bahá'u'lláh from Baghdád to Constantinople he said: "There were 60 stages from Baghdád to Samson and the trip was made under the most difficult circumstances. It was a time of famine and scarcity of food. We had beside, more than 70 people in the party and nearly 30 horses and other animals. These horses had to be fed and as it was most difficult for others to feed straw, grass, barley for the animals and food for the men, I appointed myself at the head of commissions department. As soon as we reached <20> the end of one stage, I would go all alone in the villages and amongst the wild tribes of and with the greatest amount of persuasion, I would make them sell me the necessary provisions for horses and men. I always first thought about the feed for the animals. Once they were provided I would think of the men. With gold in hand, often I was refused provision. They would tell me roughly: We do not have straw or barley! I would

answer: Are we not your guests passing through your country and has not the prophet said: 'Be ye kind to your guest even though he be an infidel.' They would then frown and say: We will not sell you anything. I answer: All right. Then, give them to me, gratis!

Often from afternoon till midnight I was going from one village to another trying to find food and provision and on my return, I was so tired that I could not stand on my feet. then I had to supervise the division of the provision for the animals so that no one may take more than his share. By this time I was so tired that I would go to sleep without eating anything. The Blessed Perfection travelled in "Kajave" but we had a horse for him and sometimes, he would ride. From Bag_hdád to the first stage he was on horseback while in 'Akká, we had a wonderful white donkey which belonged to him. The name of the donkey was "Barg" lightning. When we arrived at "Kharout" whose present name is "Mamouratol-'Azíz," I was at a loss how to get food and provision when I saw a gentleman coming toward me and behind him there were many labourers carrying loads on their shoulders. He said: Ezzah Pás_há has offered thee presents for Bahá'u'lláh and humbly prays him to accept them. The presents consisted of barley, straw, forage, rice, sugar, bread, tea, butter, etc., a large quantity of each. For the first time after many nights and days of worry I felt relieved. I asked one of the believers to look over the delivery of these goods, thanked the gentleman and went straight to sleep. I slept all that afternoon, all that night and all the next morning till noon. We stayed 8 days in "Kaspout" and I did hardly anything else but sleeping because we had everything supplied.

April 26th 1913

Stuttgart

Hello Harriet! The public meeting last night in Burger Museum was assuredly the largest Bahá'í meeting were held in Germany. There were present at least 1500 present of the most representative element on Stuttgart and the talk of the Master enkindled their hearts with the Fire of the Love of God. He talked on Universal Peace and Universal Love. Many eyes were weeping. When he wanted to leave, around his automobile hundreds of men and women were gathered, giving him a most enthusiastic farewell. It was a wonderful night and its influence in the future will be very great.

Aḥmad.

27 April 1913

April 27th 1913 HOTEL MARQUARDT STUTTGART

Dear Harriet!

The love of the German believers for the Master is the most remarkable thing I have ever witnessed anywhere. This love is shown toward him even by their children. Their sturdiest and strongest men have the greatest respect and veneration for him. As they enter his room, it is as though they are in the Presence of the Superior Being. Everyone kisses his hand and keeps silent, ever eager to listen to his words of wisdom and knowledge. The kissing of his hands is the most natural and spontaneous thing you have ever witnessed. No

one has told them to do this and the Master discourages them but it springs from their hearts. It is the most interesting sight to see children of a very few years running to him with love and then kissing his hand. His love for the children is a source of never failing joy to all those who come to see him which immediately put them in touch with his all-prevailing spirit of kindness and tenderness. For the last month or two the great prophecy of Isaiah often comes to my mind: For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and His name called Wonderful, Counsellor, The Mighty God, The Everlasting Father, and The Prince of Peace. I do not claim that the Master is the fulfilment of this prophecy but I can say thus much safely that all these qualities are found in hi to perfection. Anyone who is endowed with the spiritual perception and stays one morning in his Presence and sees with his own eyes all that occur, he becomes convinced of this statement. One does not need to go out to see the world; the world comes to him with all its puzzling problems. All types of men and women sit at his feet and in his heavenly environment all their seemingly insurmountable barriers are wiped away and they become as one. He carries them away into the empyrean realm of brotherhood and while living there, these people who were total strangers to each other - lo and behold they have become brothers! What made this sudden transformation possible? The Universal Consciousness of the Master with the magic wand of spirit, he unfolds before our vision, the glories of human solidarity but often the light being too dazzling we turn away from it, preferring our dim ray of patriotism. He teaches his audience, he amuses them, he instructs them, he inspires their hearts with noble ideals, he fires their spirit with enthusiasm for greater faith, he counsels them, he guides them through the rocky paths of life, he gives them sound advice regarding their affairs, he confers upon them happiness, he improves their minds, and he exalts their thoughts. In deed and word, he is the Great Ensamples of divine Humanity. We must plan our imperfect lives after his Perfect example, the lesser must revolve around the Greater, the port must follow the whale, and the drop must emulate the ocean. The infinite possibilities of progress are before us, the trumpet has sounded the Great Call, the mighty rivers of knowledge are flowing, the Breeze of the holy Spirit is wafted, the doors of the rose-garden of Abhá are open, the heavenly banquet is spread, the divine Beloved has unveiled his face and the day of the spiritual brotherhood is close at hand. Now what our effort and our endeavor might accomplish remain to be seen!

This morning before the friends started to come he told us something about the life of Bismarck: He was the most wonderful genius in statesmanship. He was a wise, shrewd and most intelligent diplomatist. First he conceived the plan of the confederation of the scattered German principalities into one great Empire and then for long many years he worked persistently for its realization till at last his labours were crowned with success. To accomplish such a great task of union was superhuman. Now all this German development and its modern culture owe its origin to the confederation. Notwithstanding all these services, all that is left of him is a name in history and statues erected in his memory here and there. But if he had served one thousandth part, the Cause of God, eternally he would have shown forth from the boryan of everlasting glory.

Then the believers started to come. Mr and Mrs Hofner brought their son who is a favourite of Our Beloved. Having not enough seats, many of the friends were standing all around the room. The Master took the little boy in his arms, kissed him, played with his locks and while he was nestled in his lap he spoke: The love of the children is pure; therefore you can see it

in their faces. All of us must have loved; especially this love, because it is the Love of God. Our hearts must be like the hearts of the children which are without deceit or dust. The susceptibilities of the children rule over their wills. If the children do not love some one they do not approach him. Of double-dealing, they know nothing. They are nor hypocritical. Their outward and inward are the same. Children must be well-educated. These children are like unto the tender plants. If the plant is trained straight by the skilful gardener it will become straight and if it is trained crookedly, it will become crooked. From babyhood, the Love of God must be deposited in their hearts. They will, then, be well educated, they will become illumined, and they will be imbued with praiseworthy qualities. I love the children very much, because they are of the Kingdom of God. I hope that all these children may attain to the stage of fruition because they are Bahá'í children.

Then he got up from his chair and divided the any bouquets of flowers amongst the friends. Reaching Mr Rouff he stroked his face and gave him more flowers than the rest. "Because thou art my "baby", therefore thy shore is larger," he said and from that time Mr Rouff is proudly - "although I suppose 50 years - nicknamed "'Abdu'l-Bahá's baby." "Although in age thou art old, yet in spirit thou art young, the Master remarked with one tap on his shoulder and everybody was laughing with the keen humor of the King of Kings.

Another group of the friends were admitted into his Presence. He said: Affairs so shaped themselves that I may stay longer in this city.

In this there lies a consummate wisdom. It will become evident in the future. There is no doubt that the believers of Stuttgart have ability and capability. Although I got the call, yet you are the ones to be profited by it. Your sincerity in the cause has caused these delays in my departure. When I leave this city I even anticipate receiving good news from you. I hope to get the glad-tidings that you ate enkindled with the fire of the Love of God, day unto day ye are advancing along ideal paths. Whenever the heat of the Sun is diffused and the rain pours down. Then the tree shall grow and develop. Likewise may you grow and develop through the divine Bestowal and exercise toward each other the utmost of affecting and love.

To another group he gave a long talk about the Crown of Everlasting Glory which Bahá'u'lláh has prepared for all his friends, how this station is not appreciated today just as they did not appreciate Christ and his Teachings. "I give you the glad-tidings," he said towards the end, "that ye are accepted at the Threshold of God and the doors of the Kingdom of Abhá are open before your faces. Ere long ye shall observe the traces of this promise I shall never forget Stuttgart; for in this city I inhale the fragrances of spirituality..."

There was a man in the audience who had very long moustaches. He was the father of Mrs Herrigel. The Master looking at his moustaches said jokingly: You are like a lion. People may become afraid of you. Lions are of two kind. The lion of the jungle and the lion of God. The former takes life, the latter confers life. Now thou art the lion of God. Both lions are courageous. The courage of one comes from the brute force, the courage of the other from heart. He is not afraid of any danger; in the field of self-sacrifice he is ready to give up his life. This is real heroism. The "lion of God", Mrs Herrigel's father said was now a Bahá'í and he could testify that these teachings have entirely transformed him.

The Master said: And so it must be, otherwise a person is not a Bahá'í. It will be only the change of a name and not that of identity. There were many souls in the East who have been formerly weak, vicious, tyrannical, and dark but having become Bahá'ís now they are strong, sanctified, just and luminous.

A Bahá'í father and mother with their three little radiant boys came in. The Beloved called them to himself and gave those fruits and candy. He said: "How I love these children! How pure and innocent they are! They are the embodiments of light. Look at their blue eyes, how beautiful they are! How lovely their looks! Oh! How I love them!"

Till 12 o'clock the room was filled with emptied group after group. Consul Schwarz, with his daughter was waiting for a one hour to take the Master for a ride. At last we were free and ready to start out when another group arrived and for a few minutes the Master entertained them. Many of the friends brought their German Hidden words and 'Abdu'l-Bahá's photos for him to sign. Miss Olly Schwarz, the daughter of Consul had her book brought for the Beloved to write something and he wrote the following beautiful prayer:

"O Thou Beauty of Abhá! Make Thou this maid-servant of Thy Threshold a radiant lamp so that like unto a star she may shine with the Light of Thy Love."

We had more than one hour drive though the royal Park called the "Solitude". There were many old trees, lovely lakes, and innumerable deers. On our return the Consul was showing the Master the palace belonging to a Barou. "This is the best private residence in Stuttgart," he said. "No," the Master answered immediately, "The best private residence in Stuttgart is your, because we have been there and have raised the mention of God."

Again Consul Schwarz expatiating on the antiquity of a noble family the Master answered, "The noble family will be the one which you will find, because you are a believer in Bahá'u'lláh." The Consul also showed us the "Bismarck Tower" high on a hill, having a commanding view over all the city. On the 21st of June every year, during the night a great fire is lighted on this tower in commemoration of the Confederation of German Empire. On the way the Master called at the office of Doctor Fisher, stayed there for a few minutes and as we were all invited for lunch to the Consul's house we were taken to 3 Alexanderstrasse. Here the Master rested for a while before lunch and then told Consul the lovely story of the "thorn-seller" of Baghdád who invited him to his tent 20 miles outside of the city. The dinner consisted of baked dough and dates but the delicious tastes of it has yet remained in his palate because he had cooked it with love. At four o'clock many prominent men and women of the royal Court of the King of Wurtemberg were invited to meet the Master. Happily they all understood English and the address of the Master could be made more interesting to them. Many of them were Counts and Countesses, Barons and Baronesses and of the cabinet of the King. It was a very significant meeting and the result of it will be far-reaching for the Cause in Germany. The Consul and his wife were very glad because they were enabled to bring about such a brilliant gathering. They were without exception most attracted to the Master's address. Which the Beloved was speaking in Consul's young son cause to have him sit in his lap. Some photos were taken of that natural position. At five o'clock the beloved motored to Fraven club, Kouzleistr to deliver an address before the Bahá'ís at their 19 days Feast. Four rooms were thrown open to each other and in all of them many tables were arranged over which candies, flowers, fruits, etc. were served. As

this feast was decided upon only yesterday, all the Bahá'ís did not know about it. There were more than 150 present. The Master gave an eloquent address which imparted happiness to the hearts. Amongst those who were invited there were many important men and women in the social life of Stuttgart. After this meeting the Beloved came to the hotel. In the evening Consul Schwarz came and begged him to decide upon a date so that they could have another public gathering. This time the meeting to be held in a larger hall. He, however, could not accept this kind of invitation because he expected to leave for Paris. Beside he must rest two days before leaving the city. Consequently he hoped they will excuse him. We have had already many heavenly meetings, the seeds have been sown, now the friends must arise to water them.

Aḥmad.

28 April 1913

April 28, 1913 Hote Marquardt, Stuttgart

I think Stuttgart will keep the Master three days longer. As he has received many cablegram from Haifa that pilgrims from all parts of the Orient have arrived and are awaiting his return, he is trying to make all the possible haste to bring the Western journey to a close. When we left America no one ever dreamed that his European tour will run into so many months; but the unexpected happened and many parts of Europe were illumined with this light and many people were awakened to the importance of these teachings. Consciously or unconsciously, by word or by deed, they testify that this Cause is the spirit of this age the light of this age and the hope of this age.

This morning quite naturally Master talked to us three servants of his, for nearly one hour. There was no one else in the room. When he talks only to a few people, his charm and attraction as a divine conversationalist becomes more manifest and evident. His knowledge and varied human experiences, as he goes on talking keep one hanging to every word which drops from his blessed tongue and one is never tired to listen to him. His most heavenly talks are always seasoned with a touching human story or a sweet demonstration of love towards the children or humorous remarks about someone in the audience or the stroking of the beard of a friend or slapping gently on the cheek of another. Thus the people are immediately put in touch with his divine spirit of love and affection. They feel the beauty of his humanity and divinity at the same time.

Opening his remarks as he sat on the chair he said:- If we could appreciate more the bounties of this age and the marvels of this century we would be more thankful to God than ever. For example, let us take this room. Cyrus the great King of Persia could not enjoy the luxuries of a room like this. Solomon with all his glories did not have a mirror like this! (and he pushed me jokingly before the mirror and said: look into it!) Solomon had not an automobile but only a wooden chariot a little gilded though. The audience chamber of Alexander the great was not lighted with electricity. Now most everybody enjoys the possession of an automobile or his room is lighted with electricity. Haroun-Er-Rashid who ruled over many countries of the East had not a clock like this one in his room. The first clock was made during his reign and it was such a novelty that he ordered another one to be

made and sent as a great gift to Charlemagne the Great. When it was presented to him all the people were astonished that it worked automatically. The priests of the Court stood before it wonder-struck and could not explain to themselves, the secret power which made it work. Finally after much reflection and consultation they decided that the Arab machinist has imprisoned the devil within the clock and it was the devil that made it work. Thus they unloosed the various instruments of the clock and found nothing in it neither could they put them together. In those days one could not find a piece of paper to write on, but if someone could get a page of papyrus or skin he would consider himself very fortunate all the verses of the Khoran were written on the shoulders of the muttons and palm leaves. God has opened the doors of inconceivable bounties to the people of this age but many are thoughtless and never think to thank the Maker. Stranger than all the rest is that while God has showered His infinite blessings upon the people of this century. Yet there are some so-called materialist who go to the point of denying His existence. God is very patient but even the patience of God has a limit. What wonderful gifts this age offers to the children of man! Like unto these flowers their fragrances are diffused to all parts of the world. Formerly they had houses built of mud, wood, reed and rough stone but the house of every well-to-do man today is better equipped than the palaces of the Kings of ancient time. Consider how the world has advanced that today this one room has more modern conveniences than the great Hall of Cyrus in Persepolis. When I was in Baghdád I was invited to the palace of Egbaled Doulet. He was an Indian Novvab, very wealthy and rich. He had many palaces in different parts of the Orient and would travel all the year around. While going through his palace and decorated Halls I told him that his palace was more wonderful than the palace of Cyrus. He said: 'I must then be greater than Cyrus.' I answered you are not as great as Cyrus but you enjoy more modern conveniences than ever Cyrus did. One evening he stayed in his palace. After dinner we went to sleep. At midnight I got up as usual, we went out, made ablution and came in the room and engaged my time in prayer and supplication toward God with the utmost joy and fragrance. Suddenly I heard Egbaled Doulet crying like a child and sobbing loudly. I went to him and asked what was it Novvab? Why art thou crying. Why this weeping? He said 'Oh! nothing!' I answered: 'But there must be a reason for it! You are not crying without any cause. Tell me the cause and I may at least console you, 'No!' he rejoined 'you cannot console me! I am faithless but you are faithful. You have belief in God but I have lost all my belief. I took a trip to Europe. I carried in its great capitals and my conversations with the westerners made me an unbeliever. But this evening I observed with what radiant hope what heavenly spirituality, what strong faith, what divine assurance you were praying to God. I envied you! I wished I could give away all my wealth and get one grain of your faith. I know I am going to die after a few days or years and it is the greatest mortification of my life to think that I will leave this world without the radiance of hope and faith in my heart! I told him: "Well let us talk it together. Let me give you an exposition of divine philosophy! He said 'No! There is no use, you cannot put any faith in my heart. I wish I was as poor as the beggar in the street and had the faith you have. What can I do with all this money!

This Novvab was extremely wealthy. In his palace he had many rooms and in each room he had piled sacks of money belonging to various nationalities.

His library contained the richest collection of books and rare manuscripts. One room contained the precious stones, diamonds, rubies, turquoise, amethyst, etc. Once the English

Consul wanted to bring 700 mules and did not have any ready cash. He came to the Novvab and borrowed the amount. The money was weighed in sacks. He had been to Persia, was presented to the S_háh and had no favorable opinion of him. He told us many stories about hi, and his rule in India. He told us the story of another Indian, a philosopher and a thinker but a poor man who lived at the same time in Bag_hdád. He was perfectly contented with his lot and never complained. He believed this world was a theater and in it he was a spectator. Whenever we asked him what art thou doing he would answer, I am watching one of the scenes of the play. After we found him in deep contemplation. "What art thou doing now?" There is an intermission so I am thinking over the situation of what I have just seen! Someone inquired of him what is your opinion about the Westerners? He answered. These people are parts of their machinery. Just as the machinery is constantly working in a factory automatically without knowing why or wherefore, so these people are working. The machinery is oiled once in a day to run smoothly. These westerners are oiled three times a day! Another person asked him, what do you think of the Eastern and western nations? He rejoined. They are all laborers some are working, others are out of work. Some are busy, others are lazy, but all of them are plain workmen!

This Hindu Saheb was much attracted to Bahá'u'lláh. They asked him "what do you think about Bahá'u'lláh?" He answered: 'He is the greatest of the world of humanity. He is peerless. He is beyond my limited knowledge. I cannot describe him. Do you want any miracle? His very existence is a miracle; his walking is a miracle his speaking is a miracle. I have seen many people in this world. I have associated with the most important learned men of India and Europe. I have discussed problems of this with all of them but I have never been drawn to anyone. But no sooner I met this man I was attracted to him. All his deeds, his words and his conducts are standing miracles. Were you to observe carefully, you would realize no one can do exactly the same thing. This man was really free and detached. He had a small room. From the ceiling, many packages were hanging. These packages contain rice, beans, bread, etc. He cooked his own simple food and then sitting in a corner he was drowned in a sea of reflection. He had the greatest power of concentration. For hours he would concentrate his thoughts upon one definite object. Finally he became a Bahá'í and went to India to teach this Cause. While there he was stricken down with a peculiar malady and his spirit ascended to the Kingdom of Abba."

Thus I can go on writing all the wonderful things he told us this morning and I have not written even half of them but this sample will show you what a glorious hour we had with him, all alone to ourselves.

Right after our heavenly hour with the Master Mr Eugene Diebald and Miss Helen Wieland who are engaged come to the Beloved to receive his benediction. They are a fine, loving couple. He smiled at them, the smile of approval and joy. He said: "I have heard you are engaged to get married. It will be a blessed union. A marriage performed according to the religion of God will be very blessed. A young man cannot appreciate fully the blessings of marriage. When he grows older he will realized its supreme importance in life. When he sees that through the sacred bon of matrimony he has formed a beautiful family, he soars into the heaven of bliss, especially when he is laden with years. Marriage is the greatest fortress for the preservation of man's purity. It shall protect him from immoral deeds.

It will be the means of his chastity and sanctity. In the estimation of God there are no greater attributes than chastity and sanctity. The greatest virtue of man is his chastity. The most wonderful Bestowed of God is sanctity. These time qualities are specialized in man. Their absence means animalism and the ascendancy of brute passions. Therefore marriage in the estimation of God is very much beloved so that man and woman may live together in the utmost union of the soul and the highest degree of love and the purity of the family atmosphere. Whenever I see a man and wife love each other and are united together I am now made supremely happy. Therefore I hope you will live together with the sweetest affection and tenderest feelings and will form a blessed family with joy and happiness.

Then Mr. G. Wornle, an artist come and made a most life-like painting of the Master. This will be photographed and copies forwarded to America as soon as they are made ready.

By this time many friends had come in and were welcomed. His voice was not yet clear from cold so he spoke in his quiet undertone musical way. His eyes were shut all the time he was speaking. Now and then he would raise his right hand in the air with his blessed fingers far apart, or take off his turban and put it on again or stroke his beard. He said in part: "Your meeting yesterday afternoon was very good. I did not feel well but for your sake I come. The gathering of the believers is the assembly of the spiritual ones. The spirit of God descends upon the assembly of the friends. They are the spiritual power-houses and confer bliss and joy. During the last days of his life. His Holiness Christ held one meeting for the apostles, and all of them sat around the same table. From that time it has been called the Lords supper, because they discussed subjects pertaining to the Kingdom of God. Therefore if a meeting is held, the general discussion of which is spiritual undoubtedly that meeting is godlike. Strive day and night that your assembly may become radiant and the hearts illumined. Consort with each other so that your spirits may be stirred into cheerfulness through the glad tidings of the Kingdom. If these conditions are fulfilled, rest assured that your assemblage is merciful; it is the cause of illumination of the world of humanity and it shall bestow everlasting life to all the people. I hope many such meetings will be held in Stuttgart. Consider how many meetings have been held in the past. The results of none have been eternal except the meeting of his holiness Christ. Two thousand years have elapsed and yet its beneficent fruits are evident. Consequently the result of every divine meeting is eternal. Show ye an effort that become the meeting of the Kingdom. Whenever you desire to enter a Bahá'í meeting, first purify your hearts from all outside questions, put aside all the material or physical emotions, be ye in the utmost holiness and sanctification, be ye the channels for the love of God, then be ye occupied with the mention of the name of God, hearken to the heavenly words and advice of His Holiness Bahá'u'lláh, deliver eloquent and inspiring addresses-so that ye may become abstracted from ought else save God, your spirits may take higher flights, the sphere of your thoughts may be widened, the spiritual susceptibility become predominant, the material emotions be entirely forgotten and all be submerged in the luminous sea of the Breaths of the Holy Spirit. I desire this token for you. I hope you shall attain thereto.

He spoke about the marriage of Mr and Mrs Gregory very beautifully and of the meetings of the white and colored friends and of the great power of Bahá'u'lláh and of the harmony which He has established amongst the races. He said in a reminiscent mood half to himself, half to us:- Truly I say those meetings in America were most marvellous meetings. They

were strange and mystical events so colossal in their proportions and miraculous in their aspects. Later on the significance and result of those meetings will become manifest.

A blind believer was brought in and introduced. He was a man of elderly age. The master told him 'Praise be to God that thy insight is open and thou art witnessing the realities with the eyes of perception. Spiritual blindness is worse than material blindness. That is why Christ say: these people have eyes but they see not.

Someone spoke Bahá'í. He said:-It will be very beneficial to the Cause if a tie of correspondence is established between the German and the American Bahá'ís. Spiritual correspondence must be continued not for a month or two or a year or this and then dropped. Complete affection and amity must be established between them. This is very important.

A number of children were brought in all beautifully dressed. They had bouquet of flowers in their hands. Reverently they approached their Father and kissed his hand. To one of them he said: "I do not speak German but our hearts are one! The face of the little tot brightened up and gleefully cried out:"Don't I know it!" His mother told us he was crying all this morning because he heard the Master was going to leave Stuttgart. There was another little girl of two years old who first cried and did not want to go to him but little by little with that divine patience of his he tamed her and after 10 minutes she was contentedly sitting in his lap and eating candy from his hands. "I have bribed her." he said laughing. "In Turkey when you go to see a Pás_há and you wish him to attend to your affairs quickly, you must give him some gifts. This is called "Bakhsheesh" to this little German Pás_há." Her parent wanted to take her to him several times, but the Master said: let her be free. Don't interfere with her freedom. It was the greatest example of winning through the Power of love. He gathered all the children around himself, some sitting on his lap, others sitting before him on the floor, some standing on his right and left and all smiling; their hats filled with candies, oranges and bananas. The master was also very happy. It was one of the most beautiful pictures of his divine fatherhood. Now and then he stroked their heads or kissed their cheeks or hugged them close to his breasts. "I am going to put you in my trunk and take you to Syria. Will you come?" he said to one. "Of course!" the child answered, his eyes dancing with joy. I will buy you a pony he said to another. You can play with the lovely children on Mount Carmel he addressed a third.

Then the Beloved spoke:-From amongst these children, blessed souls shall arise. These children must be instructed in the wisdom of reality; they must be given divine education. The plants which are trained by the hand of the gardener have a different growth and development. The system education must be so thorough that day unto day their intelligences may increase, their minds be developed and their spiritual emotions become keener. The education of the children must begin from early childhood, not by cramping their head with dead formulas and historical data which they cannot understand. This is a mistake. The elements of sciences, arts, crafts, etc must be taught to them through object lessons, as though they are playing and amusing themselves. With sunshine, with music, with happiness they must learn these things. There should be no suggestion of hard study but all their studies. Again, the children must be encouraged to convey their thoughts in simple, direct words. The teachers must speak with them intelligently and respectfully as though they speak with grown-up people. Everything must be explained to them in the

most, fascinating, simple language. In turn, they must let the children speak those things they learn, amongst themselves, ask questions from each other and the one who gives the best answer receive a reward so that others may emulate him. For example one child may ask questions quite informally from another on geography, mathematics, etc and the other may answer. These simple questions and answers must be learnt by heart and as the Knowledge of the students increase in any branch of learning their questions may be spontaneous. Similarly all the divine questions must be taught to the children in questions and answers. With happiness, joy and delight they must learn these things, The abstruse and spiritual subjects must be put in as simple language as possible.

To another group of believers he said:- We are very happy here because the Power of Bahá'u'lláh has gathered us together although our countries are wide apart from each other yet we are closer together than relatives. Although the sun is far away from the earth yet its rays are shining upon it. Although Germany is remote from Persia yet the lights of the Orient have illumined it. That is why Christ says; the children of the Kingdom shall go out and people from the four corners of the earth shall enter. Now although the inhabitants of Persia are from the land wherein the Blessed Perfection appeared, yet many of them are heedless. But you who are far from Persia have taken a share from the Bestowels of Bahá'u'lláh. You who were remote, thousands of miles became near and those who were near to him remained far away. This is through the pure mercy of God. Thank ye God that ye have attained thereunto. I hope that day unto day you may be drawn neared to the Kingdom of Bahá'u'lláh, he enkindled more with the Fire of the Love of God, receive a good portion from the Breaths of the Holy Spirit and day unto day, may you be more imbued unto the virtues of the humankind. I shall beg of God for you invisible Confirmations.

Afterward a minister of the Church was presented to the Master who received a wonderful confirmation and went away inspired with the word of the Beloved. At 12 o'clock Dr Kahlhas called on the Master, examined his chest and advised him not to go out for the next few days and not speak much. These suggestions were timely and the believers obeyed the Doctor's orders in going away earlier today.

In the afternoon he was quiet without but toward the evening several friends called and received refreshing words from the garden of his knowledge. Mr and Mrs Kerrigel prepare his food in their home and bring it to the hotel. They are so happy the master has given them this service.

Aḥmad

29 April 1913

April 29 1913 HOTEL MARQUARDT, STUTTGART

Dear Harriet!

Compared with the activities and the coming and going of the friends for the last few days this was a quiet one. Many anxious believers called with nosegays of flowers inquiring after the health of the Beloved and most of them were permitted to shake hand with him while lying on the couch but there were no exclusive talks except toward the evening when he felt

better. The injunction of the Doctor has been followed as closely as possible and the effect was noticeable.

I was surprised when I observed most of the friends congratulating and offering me flowers and gifts. At first I thought it was a joke but afterwards I realized someone had given them a hint that this was my birthday. Of course this was not my birthday and we had a very amusing time of it. Miss Anna Kosthin and Mrs. Schweizer and Miss Turner have given me a watch; Mr. Herrigel the chain, someone else a book of the views of the city and many bouquets of roses, carnations, sweet-peas. When they offered me the flowers, I thought of course they were for the Master. "No! They are for you! They are your birthday presents!" I was never able to find out who played this joke on me. If you were in my place what would you have done?

In the afternoon Mrs. Ekstein called and the Beloved talked with her on the progress of the Cause in Stuttgart: Your husband he said, is firm and sincere in the Cause and assuredly he shall be confirmed in spreading the glad-tidings of the Kingdom. He is an active Bahá'í. In this Cause there are two kinds of Bahá'ís. The first kind is active and speaking; the second is inactive and silent. These two although Bahá'ís, yet they are wildly different from each other. The former is more beloved than the latter. The body has two hands, one is active, the other paralyzed. Which one do you prefer?

The Minister who called on him yesterday come again today. The Master said: Ordained ministers are many, confirmed ministers are few. During the day of Christ there were many Rabbis and high-priests but none of them was confirmed except Paul. All of them were deprived but he became the confirmed King of the ministers. I hope that thou mayst become like Paul, receive a goodly portion from the heavenly Bestowals and arise in the service of thy fellowmen. Do not look upon thyself and thine own capacity. When man is abstracted from the conditions of this earth, release from the fetters of the world of nature and quickened through the Breaths of the Holy Spirit - he shall become very much confirmed, and the divine powers shall encircle him; to such an extent that he shall become himself astonished. Therefore, turn thy attention unto God! Look upon the infinite Bounties of God. Do not look upon thine own incapability. Although the earth is composed of the black sail, yet through the downpour of rain and the heat of the sun, flowers and anemones shall grow therefrom. This Minister has written a good article on the Bahá'í Cause which will appear in a Protestant German magazine for the month of May.

Mr. Schweizer called. He and his wife are two of the lovely Bahá'ís we have here. They are so devoted to the Master and so enkindled with the fire of the Love of God! He is a government surveyor and for six months in the year he is called away from home. The Master was in bed and he made him sit beside himself and brought his head close to his breast and kissed him several times. He told him: In thy face I see great capacity. I give thee the promise that if thou shalt arise to spread the message of the Kingdom, thou shall become marvellously confirmed. He answered: I hope I will become a teacher in deed as well as in word. Very true, the Master said, if a person does not practice what he teaches, his words will have no effect. A person who calls himself a Bahá'í and does not try to live in accord with the Teachings he is like the man who on one hand invites all men to Peace and Conciliation and on the other cuts the heads of innocent people. The Manifestation of Bahá-

Allah was for the appearance of Deeds. Therefore I hope that you may be assisted to teach both with Deeds and Words. Read the hidden words and practice accordingly.

Mr. Schweizer is translating the book of the Brilliant Proof by Mírzá Abu'l-Faḍl the Master said: This Mírzá Abu'l-Faḍl whose book you are translating is a man who teaches the Cause by deeds and by words. His trip to America was a blessed one! His station is greater even than the apostles. He is the sincere servant of the Cause. He has sacrificed everything for the sake of the Cause. He does not rest for one moment. He either teaches the Cause or compiles books or travels around. I love him very much.

Fran and Frauline Consul called to inquire about the health of the Beloved. In the course of conversation he said: Complete physical health is to be enjoyed by the animals. Consider when the animal possesses perfect health, it brays, it rolls on the grass, it grazes in the meadows, it dances and kicks and it does perform all kinds of prank. But man may enjoy the completest physical health, live in the palace and be surrounded with all the luxuries of modern civilization, yet he may not feel happy, mental anxieties attack him, spiritual worries encircle him, he weeps, laments and stalks a broad ghost-like. This in itself shows that man must take greater care of his spiritual health. Again a person may be sick, lying in bed a piece of good news is brought to him suddenly he is revived and often he is healed. The happiness of man is through his spiritual health and not bodily health. My spirit is always healthy, therefore I am always happy. You must likewise strive again this spiritual health and happiness and thank ye God that ye are living in the age of the Blessed Perfection; ye have heard his resounding call; ye are awakened from the slumber of negligence, ye have attained to the most great bounty and ye have obtained eternal life. If ye had given the treasures of the whole world, ye could not obtain this most great bounty. Consider that Mr. Morgan, the American multi-millionaire died and left behind his wealth but ye shall never die, ye are always living in the Kingdom of Abhá and the traces of your faith and assurance shall ever live.

Afterward Consul Schwarz and Doctor Faber arrived. They asked many questions in regard to the possibility of a European war over Sentow and the Master like a true physician diagnosed for them the malady. The greatest need of Europe, he said, is the organization of a European Congress in which the delegates of various Powers may discuss seriously the possibility of immediate, concurrent disarmament but they do not listen to any advice. Thirty years ago I wrote to Sulṭán 'Abdu'l-Ḥamíd that if he desired to protect his Empire, he must give ample equality and freedom of rights to all his subjects no matter to what religion they may belong and establish a constitution but he did not listen and you see today the results. Many other wonderful remarks were made by the Master about the triple alliance, Triple Eutenle and the disturbance of the Balance of Power in Europe that I have no time to write but they all showed his omniscient knowledge.

30 April 1913

HOTEL MARQUARDT STUTTGART April 30, 1913

Dear Harriet!

This is the last day of the month and the last day of our stay in Stuttgart. Tomorrow morning 10:53 we will leave for Paris, arriving there, about 9 o'clock pm. The enforced rest of the last two days has improved the Master's health and the Doctor told us that he can leave easily tomorrow. We left Paris the first of April and we are returning the first of May. In this one month many events were chronicled and the Cause was promoted through three other European countries, Germany, Austria and Hungary. What a wonderful month! Like a glorious vision it passed away never to be repeated! I can never explain in words the inner, spiritual experiences of these days. They were days printed upon the page of memory with the ink of gold. I have witnessed the Victory of our King of Kings on every occasion and the love and reverence shower to him both by strangers and friends are the greatest proofs of his power. We will enter Paris with glad hearts, because this trip has been more successful than we ever could conceive! The Master is also very happy, because the Call of the Kingdom was raised, the Fragrance of the rays of the Sun of Reality spread. What greater joy do we need? What more perfect beatitude do we long for?

This morning the Beloved felt much better, his throat being cleaner. Mr. Herrigel Causul Schwaz, Mr. Reiff and several other friends were the early callers to inquire about his health. About half past nine a group of the believers had gathered in his Presence and he addressed the themes: Having arrived in Stuttgart we have become your guest. We have the greatest attachment for you. We are striving that perchance the East and the West, God willing, may become unified. My western trip was an introduction to this long, sought consummation. This is the beginning of the dawn. I hope the lights of oneness may >4> shine upon all the regions. The people of the world are like unto the drops and when these drops are gathered together, they will form a great sea. I hope that all of them may become united and conjoined, then the sea of the oneness of the world of humanity shall warm gloriously. The inhabitants of the world are like unto the sheep but they are scattered; we hope to gather these dispersed sheep into one flock and shepherd them under the divine training of the Ideal Shepherd; so they may find comfort and rest in the verdant meadow of Everlasting happiness and drink from the the fountain of eternal life. This is my aim in life. What do you say? Does it agree with yours or does it conflict? These sheep of God are very much dispersed. They are scattered over the rocky mountains, down in the valleys of darkness, over the burning Sahara and are constantly surrounded by the blood- thirsty wales. How wonderful will it be if they could be brought together in this green Divine plain, live in the utmost joy and he protected and preserved by the compassionate Shepherd! The demines of the world are like unto the children and the real Father is God. How sweet will it be if all these children could be brought under the Education of the heavenly Teacher and every one seek the instruction of the Kind Father!

All morning people continued to come and to everyone the Master delivered an address, each a little bright gem of the Spiritual Kingdom.

When Mrs. and Miss Schwarz arrived he asked them to bring there at 3 o'clock and take him out over the "green mountains" of Stuttgart for the last time.

About two o'clock the Master gave a "little talk" to a group of ladies on the woman's rights. Herin it is reproduced: "In former times no one would have believed that woman shall arise and demand equal rights and suffrage.

Now in America the women have received suffrage in member of states and their cause is marching on. One of the meaning of the prophecy in the old Testament that the lion and the deer shall graze together in one meadow is that men and women shall be equal and have the same rights. For example Doctor Faber who is so small will be equal! This remark made everybody laugh and for more than half an hour the Beloved kept them in constant room of laughter by telling them a number of amusing militant stories of the English suffragettes.

At three o'clock many Bahá'ís came and were sad to hear the Master was going to leave tomorrow. He told them: Consider what wonderful love is this that has been established between us through the Power of His Holiness Bahá'u'lláh! The S_háh of Persia came twice to Stuttgart. Although he was a royal King he did not find one real, heartfelt friend. The utmost was this that the government received him officially according to its long-established custom just as it would have received any other royal Personage. But we who were Prisoner for 40 yrs have cause here and have found so many heartfelt, cordial friends whose love and affection are lasting and not temporary. Therefore it is made clear to you that this love and amity have been brought into being through an extraordinary power; otherwise it would have been impossible for our hearts to be so cemented together; while from a worldly stand point, the King of Persia must have been the object of love and estimation. The holy divine Manifestation of God through whom this mighty and potent power appears are the very quintessence's of existence and the plain people who follow their Teachings are greater than the Kings and queens of the earth. Reflect what the Power of the Kingdom of Abhá has accomplished! Its rays are shining upon the hearts! Its Bestowals have established communication between the spirits; Its principles have ushered in a new era of spiritual brotherhood! Ere long ye shall observe that the splendors of the Kingdom of Abhá have illumined the East and the West! Then he lovingly distributed fruits and bonbons amongst the children. There was a young musician who has just become interested in the Cause and the Beloved before bidding them alien addressed him thus: Music is a sign of the signs of God. Just as the earthy music bestows exhilaration and rejoicing to the bodies so the spiritual music stirs into cheerfulness and beatific bliss the hearts and the spirits. The prophets of God are the heavenly Artists or Musicians. Therefore, I hope that whenever you are playing upon your instrument, you may hear the invisible song of the Kingdom and the divine anthem. Just as the material, martial music stirs the hearts of the warriors, may your ethereal music inspire the spirits of the warriors of Peace and salvation!

The Beloved came down and with Fraw and Frauline Causul and the two little souls and myself and we started on drink for the lastle Beben housen. We passed through wonderful royal woods all verdant. Hills and mountains were in their gala dresses and the Master enjoyed a two hours continual drive through the most beautiful, divine country, the like of which nature seldom produce anywhere else. On the way he stopped at the village called Steinenbronn. He came down from the car and distributed money and candies amongst a

few children and started to walk through the streets. Immediately the rumor was spread that the "King of the East" has come and more than one hundred children were after the Master. He gave me some money and I changed it in a nearby store and he asked me to distribute it amongst them. I ordered them to form a long line and put a piece of money in the hand of each. When I finished my pleasant "job" the Master told me: you now mustered an army and you can fight against any Power!

Arriving at Bebenhausen he walked through the castle. It is a hunting castle of the King and Queen who come during the summer to hunt in the woods. Formerly it has been a monastery but now it is transformed into a royal castle. It has a fine church which dates back to 12th century. The Master walked through the rooms and there we saw a chess box with which Napoleon the Great had played with the King. Contrary to his custom the Master wrote a line of poetry in the guest book, a rough translation of which is as follows: "The Imperial Court is empty because I do not see the royal face of the King. The verdant meadow is chagrined because it is not adorned with the stately stature of the Queen."

The car which brought the rest of our company had three accidents on its way to the Castle and they had to telephone to the city for another one. While they were in the country waiting for the arrival of the new car, Siyyid Assadullah had a good sleep on the grass.

In the car the Master said to Fran and Frauline Consul: Praise be to God that I have come to Stuttgart and summoned the people to the Kingdom of Abhá. I am pleased that God has assisted me. Now, that noble souls like unto you have heard the Call of the Kingdom, you must arise with enthusiasm and courage to teach and spread the Glad. I have the utmost confidence in you and ever expect to receive good news from you. After me raise your voice and cry out in the name of Abhá and suffer the people to enter the Kingdom of God. My heart is with you. My spirit is with you. I must now go. I have accomplished my work. I will be always with you. In reality Stuttgart has the capability of becoming the Center of the Glorious Cause in Europe.

We reached at the hotel about 8 o'clock. Many of the friends were waiting at the door and greeted the Master as he entered. Several were called into his Presence and spoke with them.

Mr. and Mrs. Werrigel brought suffer for all of us because we did not have time to go out. Really, these two souls have served the Cause most wonderfully. My close association with Mr. Herrigel during the past month has made us to love him than even more.

Good bye to Stuttgart! We take away with us tomorrow the love and affection of all the believers of God!

Greetings Mr. and Mrs. Herrigel

FRANCE

PARIS

1 May 1913

BALTIMORE HOTEL 88 BIS, AVENUE KLEBER

May 1st 1913

Dear Harriet!

We are again back in Paris and pleasantly quartered in a lovely apartment in Baltimore Hotel Suit 35-37, one address is 88 ave. Klebar. Baltimore is certainly American and so I feel as though I am on "home soil." The trip from Stuttgart to Paris was made quit. The Master was in the first and we were in the second class. I do not see much difference between the first and second class except that the velvet of the first class is red and that of the second class yellow-brown; the compartment in the first class has four seats in the second class six seats and then there is a door dividing the coach into two halves. That is all. The Master was alone in his compartment and we had two gentleman, a German and a young travelling American. With the first we could not speak but the second, a clear-cut American of probably 28yrs old attracted my attention. His name is H.E. warneke of 9 East 37st New York City. He buys China and bronze statues from European factories for a large china wares store on 5th ave near 37th st. I spoke with him about the Cause and the Master. He become very much interested and I gave him Mr. Roy Wilhelms address so that on his return he may be get in touch with the friends of God. He had never heard the Bahá'í name, although he was in Newyork last April on the arrival of the Master. Having found many things in common we talked till 5pm. I went and told the Master about him and he called him into his Presence. Of course the first topic of discussion was America. The American people, the Master said are not satisfied with their present day civilization. It is true that they have built a marvelous civilization of their own through giant-like forces and energy which in many respects is bigger to that of the European civilization, yet they are striving for higher things, nobler ideals and universal principles. Look at the majority of the French people! How complacently satisfied they are! They think they have reached the highest aim of civilization and there is no higher step to take. But with the Americans it is different. They may be proud of their civilization, because they have made the dessert blossom like unto the rose, but they are not satisfied with it, they are seeking after new solutions of old and modern problems, they are thirsty for salubrious water, they are hungry for the bread of life, they are investigating the reality of everything. Their hearts are open, their minds receptive and in discussion never overbearing. They believe there is always a place on the top and so they go forward and upward. They never look backward or downward. They say, what we have accomplished in the past may be "all right", but we are going to do "the good" and after that, there is "the better" and then "the best" and is there any end to the infinite degrees of the "best"; For every "best" is followed by another "best" which is "better" than the former

"best". When you observe carefully you shall see that the economic prosperity of a community or a nation is maintained by reciprocity and co-operation. In the whole world, you do not find one man, no matter how varied in his accomplishments who can be sufficient unto himself. All that he can do is to contribute one thousandth share to the well-being of the nation. He studies for ten or 20 yrs and then he is able to co-operate with the other thousands of his fellowmen to make them happier. He supplies them with part of their needs and as a reciprocal action they supply him with all his needs. But on the other hand, take the example of the honey bee. The bee is an independent, self-sufficient member of the bee-community. In itself, it is the source of supply and demand. It gives the sweet honey and it does not require anything in return. Similarly the little ant is an individualist and can live and support itself. The bee and the ant must be, then very happy and enjoy all the privileges of greatness, because they are self-satisfied. However, the glory of man is not in these things. Man becomes man through ideal virtues, through the excellences of the world of humanity, through intellectual superiority, through the Knowledge of God and the illumination of his heart!

If he is imbued with these qualities, he is Man, otherwise he is lower than the animal." This was the gist of the Master's talk with our newly acquired American friend. As he is a patriot he was delighted to hear the Master praising so highly America and the American civilization. After this, accidentally we met two Zoroastrian ladies and a young man who have just arrived from Bombay and were on their way to London. The Master invited them to his compartment and gave them the glad-tidings of the rising of the sun of the new glory of Persia. Persia will advance very rapidly, he said, "She will be crowned with her former glory and Phoenix-like she will spring up out of the ashes of shame and humiliation. You shall return to your beloved land and you will be respected by all the nations of the world. You will be honored and loved by everyone. Thirteen hundred years, you have wandered over the face of the world. Now it is high time to go back and assist in the reconstruction of your country.

I could see in their faces the light of gladness and joy. The Master showed them the photos taken in Stuttgart and they were extremely happy to know that all these people, even the inhabitants of America do believe in the prophet hood of Zoroaster through the light of this Revelation. They will call on the Master while in Paris.

At 9:15 pm, the train entered the station-Gare de l'Est-. The loving and luminous faces of Mors. and Madame Richard welcomed the Beloved and leaving the train he walked to the waiting room where a number of the friends prominent amongst them. Mrs. Alice Beede with a bouquet of white lilies and Mrs. Lilianthal, a bouquet of roses greeted him, Mon. and Madame Scott, Mrs. Holly, Miss Sanderson, Mirja Jalál and several others clustered around the Beloved welcoming him back to Paris and expressing joy and pleasure over the spiritual victories he had won while on his heavenly mission. In a special automobile he was driven to this hotel. To Miss Sanderson and a friend of her he spoke briefly and then retired to his bed.

This morning long before 8 o'clock the Stuttgart friends started to come to bid farewell to the Beloved of the world. Amongst those who arrived very early, were Mr. and Mrs. Herrigel. Little by little a large number were gathered and were permitted to present themselves to the Beloved. Many eyes were weeping, many hearts were sad. The little

Hefnen child was there and he was run to him and was in his arm. The Master playing with his curly hair and kissing him now and then, his divine eyes emanating the rays of love and compassion. While holding the child in his loving arms, he raised his voice, clear, resounding and beautiful: This is the day of farewell with you.

Farewell is of two kinds. The first kind of farewell is followed by forgetfulness. This is the condition of the material souls. Some forget sooner, others later, but sooner or later, everyone forgets. The second kind of farewell is not followed by forgetfulness. This is the condition of the believers of Bahá'u'lláh. Although from a physical standpoint, they may grow further and further from each other, yet in spirit, they are grown nearer and nearer and their longing for each other is increased. Their union is not followed by any separation. There are some of the believers whom I have not met for the last fifty years. These blessed souls are living in Persia and now I am in Europe, but day and night, I am with them. For example, I shall never forget this friend of mine (pointing to the little boy in his arm and hugging him closer to his breast - thus causing laughter and genuine pleasure amongst all those who were present). The mother told the Master that she has been asking him to say every morning Alláh Abhá "so that 'Abdu'l-Bahá may get better but he said, :if I say it, then, he will feel well and leave us."

To the second group of the friends he said: "The darkness of materialism has enveloped Europe. Natural civilization has advanced tremendously and progress is magical and by leaps and bounds but the spiritual Sun with all its glorious lights is set below the horizon. Perchance God willing, you may be the means of spreading divine illumination. Be ye hopeful in the Confirmations of the Kingdom of Abhá. Whenever the heavenly Assistance is much sought, every difficult undertaking is simplified. The horizon of Persia was much darker; but as soon as the lights of the Kingdom appeared all the horizons were made luminous. Ere long the sun of Reality shall flood the regions with its refulgent rays.

Be ye confident in the confirmations of Bahá'u'lláh. His Favours will change the drop into the sea; the small plant is developed into a mighty, overshadowing tree; the weak transformed into a powerful eagle; the impotent strengthened, the old rejuvenated, the patient healed, the unknown made famous, the babe attains the age of maturity and the "nothing" becomes "everything". In short, I bid you farewell and leave you under the Protection of the True One. I never expect to receive good news from you. They left silent and with a spirit of deep reverence. Another group entered the room with beautiful flowers in their hands and several children in their midst. They were greeted with the word of Alláh-u-Abhá. The words fell from his golden lips like stranded jewels: I wish to bid you farewell. My heart wishes to be always with you. To the same degree that meeting is sweet, separation is bitter. This farewell and remoteness do not prevent our communication; for the Love of Bahá'u'lláh has united our souls and spirits. Our union is indissoluble. If we are far from one another, as the East from the West, we are nearer to each other than the angular vein; because spiritual susceptibilities are uninterrupted so that when the bodies are brought into contact, the spirits enjoy mutual association. Therefore, these super-human emotions rub in the Bahá'í world. I leave you beneath the shelter of Bahá'u'lláh and as the brilliant signs of the Supreme Concourse. May you ever be protected and preserved!

The voice of the Master was the incarnation of spirituality, ethereal music. You could almost hear the angels of the Kingdom singing the anthems of glory. The room was filled again with

eager, wonderful Bahá'ís. The Master arose from his seat and was walking and speaking: Praise be to God that you have attained. This is our last day in Stuttgart and the first day of your entrance into the Kingdom. Which I am away, I shall offer the utmost supplication toward the Kingdom of Abhá, begging for your firmness and steadfastness, It is easy to enter in the Kingdom but it is difficult to remain in it firm and steadfast. It is possible for man to scale a mountain, and the road no matter how rocky and uneven will come to an end but it needs a strong constitution to wade the rarified ether, once stationed on the summit of the mountain. I hope you will attain to the utmost degree of firmness and steadfastness so that the Bestowels of Bahá'u'lláh may surround you from all directions. The tests of God are violent. You must under all circumstances be firm and steadfast. There are often many events which happen against the expectation of man and which may shake his faith; but if he continues to remain firm through them, his head will be adorned with the Crown of happiness and he will become the center and greater usefulness in the Cause. You must exercise toward each other the utmost degree of love and friendship. Let not anything separate you from each other. Have always, the object of the Cause in view and not the passing events. If some one commits any mistakes forgive him. Overlook the sins of others. Do not let the sinner know by any illusion or suggestion that you know his shortcomings. Pardon the transgression of the sinner and God shall forgive your sins. Be ye firm. Be ye not like into a piece of straw to be blown either and thither by the contrary winds. You must be unshakable like into mountains and be imperturbable under the attack of ordeals and calamities. I will leave you in the hands of God. May you be protected under this all-encircling Canopy! May day unto day your hearts be induced with heavenly virtues; your severance from ought else save God become more pronounced! May you ever become lighter and lighter so that ye may soar freely toward the apex of Everlasting Glory!

Several other groups had the privilege of meeting the Master and hearing his inspiring words. As these various groups left his room, they were gathered in the long corridor. By this time, there were more than one hundred people, all waiting to go to the station. Then more people came and no one could refuse them entrance into the Presence of the King. Do you see them entering, each kissing his hand and do you hear his voice; Welcome! Most welcome!" I desire to speak with you but my ears ever anticipate to receive good news from you; the news of your love and affection towards each other; the news of your establishment in the Kingdom of Bahá'u'lláh; the news of your advancement along ideal virtues. I have sown pure seeds arise to irrigate them and become the farmers of this divine plantation. Strive that these seeds may spring up, that they may grow, become thousands of sheds and form innumerable harvests. I expect this service from you. I shall never forget you. I shall ever remember you. They go out and another group enters: It is enough that I say unto you: I love all of you very much. My love for you is eternal and cordial. Space and Time do not present our ideal communication. Although my body will be away, my spirit is here and I shall feel strongly your spiritual susceptibilities. Whenever I shall receive good news from you I will be made very happy. Rest ye assured that I will not forget you. All of us are beneath the canopy of His Holiness Bahá'u'lláh! We are under the Tent of His Covenant; therefore this physical separation has no influence. The foundation is the Love which exists between our hearts. May all of us gather in the Kingdom of Bahá'u'lláh which is the world of light, the world of spirit and the world of Being. That meeting is eternal. Be ye confident in this promise. I am not far away from you I am eternally with you.

To the last group he touched the main idea of the Bahá'í Cause. He said: We are all the drops of one sea, the trees of one orchards, and the flowers of one rose gardens.

Therefore there is no separation between us. We are all under the Tabernacle of Bahá'u'lláh. The lights of His Bestowals are shining upon us. The rays of one sun illumine our hearts, the breeze of one rose-garden perfumes our nostrils; the water always together. We shall never be separate. Although I stayed only a few days in Stuttgart but I hope the results will be infinite. May each one of you be the shining lamp of the Love of God and be the means of the illumination of this city!

Outside in the corridor by this time nearly two hundreds Bahá'ís have been gathered, all talking in a subdued manner, many of them weeping. Innumerable Bahá'í looks and photos were brought to the Master to sign his name. In the look of Miss Daring he wrote:

"O Thou Possessor of the Kingdom! Accept this maid servant of Thy Threshold in the Count of Thy Holiness and bestow an illumined face to this attracted and enkindled one! Verily Thou art the Given and the Kind."

The Beloved left the hotel at 10:30 giving money to all the servants and maids who were on his way. Just before leaving the hotel, suddenly all the friends disappeared and as the Master entered the station, there they were - a long line of smiling-weeping faces. Crowds of people were curious. "Who is this man?" was on every lips. The train was ten minutes late so the Master was conducted into the waiting room. Immediately, he gathered about himself all the children. It was a most heavenly picture: The pretty heads of three bays on his breast, the others surrendered him; the Bahá'ís clustered around. The time now is at hand. The Master starts for the train platform, the friends are after him. Before going into his compartment, every one again before the eyes of the public Kisses his hand. Oh! many of them are weeping! Many of them are sorrow-striker. It was a wonderful scene! I do not think Stuttgart had ever seen a scene like this! Handkerchiefs, hands and hats are being waved into the air. The Master comes to the window and consoles them. The passengers are wonderstruck at this extraordinary manifestation of love and reverence. The train now moves and a great scene appears before our eyes. How can I ever forget that miraculous demonstration! It is impossible to describe! It is impossible to think! The tumultuous scene was like unto a sea of love and affection. With this heavenly picture in our minds we faced Paris and left behind Stuttgart. It is only the power of Abhdul Bahá that has made possible the realization of such glowing scene that King may well envy and emperor may sigh in vain. From the flowers in his compartment we inhaled the Fragrance of their love. We are extremely happy to live in this day and witness the power and majesty of the King of Kings!

Aḥmad

2 May 1913

BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 2, 1913

Dear Harriet,

'Abdu'l-Bahá is the spiritual spring of this age. Around this fountain all the nations of the peoples of the world have gathered to allay their thirst. From this divine spring gushes forth the cooling water of life, irrigating the parched ground of the hearts and causing the growth of the hyacinths and anemones of love and affection. The supply of this heavenly fountain is inexhaustible, because it is connected with the most great sea of wisdom. Those people who have gathered around this fountain must not think only of themselves, but before starting on their pilgrimage, they must carry along then most capacious jars so on the eve of their return, they may fill them for thirsty at home. The jar is our capacity. We must present ourselves before 'Abdu'l Bahá with free minds so that we may fill them with the jewels of his spiritual conceptions. Otherwise we may live with him for years and yet remain unchangeable. Day and night must we pray and strive in order that our capacity may be enlarge, our intelligence Keener, and our minds freed of all dreams so that we may become purer and purer channels for the expressions of his lofty ideals and noble principles. In the Kingdom of Abhá we are all his children and we must be willing to learn the lessons which he teaches us. The greatest honor in this world is to be a Bahá'í and of course such a glorious faith carries with itself great responsibilities. May all of us became assisted to carry out at least one thousandth part of what Bahá'u'lláh has revealed. The teachings of Our Beloved change the coal into his diamond and darkness into light. His glorious is mind is a secret place of thoughts and his heart a clear heaven studded with countless stars. His head is a heavenly factory wherein universal principles are fashioned and brought forth into the light of day. At all time he reveals to us the spiritual mysteries of the Kingdom and the deeper conceptions of the future humanity. His starry eyes pierce through the mist and fog of past and coming events, portraying to us the invisible images of truth. He observes what we do not see, he hears what we do not hear. His heart is attained with the infinite chords of life and his consciousness immersed in the sea of spiritual glories. From his tongue and his pen a river of light is flowing: world-regenerating ideas which would go into the make-up of a universal civilization and universal religion. He stands on the height of the mountain of Divine Humanity and invites us all to rise to his attitude.

This morning Mon and Madame Dreyfies brought and a package of letters from American and after to the Beloved. Your letter was, interesting one and its contents gave much happiness to his heart of 'Abdu'l-Bahá, especially pleasing to him was the news that same of the sessions of the Bahá'í Convention will be held in the Masonic Temple and the Common of the Colombia University. He said: We have reconciled all the communities and sects together, because we are at peace with all and at war with none. For the benefit of Mon and Madame Dreyfus he spoke about his trip and the significant meetings held in various cities. He said: Indeed the highest and most perfect form of natural civilization has pitched its tent in Europe and people are enjoying the fruits of culture and sciences. The German people are very civilized. They are serious and earnest. They are industrious and energetic. He told them about his meetings with Prof Vambery and Prof. Goldzier in Budapest.

Mrs. Alice Beede them came with bouquets of flowers from Mrs Lilianthal. She was of course very happy to be with the Master in Peris. God has brought about the means to bring her here. Then she told him about the meetings in Mrs. Krugg, Miss Thompson, Mrs. C. Kimmy etc and presented messages from various Bahá'ís and rereived answers. A name was given to the expected chill of your sister _ "Feevar" - it means Adornment."

Mrs. Scott called to inquire about the health of the Beloved. He said I have come again to Paris to see you. The believers of Stuttgart are blessed souls. They shall advance extraordinarily. I was most pleased with them. Today the Cause is being spread all over the world. The severe cities have become the enthusiastic admirers. The scoffers of yesterday are praising the Cause today. Those who in former time went up the pulpit and censured the Bahá'ís are today lauding them all to the sky. Those who were against it are for. This change has come over the Bahá'í worlds through the confirmations of God! May we all appreciate it and hold fast to the Cause.

A very curious illustrated article was brought to the Master. It contained the photo of the Master with his two hands upraised to heaven, standing on the stairs of a Muḥammadan Mosque in Constantinople with many turbaned and fez Musulmons. Kneeling before him. Under this serio-comic illustration was written "The New Prophet of Islam: 'Abdu'l-Bahá, teaching the relinquishment of prejudices and the holiday to fraternity in a Mosque in Constantinople."

The paper is called "Le petit Journal" and a copy of the same I am forwarding to you. The photographs of Stuttgart gatherings were in full evidence and shown to all those who came to see us." You must have had a wonderful time!" was the expression on every lip. The morning of our departure from Stuttgart, I mailed to you a set of six group photos autographed by the Master. It is needless to tell you; how much I value this set. Take good care of them.

About 4 o'clock Mrs. Lilian and Mrs. Beede were presented to the Beloved and he took them to his oven room. For nearly one hour conversation continued and emphasized the fact that today every Bahá'í must teach the Cause and spread the glad-tidings of the Kingdom. One Bahá'í must stand firm before the whole world and gain victory over them. Any soul who enters under the protection of Bahá'u'lláh his receptivity will increase. He is a Kin to a tree which comes under the training of the sun. Day unto day, it will grow and develop. Consider at the time of Christ. The souls who become believers were either fishermen, taxgatherers and a peasant woman. But as they received a divine education they advanced and receive a share from the Breathes of the Holy Spirit. When we are surrounded with the confirmations of the Kingdom, God will confer upon us also the receptivity. Then spirituality and beatific consciousness shall be obtained. Teaching the Cause is of two Kinds. By words and by deeds. If both are found in one person then it is light upon light. Mrs. Lilianthal said going through a cathedral, she bought a few candles and lights them on the altar in memory of the Master. He said: God has put in your hands a candle whose light is inextinguishable and is eternal. That candle is the candle of divine guidance and that light is the light of the Love of God. Be ye happy! Be ye fearless! Be ye joyful. Do not let anything worry you! Let your light shine! Teach the Cause! Do not tarry one moment. Raise your voice! Throw tumult in the hearts! Unfurl the banner of the Kingdom! This is not the day of silence! This is not the day of slothfulness! Awaken the people out of their deep slumber! Quicken the heedless ones and confess life upon the dead!

The Master was very happy today because he had received letters from Ṭihrán giving the glorious news of the promulgation of the Cause. They are holding meetings full of the Love of God. Some of the gatherings are attended from 700 to 2000 people in which the principles of the Cause are publicly proclaimed. The doors of these meetings are open to all

and strangers are welcomed. Just think of these wonderful events in the capital of Persia where a few years ago the Bahá'ís were martyred and haunted to death!

In the evening all the Persians attended Man Dreyfus meeting. They were holding the Feast of Ridván. The Master did not go, as he had to take care of his health. Many people were present. Although they were all happy to hear of the Beloved's return, yet there were expressions of regrets that he could not gladden their hearts with his holy Presence.

Man Dreyfus read some Tablets and then asked me to give them an account of the last month's experience which I did to the best of my ability. After the meeting I spoke with Mr Holace Holly. The publishers both in America and England are printing his book on the Cause simultaneously and will be out on the market before long. Miss Erwin's two articles are accepted by a London magazine and will come out this month. Mrs. Mors, a French Bahá'í is writing a pamphlet on the Cause, especially adopted to the French temperament, Mr. Scotts meetings have been continued during our absence and new faces were seen, indicating the growth of the Cause. Rezwanich Khanam, the Persia woman who is with the Master's daughter chanted very sweetly one of Bahá'u'lláh's prayers. Everyone was interested in her and she was encircled by the inquiring women. Ronha Khanam is yet in the hospital but her general health is improving. The Doctor has advised her to stay one month longer in the hospital.

Mirja Mahmaud and Myself walked home with Mrs Lilianthal and Mrs. Beede. The latter told me the news at home. We are all very glad to have them with us. They live in the hotel International which is only a few minute's walk from our hotel.

3 May 1913

BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 3rd 1913

Dear Harriet!

As the word is given out that the Master is resting after his arduous trip and illness we have had no morning meeting yet and if I am not mistaken we may not have any regular meetings before the departure of the Beloved. This morning the Master sent many cables to Oriental Assemblies giving them the news of his arrival in Paris. Many friends called and brought flowers, others sending messages of inquiries and welcome. The hours of morning were spent in private interviews and reading letters from the Orient. I translated many Tablets for Our American brothers and sisters which were revealed in Vienna and other places.

A few Persians hearing about the arrival of the Beloved came to the hotel to welcome him, back to Paris. They were received with gracious manner and heartfelt cordiality. In speaking to them he said: The spirit of patriotism has never been the means of progress in Asia. The love of country has never united the Eastern people; but the spirit of religion has ever given them marvelous advancement and progress. It is the same in this day. They must get hold of a new power of religion through which they may develop their latent possibilities. The Beloved invited Mrs Lilianthal and Mrs. Beede to take lunch with him today at one o'clock and they rejoicing accepted. In one of the private and quite rooms of the hotel a table was decorated with flowers and it was about half-past one when the Master followed by the rest of us went down. Doctor Muḥammad K_hán was present. There were many delicious courses, cooked of course a' la' Francais.

Consider how miraculous is the power of Bahá'u'lláh that has brought us together around this table and has encircled us with his majestic glorie. He spoke about the life of Christ, his ordeals and sufferings and how today the people are worshipping him. Mrs. Lilian that said that she had read in one of the American newspapers, that 'Abdu'l-Bahá was the only oriental teacher who visited the United States without accepting a cent but spent large seems for the allegation of the poor and the needy. The Master said: Praise be to God that we became assisted to follow the command of Christ; for he said, to his disciples, when you leave any city clear off your shoes even from its dust; meaning you have received the teachings freely, give them freely. About his American addresses he said: The contents of the speeches delivered before the churches and societies in America cannot be denied by any soul. For this reason everyone was attracted was attracted to the Cause." He spoke about the sensitiveness of the plants and how they have a degree of "feeling" according to their environments. There are various degrees of sensitiveness in all the Kingdoms of creation. Often, one word may reform a man, while on the other hand, all the processes of criminal laws may fail to ready just the moral life of another. One man may be highly sensitized tend responds quickly to all advices and exhortations but another may need sharper measures. This was illustrated in the case of a prime Minister of Persia who having a wonderfully intelligent and keen <5> man in his service reburked him one day for some slight thing which he had done unwittingly. This man left the presence of the Prime Minister and for a long time was sick through the effect of that one rebuke. Later on another Prince Minister was appointed. The police reported to him of the notorious deeds of a rough

criminal who was making life miserable to the inhabitants of one of the sections of the city. Bring him to me I know how to punish him."

When they brought the criminal in order to walk in the footsteps of his predecessor - he started to advise him, to threaten him and to show him with gentle words the evils of criminal actions. Hoping that this moral lesson will be sufficient, he let him go free. After a few days, they brought him the news that this man has committed worse crimes than ever, He was perplexed and he did not know what to do; because in this case a moral persuasion proved a failure. He went, to the ex-prime Minister and explained the situation. "Ask the police to bring him here. I know how to punish him," the former Minister said. As soon as the man was brought he ordered the Farrashes to bring the Bastonadoes, his feet were raised up in the air and with fresh sticks just gotten from the trees, he was severely beaten. He was then taken afterwards to the prison and for sometimes vigorously handled. When the term of his prison life came to an end and was given freedom, he never dared to commit and their crime. "You must reach that man through the sole of his feet and not moral persuasion" one day remarked the retired Prime Minister to his successor.

Beloved talked very much along these lines. He was very witty. After lunch he retired to his room and our American friends stayed over for tea.

At five o'clock a number of the friends dropped in to meet the Master. They were all happy to have heard so many wonderful events transpiring during his one month of the absence. He said: On this journey many souls were set glow with the Fire of the Love of God and they became exceedingly attracted to the Cause. I hope that you may also become the means of transplanting the indifference and shallowness of Paris. While staying in those cities we came in contact with many sects and many religions, each one holding fast to his own dogmas and superstitions. Each one investigating the reality according to his own thought and each person was happy to cling to his notions no matter how much how fantastic! We spoke with many such people. We presented to them irrefutable proofs and evidences as regards to certain divine principles. We asked of the Theosophists: 'How long is it that you believe this system of thought? What has been the results of the activities of your society?' They answered: 'We have our beliefs, our secret doctrines, our theories. We came together every week and speak about these things and initiate the inquirers.' The spiritualists answered: 'We have <9> materialization seances: we communicate with the spirits and we bring into closer relationship the visible with the invisible: In short we found the majority of these people follow blindly what others teach them and they are submerged in the sea of blind dogmas. We told them: In the world of existence there is a center for every great undertaking. You must investigate that center and once you have got hold of it, it will make you independent of all else saw God. For example; the planets have a center. Through that center the whole world is illumined. There are many light-giving bodies but they can only illumine a small tract of the space but sun shines upon all earth and its light enlightens it.

Consequently, there are many affairs in this world which are beneficial to the human society but are not universal in their results. These different interests need a common center around which they may revolve. The great universal center in this age is the Love of God and the Knowledge of God. Now, you must throw away all your own thoughts and turn your attention to this center. Then all your conflicting ideas shall be reconciled and perfect assurance will be obtained. The lights of this lamp is not sufficient for you but the light of

the sun shall make you independent. The wires which conduit the electric energy, the globes which confer lustre will same day be broken but the brilliancy of the Sun is eternal, its bestowals are everlasting, its heat is never-ending. Then he raised his hands full of longing and desire for action, for great service in the Cause. His voice was full, throbbing with life-vibrations: Flame forth! Flame forth! Be a torch! Be a torch! Be not silent! Be not silent! Shine! Shine! Unless each one of you become a burning torch, the cause will not be spread, the influence of the Words will not be felt, the souls will not be attracted, the hearts will not be moved. Unless you get wings, you cannot fly; and soar over word. Hold the torches of the Love of God in your hands! Let your wings grow! I expect these things from you and I beg and entreat that in Paris you may become the brilliant lamps of the divine guidance!

'Abdu'l-Bahá continued an hour ago I took a slow automobile ride through the street and Boulevard <12> of the city. I looked hard in the faces of the people but could not find the least sign of spirituality. They were all submerged in the sea of nature. There was not one luminous countenance to be seen. All were engulfed in the ocean of materialism. I observed most of them are as busy as ants and bees, trying to bring together the means of thrier comfort and livelihood. These people have studied many years to prepare themselves for their various vocations but the bees and ants are ready to occupy themselves with their duties as soon as they are born. An architect must study several years before he can practice but the bee without any study is a perfect architect. Therefore this highest summit of economic independence and happiness that man strives to attain has already been sealed without any exertion on the port of the bee and the ant. Just think of the perfect architectural flow of the bee which builds its hexagonal combs with such precision and exactitude that one is astonished! Its food is the extract of the flowers and its independence is so complete that it does not require any assistance from others but it assists others by giving them a quantity of sweet honey. But man must study hard, many years and then labor, night and day in order to be able to build a house, prepare a table which may not be as perfect architecturally as honey-comb; thus man desires to become as low in his ambition as the bees and ants. The bee ever hopes from one bush to another, thoughtless and carefree, inhaling the fragrance of the variegated flowers and new thinking of tomorrow. If such is the highest stab of human happiness and virtue, then the bees and the ants are the happiest and most virtues! Therefore the happiness of man and the eternal prosperity of the people lie in the Knowledge of God, the Love of God the virtue of the world of humanity and the ideal perfections. If man obtains these virtues, he is superior to the animals; otherwise he is inferior to them. When I was in 'Akká one day I went into a garden and sat on the veranda, my attention was attracted by a spider building its nest. I watched it and was so amazed at its deatreity going on making sure perfect triangles and geometrical designs, all equal to each other, and many wonderful parable lines etc.

The lives were so perfect geometrically that it would no doubt have taken two days for an architect, with all its instruments to do the same amount of work. Then I thought to myself: 'How civilized and cultured is this spider! Let all the geometricians come and learn from it! Civilization unquestionable is beneficial! Perfection in every line is praise worthy, whether material or spiritual. But the natural civilization must not prevent us from the Graces of the spiritual civilization! We must not let ourselves be so drowned in the sea of materialism as there may not remain any chance of our salvation and be deprived of all the bounties and

Favor of the Kingdom. God has deposited in man a holy power which is the discovery of the reality of phenomena, which transcends the regulations of nature and which rules over the powers of the physical world. Through that power man is distinguished from the animal. Is it not regretful that man loses his great opportunity by not employing this power properly and like unto the worms go deeper and deeper below the earth. O hope that you may become the means of quickening of their people, that they may be drawn unto the Kingdom; their susceptibilities, become illumined, the perfections of humanity, be revealed and the divine attributes become manifest. I will pray for you.

Such were the wonderful words of the Beloved on this day!

4 May 1913

BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 4th, 1913

Day unto day we realize to a Greater degree the spiritual stations of the Master and his wonderful prescience in all things. His thought encircles the universe! His ideal embraces the world of creation. His ethereal music enraptures the hearts. His presence inspires the souls. His conceptions rekindled the fire of youth. His divine vitality regenerates the old. His sun quickens into full activity the latent forces of nature. His stars shed lambent and soft lights of reality. His breeze stirs into motion the branches of the trees of life. His words bring order out of chaos. His principles giant-like, march on the surface of the earth making conquest at every turn. His Presence is a joy. His smile is a benediction! His truth triumphant and his life is light.

This morning the Master received many people among them was Mrs. Henry P. Fraser from Johansberg; S. Africa who is a great intimate friend of Mrs Ella A Cooper. She is a California woman but married to an Englishman and is now living in S. Africa. She told once that she is the first spiritual child of Mrs. Cooper. She was taught by her twelve yrs. ago. She has been always longing to see the Master and often expected to go to 'Akká. When she arrived in London and heard that the Master was going to be in Paris she asked the permission of her husband to come here and see him. The Master inquire from her about Johausberg and whether there were any Bahá'ís there. He said: "I will pray to God that you may receive a great power where to teach many souls and convince many people about the validity of this truth. Be confided that Bahá'u'lláh shall assist and confirm you."

The meeting of the Bahá'ís is based upon spiritual susceptibilities but the meeting of other people is based from physical emotions. The attraction of the Bahá'ís toward each other is divine and spiritual. When I heard thy name this morning, I felt a sweet fragrance and as I look into the face now, I see thou hast great receptivity. Some people are like iron. They are hard, cold and black; others are like unto the wick and oil. As soon as the two are brought into contact with the fire, they are illumined. Thou shalt receive the breathes of the Holy Spirit and thou shalt become assisted to teach the Cause. About Mrs. Goodoll and Mrs. Cooper he said: They are very spiritual souls. They are the brilliant Jewels of the Kingdom of Abhá."

Mrs Lilianthal and Mrs. Beede had an interview and permission was granted them to come to Egypt, where the Beloved is going to sojourn for a while and later on they will go to visit the Holy Touch of Bahá'u'lláh.

To Mr. Richard and a few other French Bahá'ís he said: you are welcome! We have returned to Paris to see what the believers have been doing; whether the Fragrances of the Kingdom of Abhá have been spread. We have been travelling last month through Germany, Hungary and Austria and in each country we found souls, ready to hearken to the call of the Kingdom. Many large meetings were held and addresses were delivered. A number of souls become informed and turned their faces toward the Kingdom of Abhá. During the few weeks we were there, extraordinary progress was made.

To a few others he said: We have come to Paris and are saving the seeds. Can you arise and irrigate them? When the divine farmer ploughs the ground and sows the seeds, his heart is attached to it. Day and night, he is watching his field to see when the tiny seeds push out of the earth. Then he trains them, waters them till they grow, reach to the stage of fruition and his labors of many months is crowned at last with rich harvest: but if he sees the field was barren, the seeds not germinating and he feels sad and the labor lost despondent. I desire you to become the ideal farmers and irrigate the trees of existence.

All the inhabitants of the world are farmers. The difference is in the application. Some are farmers of commerce; others farmers of industry, a number of people are farmers of politics, but these farms only become verdant and do not yield any fruits. However, there is a heavenly farm whose fruits are eternal. Look at the farm of Christ which yields harvests every year increasingly and has done so for the last 2000 years. His holiness Christ was himself of a farmer, for he said: I scatter the seeds. Some of them fall by the way and they are wasted, others fall on the rock, they grow for a day or two and then wither away, while others fall upon pure ground. They will grow and develop and bring many harvests. We must sow such seeds in the blessed ground of the hearts. His Holiness Bahá'í has given us such wonderful seeds that they will grow in spite of all the contrary winds and hurricanes! He is our heavenly Agriculturist. He teaches us how to do this spiritual farming.

To a French Bahá'í who has been giving a few pictures in the meetings he said: I am most pleased with you, because you are attracted to the Kingdom of Abhá and are uttering the words of God. You have become active soldiers who are in the thick of fight and are gaining victories for the King of Kings. The supreme commander looks always with solicitude towards the battle ground, thinking of the protection of his courageous army, but the Reservists who stay behind in the barracks do not receive much of his attention until they also enter the field of action.

Mr. Holly who has written a book on the cause and the publishers both in America and England have accepted it and will be out on the market before long came with his wife and his little girl of two years to see the Master. The girl at first did not go to the beloved but candy and fruits tamed her. He had a box of Candy in his hand. She did not want to take all the candies but she took one piece and running back gave it to Madame Dreyfus. She went back and forth taking one piece from the Master and bringing it for Madame Dreyfus. Then she took them one by one to the Master again. Someone mentioned that Mr. Holly's

book will be out soon and the Beloved painting to the child said: This is another book of Mr. Holly. This is a living book, a book of God. God has written this book.

Speaking on healing in answer to the question of Mrs. Holly, the Master said: For healing, prayer and medicine both are necessary. God has created the herbs and the plants with their useful properties. God has deposited in all the objects a definite effect. The effect of fire, for example is burning. It is ridiculous for one to enter in the fire and say repeatedly "I am not burned. I am not burning. He will be burned in spite of himself. One of the followers of this school came to me and said 'There is no pain. Pain is a phantasm of the brain.' I said: 'All right. I am going to get a big cone and beat hard on your back. By this actual demonstration we will find out whether there is such a thing as pain: He did not submit to the experiment.

Another lady who was most dogmatic and demonstrative in this belief carried a long controversy with me on this subject.

Finally I got out of patience. I told her, I observe one of your eyes is a little cross: Then say, 'there is no cross-eye; there is no cross eye. My eye is perfect. And we will see whether this negative repetition will do way with an actual disease. By these things, I do not mean that there is no effect in prayer. In certain nervous and spiritual diseases, prayer is most effective and bestows divine healing. Disease is nothing else but a disturbance of equilibrium between the various organisms and functions of the body; healing is to gain that equilibrium. When the measures of the various elements which go into the make up of a healthy constitution are disturbed, sickness is produced. For instance let us suppose that there must need to be 2000 grows of saccharine element and 2000 grows of gelatin element in the body of man in order to live normally. Now when the quantities of these measures are disturbed, then, the body is attacked with disease. A course of treatment which will give back the normal standard to these elements will be conducive to health. Again, thirst, is a kind of sickness. When the quantity of humidity becomes less in the constitution, it demands water. How much ever we may think and try to demonstrate that we have no thirst, it will be of no avail, and when you are hungry all the thoughts and demonstrations of the world will not satisfy you. You would like to have perhaps a roast-chicken or a beef steak or a juicy goose-berry per. In brief there are physical diseases and spiritual diseases. The farmer must be treated with medicine and prayer and the latter with prayer alone.

A few friends came in and for a while the thread of conversation was lost. The Master raising His voice after greeting he newcomers and said: We have been talking about healing. The physical body after all is not important. This material world is not important neither its contingencies should affect us. The natural world in comparison to the spiritual is non-existent. We speak about ideal virtues and heavenly healing. This body of man is subject to decomposition no matter how much he may try to preserve it. The importance lies in the spirit of man which is eternal. One must think of that. Often the body is sick but the spirit is healthy and again the body may enjoy the utmost of health but spirit is sick. I hope you will obtain both conditions. Turn your faces to God and he will answer all your prayers.

To another he said: Today the Bestowals of the Kingdom of Abhá are waving like unto a limitless sea; only capacity is necessary. The soul's must become like unto the fish and swim in this great sea.

He said to another: Today those who arise to spread the news of the Kingdom of Abhá are confirmed. Whenever I see enkindled souls I am made happy. When the holy Fragrances of the divine rose-garden reach my nostril I am rejoiced.

Mrs. Lilianthal mentioned the fact that going through many churches, she was shown the remains of the real cross. The Master gave a most interesting amount of how after 300 yrs this alleged cross was found in Jerusalem by St. Hellew, the mother of Coustantine the Great, while no wood no mother how string its resisting power can stand the ravaging and corrodng influence of the time under the earth.

For dinner and supper the Beloved comedown to the general dining room and we three servants of his had him to ourselves. He is so wonderfully loving and Kind to us all.

In the afternoon a believers came to see the Master. When I sense the love and unity of the friend I gain health and fresh strength. I have heard that thou art speaking in the meetings and read the prayers. Read always the supplications. Turn always thy attention toward God. Be always stirred with divine Fragrances; then eternal happiness will be thy share. The everlasting bliss inspires the heart of man to sing and dance and be happy even under the sword of the execution. Once there was a Bahá'í teacher who went to the city of Khashan. Whenever he went he thought this revelation till one day he was invited to a large meeting. No sooner he sat down than he began to teach the Cause. The people objected and the guests complained to the host to stop him. It was winter and according to Oriental custom a brazier of live burning charcoal was in the middle of the room. He said to the assembled guests and his host : I cannot stop. I cannot remain silent. I want to be quiet but an invisible force impels me to speak. It has taken the rein out of my hand. I am unconscious! I have lost myself. I have forgotten all my conditions! One of the enemies then addressed him; If thou art unconscious put thy hand in thy fire! While he was speaking <15> to them he extended his hand and put it on the fire. His hand was burning and he was teaching the Cause; he was laughing, and happy. Someone told him. For heaven's sake! it is enough! take out thy hand from the fire! He said: 'No! let it burn! I am enjoying it! This is the day of my happiness! Let me continue to tell you about Bahá'u'lláh and his life and his teachings! Another person jumped from his seat and by force took his hand out of the fire. It was very much burned. This man - this Bahá'í - was so immersed in the sea of spiritual susceptibilities that he did not feel this pain and suffering. I hope that all the believers of God may attain to this exalted station and be so engulfed in the ocean of superhuman emotions as to forget themselves and the world; thus opening the eloquent tongue and receiving the successive assistance of the Kingdom of Abhá.

5 May 1913

BALTIMOREHOTEL 88 BIS, AVENUE KLEBER. May 5th 1913

Dear Harriet!

The longer the Master stays in Europe the greater will be the promotion of the Bahá'í Teachings. As his work is universal and as he speaks with and teaches all the people without any distinction of creed, color or race, everyone is attracted, not only to him but to the sublime ideals which appear from his pure mind and transparent heart. He goes before

every church, he enters every Society, and he associates with every nation with a view of assisting them to look away, the scale from their eyes, to look upon, the reality from its general aspect and to enter upon a larger field of moral and social activity. A Bahá'í is not a sectarian or dogmatic. He is not exclusive but inclusive and he practices what he preaches.

"I am a lover of mankind" he declares. He is ever ready to sacrifice everything to demonstrate his love for humanity. "I have burned away all the traces of self and ego". He shows this is his self-control and sanctification. A Bahá'í is not a leader but a servant. There are no ordained ministers in this Cause but everyone whose heart is pure, whose motive is unselfish, whose deeds conform to his words, whose tongue is eloquent, he is a teacher of the Divine Logos. The Bahá'ís are a community of spiritual servants and social workers. They are not bound with the fetters of dogmas and the chains of withering creeds. Like the birds of the air, they are free. Like the refreshing breezes of the morn, they waft from all direction of any reward; they have dedicated their lives to the service of their fellowmen. Their minds are the treasures of the New Ideals of this age which shine like unto the jewels and gleam with the purity of the pearls. They hate cant and uphold the standard of honesty. They are in the Vanguard of the army of universal civilization. A Bahá'í is a lover of the rose and its fragrance. He is a lover of light no matter in which glass it shines. He is an adorer of Reality no matter from which direction it appears. Untrammelled from all past traditions, he is a Cosmopolitan in its truest and widest application. He sympathizes with every movement which broadens the horizon of human intellect and uplifts his conceptions to a higher level of divine consciousness, and to the best of his ability he will strive to co-operate with them in the light of the Bahá'í Movement. The teachings of Bahá'u'lláh are for all the people and all the races. He has flung wide the doors of the Kingdom and all men have witnessed the Glory of the Lord and the Excellency of His Countenance.

As there are no "secret doctrines" in the Bahá'í movement, there are no "secret classes". Open are the doors! Everywhere we raise our eyes we read in burning letters of gold the heavenly sign: "Welcome! All men are welcomed!" The divine trumpet has sounded. The Call of Reality is heard. The oneness of the world of humanity is proclaimed. The angels of heaven have descended. The age of narrowness and sectarianism has passed away. The Light of God has appeared. The century of Radiance has come. The divine Tent of spiritual brotherhood is pitched. The principles of universal civilization are declared. Mankind is being stirred with a new dynamic spirit. Spiritual susceptibilities are born in many hearts. The East and the West are brought nearer to each other. A new era of interracial justice is upon us. Hidden forces are bringing into activity the thoughts which are half felt in the hearts. All mankind has heard the sweet rapturous song of "Divine Humanity" sung by the heavenly Artist and they are now straining their ears to listen to all its soft, mellow, undertones which stream down from the spiritual spheres.

This morning the Master served tea with his own hand and a propos of the weather he grew reminiscent and gave us some interesting side-light upon the history of the Cause in Adrianople. "When we were exiled again from Begolad" he commenced", in our company there was a Bahá'í by the name Mírzá Aḥmad Kás_hání. He accompanied Bahá'u'lláh to Constantinople and later on to Adrianople. One night we were invited to a feast. The guests were divided into two and when the supper time came each company was served with a dish of rice and one chicken. It so happened that I was made the partner of Mírzá Aḥmad. As we sat around the table to eat, my partner humorously remarked to get a wing from the

chicken of our neighbor, a piece of breast from another company, a let from a third and so on. I did so, thinking that he will in turn decide our chicken amongst the believers; instead of doing this he ate all and everybody was most amused. He ate also my share. He was your namesake (the Master turned to me laughing). I had given him the title of "geometrician", because he liked to get the first of everything and in order to gain his aim, he would devise many humorous plans, calculated to make anybody laugh. When he entered a meeting, he would look all around and then sit a place where the "humble-bubble" would be by one of the believers, he would go to him in a hurried fashion. "I have a most important affair to attend to and I must go out now. I cannot wait any longer. Please have a glass of tea." All these innocent plans, he would resort to, in order to drink a cup of tea before anybody else; because he believed all the aroma of the tea was in the first cup. One day he asked, why do you call me "geometrician?" I know not even the first principle of geometry." I told him that I will answer his question in the form of a story. Once upon a time a rich merchant was passing by a slave-market. The noise and tumult attracted his attention and he joined the crowd. He saw the slave-trader was sanctioning a slave and mentioning, "accounting", as one of his talents. The Merchant said to himself. I have an accountant in my office to whom. I pay \$100 a month. Now I will buy this slave him for life - thus saving much money. He then bought the slave and brought him to his home, rejoicing in his heart that he has been today a shrewd business man. He sat in his room and as the slave was standing near the door, he told him to go and bring him a glass of water. The slave did not move from his place but made several motions with his fingers (here the Master represented the Motions). The Merchant getting out of his patience told angrily to the slave; What do you mean by disobeying me?' The slave said: I was counting just now with my hands that 1st I must go and bring the water 2nd I must return, 3rd I must stand a long time till you drink, 4th I must take back the empty glass, 5th I must return to my place; but you can save three times, if you go, drink the water and come back. The merchant was white with rage. 'Is this the way you are an accountant?' "Yes", the submissive slave answered.

The first winter we spent in Adrianople was severely cold and this Mírzá Aḥmad Kás_hání not being accustomed to hard was severely cold and this Mírzá Aḥmad Kás_hání not being accustomed to hard climate suffered very much. In fact all of us endured the most difficult hardship. Having lived all our lives in moderate and warm climate, the rigorous air of Adrianople was unendurable. The weather was so called that the water was frozen in copper jars and vases and as a result, they were broken to pieces. One morning I wanted to open the door. My fingers were congealed to the bar of iron and when I tried to push them back the skin was torn off. As the home where the women lived was a little far, whenever I wanted to call on them, I would cover all my head and face with the Aba, "leaving only a small hole for one of my eye to see my way. Notwithstanding this, the cold was so bitter, the wind, so biting that it was as though someone drove a sword, a dagger or an arrow into my eye. Although we had several rooms in the house, we decided that twelve of us stay in one room to get warmer. We did not have any heavy clothing's and the one who had even a light overcoat was considered most fortunate. In this one room we had a tin-plate oven and we made fire to keep us warm. The oven would get as red as fire. Near it we would put two or three bottles of water to be kept warm for drinking. When we got up after midnight to drink, the fire of the oven had naturally given out and the water in the bottles was frozen. We had to make fire, than the ice and drink a glass of the water. That year a flock of sheep with their shepherd were frozen to death in the country. The inhabitants said, they had

never seen such a winter in their lives. In short through it and when the spring came around, the country became verdant and the hearts were made glad.

And in order that I may also feel if not the rigor of Adrianople winter at least the rigor of his hands he stride toward me and said: "Would you like to have a slap this early morning? He did not wait for my answer and doves came the thunder and the booming of the heavenly artillery! On my right and left cheek, I received the strokes of gone, but stood on my ground.

During the day Mrs. Beede and a number of other friends called, each receiving the celestial benediction of his words. He took his lunch with us and before that he went out to take a walk. In the afternoon he called at the hospital to pay a visit on Rauha K_hánım. She has improved much and in a few weeks she will become entirely well. On his return he sent us to Mr. and Mrs. Seatt's meeting. Mrs. Richard spoke in French on Love and the Equality of the senses. As the Master had asked me to speak I obeyed.

In the evening a number of the Persians came and he asked from one who was a student: How many Persian Bahá'ís are in Paris? The number was given. Then he said: "The life of man is very precious; so he must spent it in a precious Cause. To study the sciences of commerce, agriculture and medicine is very praiseworthy but to concentrate all our time upon such things is not good. If the Persian believers <12> arise to teach the Cause of God in Paris it will be very good. At least they must try to teach others Persians. The believers of God must not remain silent. They must not be quiet. They must not be speechless. They must not be withered. They must not be lukewarm. They must have life, motion, spirit. It is true that man must work, engage in an occupation so that he may not become a burden on the community but all his ambition must not revalue around this. His aim must be to rise day unto day in the seale of divine and human virtues; his today be better than his yesterday and his tomorrow better than today. If this condition does not exists in the life of every Bahá'í there is mo doubt that he is a looser and is in manifest regret, "What did you do today?" The answer is: we ate, we walked, we slept, we dressed.' 'What are you going to do tomorrow.' The same thing.' 'And after-tomorrow.' The same thing! How low and dspicable must be the thoughts of men and women who satisfy themselves with these animal propensities. Man must render a worthy service to the world of humanity. He must plant a tree which may produce fruits. He must lay a foundation which may remain unshakable throughout all the coming ages. His heart must find satisfaction in God. Do not believe for one moment that it is possible for man to obtain happiness, joy, serenity and confidence save through God. If his heart is not attached to God, no matter how seemingly permanent is the structure of his material happiness, it will latter down. The utmost is this: He will live a few days, he will (over) drink a few cups, he will smoke a few cigar, thus he will dance a few steps, he will call on a few friends and then, what then the curtain will fall down, the voices are hushed, the darkness prevail and eternal silence and oblivion spread their ominous wings.

Love to all,

Aḥmad

6 May 1913

BALTIMORE HOTEL 88 BIS, AVENUE KLEBER PARIS. May 6th 1913

Dear Harriet!

Paris is the heaven and 'Abdu'l-Bahá is the sun which shines upon all creation. This is his third visit to this city and much hope is expressed on all sides that the spiritual life of Paris may become vibrant with a new quickening. The friends of God are doing their utmost to create interest in the Bahá'í Cause and spread the teachings as far and as widely as possible but much individual work is necessary. With the sound of trumpet, these people must become awakened out of their gross negligence and sleep. While the divine beloved is amongst them, they must realize its great importance and the blessing which will bring in its train.

This morning the Master called me about 6 o'clock and asked me to go out and buy a newspaper. His keen interest in the important news of the day is the most wonderful thing I have ever seen. Seldom a day passes without I read to him the news out of New York Herald (Paris Edition) or other French papers. Many Arabic newspapers from Egypt are sent to him and he reads them with great attention. Those who think they do not have time to read at least a few minutes, the daily news may learn from the Master. Often I would think I am too busy to read the papers and I confess were it not for the Master, I would have hardly opened any of the continental newspapers.

These sad events, he said after hearing the news, which are transpiring in the East and the results of thoughtlessness. Thoughtlessness is the worst calamity of the human race. When constitution was declared in Turkey, the people demonstrated their joy and happiness in thousand of ways. They decorated the streets and the beggars with flags and bunting. They thought that the magic, words of liberty, equality and fraternity will immediately adjust all the accumulated wrongs of the past regime. The governor of 'Akká after our freedom asked my opinion as regards to the success of the Constitutional government in Turkey. I told him so far as we are concerned, we are grateful to the young Turks because they have given us our liberty but their own future is fraught with danger and instability. It is good for a country's development to have two or more political parties, for they check and oppose each other's excesses. But if these parties become selfish and inimical toward each other, they will destroy the happiness of the people. The political organizations must pledge themselves in the sight of God to work for the general progress of the country irrespective of party line and party allegiance. A person becomes the member of a political party in order that he may become a more useful citizen of the country. In short, the political parties in Turkey and Persia failed deplorably, because as they were fundamentally antagonistic to each other, they assisted substantially the downfall of their countries.

I told him that while he is now in Paris it will be a good thing if he could go one day to Fontainbbaun. He laughed and said: The people of this world are thinking of building palaces but the believers of God are thinking to build the Palace of Eternal Life. That palace is only for a few days, this Palace is for eternity. God has built for you a palace which is indestructible and luminous with the glories of Bahá-wllah and as there was no one else in the room he approached me, quietly smiling, striking two hard blows on my right and left cheeks and strode away. My good son! That heavenly palace is worthy. That palace is the palace of the Teaching's of God, that Palace is the religion of God, that Palace is the Love of

God, that palace is universal Peace, that palace is the oneness of the world of humanity. We are laying the foundation of that Palace and ere long its turrets shall reach to the sky.

As soon as the Master left America, now and then, letters were received that some of the believers thought and felt that the activities of the Persian American Educational Society in Washington DC were against the desire and consent of the Beloved. The contents of these letters were presented to him and in several instances answers were revealed and forwarded. I have refrained up to this time to mention anything in the diary in regard to this matter, because having founded the Society, the friends may have thought that I have some personal aims to further or cherish. But I believe now the time has come for the removal of this wrong impression from amongst the friends. This morning two other such letters were received by the Master. This Beloved was very much affected and told me emphatically to write to the Secretary of the Society to contradict such erroneous feeling: It is strange! he said, that the people put aside my many Tablets written on this matter and go by their own feelings. Write to Mr. Jos Hannen to make public my explicit texts concerning the Society and its future. Do I changed my mind from time to time? There may be some people who not desiring to assist the Society may invent such feelings. If anyone has a Tablet in his hand proving that I am not in Favour of the progress of the Society, let him bring it out, otherwise why should anyone rely upon such hearsays? I have often remarked in America that only my Tablets are authority and nothing else. In my last address in California and in conversation with the friends, I have encouraged them to assist the Society. Today the most important affair in the world is cooperation between the East and the West. Is it possible that I may be against such a great principle? The Orient-Occident Unity has undertaken to carry out this wonderful idea and it needs the assistance of all the friends. Then he dictated a Tablet to one of the American friends as follows: "Thou hast written concerning contributions for the education of the pupils of the school of Tarbíyát. Cooperation and mutual assistance are the fundamental principles of the religion of God. The East must assist the West and the West must assist the East. Whosoever quotes a statement from my tongue, ask from him the authority for the same, either in my handwriting or with my signature. If he has such an authority in his hand, all right; if he has no such authority, do not give any importance to traditions. Keep this criterion always, before your view." In another Tablet revealed by him on the steamer Celtic just one day after our departure from New York he said: "You have written that you desire to assist the Orient-Occident Unity. Undoubtedly the Orient and the Occident must assist each other; especially in the question of the school of Tarbíyát. The believers of the East have contributed toward the Mashrekal-Azkar of America, although they were in the utmost state of poverty and confusion. If the school of Tarbíyát in Tíhrán is assisted by the Western believers, unquestionably it is the cause of happiness." The Society before 'Abdu'l-Bahá's arrival in America undertook the publication of Bahá'í literature and informing the American press about the history and teachings of the Cause in a manner which was impossible for any other agency to do at that time exactly the same kind of work. Besides this, it kept informing outside organizations and churches about the nature of the mission of 'Abdu'l-Bahá and as a result of this, innumerable invitations were forwarded to the Beloved long before he left Egypt. In a Tablet received by the Society at that time the Master himself mentioned the receipt of 30 invitations. All this work was undertaken and praise be to God, carried to consummation not only in the face of manifest or silent opposition from certain quarters but it was done with pure faith and assurance. Some of the friends gave financial assistance to publish and circulate all this literature but it was not

sufficient. Now, the Society is in debt to the amount of nearly \$600 which must be paid as soon as possible. This debt is already of a year standing. God bears testimony to what I say, that if I was in America I would have worked with great joy, even as a laborer in the streets to pay off this debt, and I know I would have succeeded. But I am not in there. At present I have nothing but a willing heart to serve and I assure you it will not pay the printer's bill. I must say also that the debt of the Society consists of one item and that is only the printer's bill. Mr. Jos Hannen can give you the details. The Master hopes that this debt of the Society is soon cleared so that unhampered, it may take up new activities and new channels for bringing the East and the West closer together. The Orient-Occident Unity is a wonderful agency of Union between the East and the West if we use it and keep it oiled and foster it wisely till step by step it may attain to its full stature. Another aspect of the activity of the Society is the maintenance of a number of scholarships in the school of Tarbíyát in Tíhrán. This has been more or less the chief contained activity of the Society since its organization. It is hoped that these scholarships will be continued and those who are in arrears - if impossible for them to meet this small obligation - others may take their places. This is only a very small service on the part of the Western Bahá'ís to their brothers and sisters in Persia. It will be very regrettable indeed if these scholarships are discontinued and the interest in the activities of the Society waved in the face of the great desire of the Beloved. He had hoped and he is yet hoping to see the aims of this Society progressing and advancing, ever becoming a more and more useful instrument for the closer relationship of the East and the West.

The Beloved revealed some wonderful Tablets for the believers of Stuttgart; one to Mr. Herrigel, another to Consul Schwarz, to Miss Anna Kasthin, Miss Alma Knoblock etc. When he finished dictating the Tablet he said: Truly I say the believers of Stuttgart merit every Love! What blessed souls they are! What heavenly beings they are! their faces were illumined and their hearts were pure!

He told to be ready to go out with him and for an hour I walked behind him in the avenue Kleber in the sunshine for about one hour and then returned. He said: The sun is the fireplace of God, it warms all the world and all the people.

Upon our arrival we found several friends were waiting, amongst them Mrs. Beede, Mrs. Fraser of Johannesburg, South Africa. The Master remarked jokingly that he desires to stay here a few days to rest before he leave for the East, if Mírzá Aḥmad would let him.

A propos of something he said to another: Before you teach others, teach yourself. Man must first test his knowledge in himself to see whether it is workable on theoretical.

Mrs. Ethel Fraser asked him about his health and he answered: I do not give any importance to physical health. The real health is spiritual and that is eternal. The spirit of man must become reinforced. This body will be decayed; this building no matter how solid it's basis will be destroyed some day. Just think how J. P. Morgan travelled everywhere to get back his health but there was no result. The spirit of man which is the effulgence of God and the eternal Bestowal of the Almighty has importance. We must think of the health of the spirit more than the body. What importance lies in the glass! We must think of the light which illumines the glass. The light of the spirit illumines the world of existence and release it from the clutches of materialism. The ears can hear the voice in a limited distance, the vision of

the eyes similarly is circumscribed but the spirit sees the East and the West; while in the West it organizes important affairs in the East; while on earth it discovers heavenly satellites, it unfolds the mysteries of phenomena; it goes under the earth and brings into the light of day the geologic secrets. These are some of the discoveries of the spirit on the physical plane; which the wonders of its spiritual discoveries are infinite; through them the dark man is made luminous; if he is thrown in the sea of tests, he is yet dry and if he is in the midst of burning furnace he is yet cool. This is important.

The Master introduced Mrs. Fraser to some of the friends present and then said: The Bahá'ís do not need any introduction. God has introduced them to each other. There is a mystical union between their hearts. In Persia the believers know each other without any introduction.

Many American friends were present. He said: It is good that even in Paris there are so many Americans in the meeting; even the Cause was first introduced to America and later on it was brought to Europe. Undoubtedly the Americans were worthy of this privilege.

Then the Master went out with Doctor Muḥammad K_hán to take a walk and on his return we had lunch with him. In the afternoon Madame D. Astre came in and had a long talk with the Master about the freedom of Oriental women and how it was necessary to bring some of the Persian women either to Europe or America to breathe the fresh air of social intercourse. The Beloved assured her that all these things shall come to pass but we must wait so that the seeds sown may germinate and take root.

In the evening Miss Sanderson Rezwanieh K_hánum and another friend come and called on the Master. They had a long talk with him. Rezwanieh K_hánum and Mírzá Jalál are leaving for Haifa after tomorrow; but he will return later to Paris to take his wife. Meanwhile she is in the hospital and according to the report she has improved wonderfully. Formerly her headache troubled her very much and she could not sleep, now she sleeps seven hours. I think she will stay in the hospital for another month.

After four o'clock I had a fine ride with the Master. For more than one hour we drove through the avenues. It was so great and so heavenly to sit beside him, look into his face all the time instead of watching the aimless crowd. He said: I do not feel happy in Paris. I do not know whether it is its depressing atmosphere or the effect of the indifference of the people in spiritual things. As I look upon these crowds and these buildings my heart is compressed. I wish to leave this city as soon as possible. I wonder how the people can live in such an atmosphere all their lives and be happy, spending their precious time in hunting, racing and devising new games and pastimes.

He grow silent and when our carriage arrived near the Seine he raised his head and said: Last night I had a dream. In this dream I saw the Blessed Perfection standing before a large gathering. I was also amongst those people. He was speaking in a new language that all of us could understand. It was not Arabic or Persian or Turkish but a new language. My heart was filled with joy because I thought this must be the universal language spoken of by himself 50 years ago. Then I began to think whether the Holy Tablets were translated in these new language but as the Blessed Perfection was speaking I was ashamed to asked from the friend who was sitting next to me. Then a voice was heard from the outside and

the Blessed Perfection told me to go out and find who was he. As I came out I saw a tall man with luminous face, white beard and white locks falling down his shoulder. He had a most pleasant countenance and sweet voice. He also spoke in this new language. I asked him from which part of the world does he come from? He said: From Jabolgo and Jaborsa! (Now these two cities are the two imaginary places where according to Muḥammadan traditions the Promised one is living and the Bahá'ís exploded this idea). When he said that I have come from Jabolgo and Jaborsa, I thought now how are we going to answer the Muḥammadans? Then I asked him in which part of the world these two cities are situated? He smiled and said: These cities are not on the earth, they are in heaven. I became very happy and exclaimed. You are a heavenly being! Let us go to Bahá-wllah? While he was engaged in a wonderful divine conversation with the Blessed Perfection in the new language. I was so overjoyed that I awake. I have been happy since then.

Love to all

Aḥmad

7 May 1913

BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 7th 1913

Dear Harriet!

Today the King of Spain payed an official visit to the French Republic and the principal Boulevards and avenues were bedecked with the Flags of the two nations. For the next three days he will be the guest of the government in the Palace of the State Department and then he will return to Madrid. Most elaborate program for his entertainment was announced in the dailies and his photos and descriptions are in every hand and on every tongue. A certain section of the French people do not like entertaining Royalty and manifest their dislike in no unmistakable manner. "We claim to be a Republic", they vociferously cry out "what have we to do with an old tattering Monarchy of the worst type". But no one listens to them and the procession of events go on gayly. Extreme precaution is being taken by the Police department to avoid any eventualities and many arrests have been made of the so-called hair-brained anarchists and radical socialists. Bitter and venomous speeches were delivered attacking the character of the visiting Monarch. But if one takes the tone of the French press, he is impressed with fair and restrained comments, predicting closer relations and better feelings between the two nations. We have been so busy with our own thoughts that I did not dream of the coming of the Spanish King to Paris. I read something in the papers but I did not give attention to dates; even early this morning the hotel man entered my room with several Flags to hung them in front and on the side of the building. I did not asked him any question, having in mind the feast of Joan of Arc which was celebrated a day or two ago. I thought to myself this must be the continuation of that Feast. It was a fair day with sunshine rolling down from the blue sky; the air was wedded to a wee-bit of gentle breeze just to show us what constitutes an ideal May day in Paris. It is 9 o'clock in the morning. As he has been doing for the last few days, the Master called me again to go out with him and have a walk. I jumped up from my seat and was ready in no time. We were walking along the avenue Kleber toward the "Arc de Triumphe" when suddenly we heard

the sound of Martial music. Through one of the cross streets a regiment of soldiers were walking with military steps toward the Champ Elysee. The Beloved stopped on the sidewalk and reviewed the whole regiment. As the soldiers passed by they all looked at him and if they only knew that they are being reviewed by the Supreme heavenly Commander of the Kingdom of God they would have gladly given up their lives with joy and happiness. We continued towards the Arc de Triumphe. The large square was filled with soldiers and artillery. No one was allowed to enter the circle; a cordon of soldiers preventing entrance. We walked toward champs Elysee and from end to the other we could see nothing but crowds, the spectators by hundreds of thousands lined behind the French soldiers on the sidewalks.

At last we got a place where we could see the King passing. President Poincari with members of Cabinet, military generals etc. are welcoming him at the station of Bois de Boulogne at 10:10 am and escort him to the Palace. From where we stood we could see the paints of the thousands of rifles and the head gear and cuirasses of the soldiers, shining and dazzling in the sun. It was indeed a spectacular sight which I will not easily forget. As the Master looked upon this seemingly victorious army he said: The wise man sees that another army with no cannons or rifles but with quiet other armaments shall defeat this army. The day is coming when all these armies and regiments are vanquished by the ever - victorious armies of the Kingdom of Abhá and theirs shall be the glorious triumphs of Peace and brotherhood. When we arrived in Bag_hdád, one day there was a great maneuvers of the Turkish army corps and as Bahá-wllah looked upon them said. My army shall win the eternal victories. These shall be put to rout and defeated!

The Beloved was interested in the artillery and watched it for a long time. Suddenly we observed all the eyes were looking up. It was large balloon floating calmly through the air. It came and stood high in the middle of the Champs Elysee. It was a beautiful sight! Someone remarked jokingly that it would set at nought all the precautions of the Police if just at right time a bomb was thrown down from the balloon.

The Master apropos of marksmanship said: When I was young they would light ten candles and at the range of a very long distance I would put out the lights one after another without missing one.

The time for the arrival of the King approached. Notice was given to all the soldiers and everybody was ready. A regiment of the French guards riding on five horses passed by and the King with the President of Republic sitting side by side in the state carriage came to view. The people hurrahed and cheered and the King smiled and made graceful acknowledgement. Oh! If only they knew that the King of Kings was standing so near to them. What would have they done? How blind and negligent are the people! They do not approach the real King but they run after these children's plays. They do not open their eyes to the glories of the Kingdom but they prefer darkness. Oh! And I wanted to get up and cry out oh people! Here is your King! Here is your divine Master! Here stands the life-giver of the world! Turn to him! This will be conducive to your everlasting honor!

When we returned to our hotel on our way we found a funeral procession waiting for the other procession to end. It was such a contrast of life and death. The hearse was covered with beautiful wreathes and garlands of flowers. As ever, he looked at the bright side of this

contrast and said: This is a very lovely custom to cover the hearse with bouquets of all kinds of flowers. It is very beautiful.

As we reached the hotel we found a number of people waiting patiently for the Master. There was a Bahá'í who has been taught by Mrs. May Maxwell and another by Mr. Woodcock. The Master praised both these illumined souls and then said: Some souls are like unto the glass-chimneys. They are pure and transparent but an outside light must come in and illumined them; still there are others who are illumined but they do not confer illumination; again these are some people who are illumined themselves and they also illumine others. These are the blessed souls. These are favored in the Kingdom of Abhá! When we associate with such real educators who confer general instruction upon the world of humanity and guide them in the path of Reality, day unto day our eyes are more illumined, our ears more hearing and our hearts more perfumed with the Fragrances of God.

To a young girl from Scotland who is studying painting in Paris he said: His Holiness Bahá-wllah has commanded the study of arts and crafts; that when we undertake the study of any branch of arts we must perfect ourselves in it and strive to master its technicalities and expressions but the study of art must not hinder the enfoldment of the sweet flowers of our spiritual life. One must become a compliment to the other. Art without the subtle music of the spirit which is only heard by the still small voice; art without the spiritual inspiration of the higher spheres; art without the infinite waves and vibrations of the super-human; art without the tender messages of the anemones and hyacinths of the spiritual rose-garden is not art but artifice. Therefore you must make an effort to master both branches of Art.

The prophets of God who are the Masters of the spiritual art school teach men how to paint on the canvas of the spirits, the ideal images and virtues of the world of humanity. From time to time these masterpieces are exhibited in the wonderful Gallery of Sacrifice - on the Mount of divine Transfiguration. There and only there you are allowed to witness these life-like dramatic exhibitions. It is a marvellous gallery! The Principal of this Gallery today is Bahá-wllah and up to this time more than 20000 portraits have been painted. Would you like to see these tragic, and dramatic life-size portraits?

Without any notice on our part he changed his topic and continued: When Bahá-wllah appeared, the moral life of the people was degraded, they were not living like unto human beings. There was no trace of love, sincerity and good-fellowship but through his Teachings, the Fragrances of God were diffused, people were educated to such an extent that a child of 12 years old while under the sword cried out "Ya Bahá'u'l-Abhá". You must likewise strive to become more perfect day unto day. His Holiness the Báb has said, a believer must review his deeds every evening to see what has he done and accomplished during the day. If he has done something worthy and noble, if his spiritual susceptibilities are increased he must be thankful to God; if not, repent and try to live a better life tomorrow.

Mr. and Mrs. Scott entered the room. They were welcome and thus addressed: You are the flowers of Paris and the cause of my happiness. All the inhabitants of this city are either thinking of industry or wealth as they are chasing after the worldly pleasures except the few Bahá'ís who are thinking of God. In a very large impenetrable jungle we have found a few fruit-bearing trees; therefore you are very much loved. When we were exiled from Tīhrán to

Bag_hdád although we were one month on the way, we did not find a single Bahá'í and upon our arrival in Bag_hdád we found only three friends; notwithstanding this we were made very happy. The other day I desired to come to your meeting but I was not feeling well. Your meetings are very spiritual. They will progress in the future. Do not look at the present. The greatest meeting held during the day of Christ was the Lord's Supper. There were only twelve. The meeting was held in a very humble quarter with no table, no chairs and no rugs. They sat around a simple wooden board and spoke on the glad-tidings of the Kingdom. Now consider the results of that one supper. One end of the Christ's table is in the East, the other is in the West and many nations and tongues are sitting around it!

To Mrs. Ethel Fraser the Master said: When thou art returning to Johannesburg thou must be like an eloquent, living letter. There are two kinds of letters, living and lifeless. I desire that thou mayst become a living, detailed, eloquent letter. A letter which is the cause of eternal life, a letter which confers happiness, a letter which illumine the hearts, a letter which spreads the message of the Kingdom of Abhá, a letter which contains ideal significances, a letter which is the embodiment of deeds and not words, a letter which cries out and is not silent, in short a letter of Reality and light, a letter out of the Book of Life. Convey to all the friends the wonderful Abhá greeting on my behalf. Be thou to them my eloquent, living and spiritual letters. Then he gave another wonderful talk on the Bounties of Bahá-wllah who through his supernatural power has cemented these hearts together; that he has established such a union that even a sword cannot divide us.

In the afternoon Mr. Arnold William Rosenthal, the Editorial Foreign Correspondent of Pittsburgh Spectator with a friend of his called on the Master to get an interview for his paper. As the Beloved was asleep I spoke to him about the Cause and when he got up there issued between them the longest interview I have ever experienced. As I look over the Persian notes of Mírzá Maḥmúd I see there are about 8 pages rapid handwriting. Mr. Rosenthal wrote down everything and on his return to America which will be about the end of this month he will publish the article. I have given him Mr. Roy Wilhelm's address so that he may call on him when in N.Y. He is leaving for N.Y. on S.S. Martha Washington on May 24th. Please notify Mr. Wilhelm about this man. He was very favorably impressed with the Master and will write an excellent article. He begged the Beloved to write also a Tablet for the readers of the Spectators which he has promised to do tomorrow. It will be mailed to him.

After this long and most interested interview the Master told me to go and get a carriage and have a drive with him. We drove through the Bais de Bologne, Champs Elysee, the Garden of Tuilleries, on the Quai for 2 hours. He told me many interesting stories about Jazzar Pás_há, the defender of the Fortress of 'Akká at the time of Napoleon the Great, the ideas of Napoleon about the formation of an Eastern Empire and how he was unhappy by the defeat he got from the hand of the valiant Jazzar Pás_há. Returning home, there were several Persians and the discussions were turn upon the founders of the Present dynasty of the Persian Kings. The history of several of them was recited. It was a Feast of Persian history. What a marvellous memory the Master has! It is a divine, heavenly memory! I can write 30 pages more but I have no more time.

8 May 1913

BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 8th 1913

Dear Harriet!

The months of May and June are most beautiful and wonderful in Paris. People from many parts of the world come here to spent these two months in pleasure and merry-making. Every means of enjoyments is available and nature and all its ravishing beauty and luxuriance adds its charm and attraction. The very word "Paris" conjures before one's eyes certain types of amusements and attractions that cannot be found anywhere else on the face of the earth. Paris is a magical garden which draws within its sphere people from all parts of the world. Just at this time Bais de Bologne is an Elysian field of loveliness. "Les Jardins des Tuilleries" are visions of Paradise. The fine Parks have clad themselves with garments of luxuriant verdancy. The ever-shifting scenes of nature call the people out of their holes into the open space to bask under the sunshine and to breathe in the vital air, pure and limpid.

The other day someone inquired whether I have seen such and such a garden. I answered "No". "Why?" he asked. Because I rejoiced here I have the most beautiful garden. When I have the love of 'Abdu'l-Bahá I am in the rose-garden of God. When I hear his words I am listening to the most sweet singing nightingale. When I am in his Presence I am inhaling the Fragrances of the Ideal Flowers. If I stay with him in a cell it is delectable paradise. He is my rose-garden!

"Are you going to have a vacation this summer?" a friend asked. "What do I want to do with vacation!" I said. "When I am with our Beloved I am enjoying an eternal holiday. Once I did not go out of the hotel for 5 days but I was very happy because I was with him. Whenever I get tired I looked into his face and lo! I am refreshed! To served him and to be near him is my greatest hope! It is better to be the servant of 'Abdu'l-Bahá than the King of the World! Servitude at his Threshold is greater than the sovereignty of an empire. To win the good-pleasure of 'Abdu'l-Bahá through the sincerity of purpose and the devotion of the spirit is to win the good-pleasure of God. To possess his love, to feel the throles of his pulsating heart is the greatest privilege in life!"

This morning Mírzá Jalál and Rezwanich K_hánúm came to say goodbye to the Master, because their train was leaving at 9 o'clock. Rezwanich during her stay of nearly 50 days in Paris has been the guest of Miss Sanderson. The Master thanked her for entertaining so beautifully Rezwanich. When she arrives home, the Beloved said, she will speak all the time about you and your hospitality. There are two kinds of love. Divine love which is eternal and lasting and a love which is born through acquaintance and is soon forgotten. Divine love is an eternal foundation not subject to ruin. Now there is divine love between you two sisters of the East and the West. Mírzá Jalál will return after 3 weeks to take back his wife and I am wondering whether the Master will start here till his return.

Mrs. Ethel Fraser was also going to leave for London where she is going to stay the rest of the year before leaving for Johannesburg. She came in about half past nine to say goodbye to the Master. She was welcomed and thus addressed by the King of Kings: Convey on my

behalf the wonderful Abhá greeting to the believers in London. Own ounce to them the uninterrupted assistance of the Holy Spirit. Confer upon them the Supreme glad tidings of the Manifestation of Bahá-wllah which are descending from His invisible Kingdom. They bestow health to the sick, happiness to the sorrowful, exhilaration to the downeast, hope to the hopeless and life to the dead one. Praise be to God that the Sun of Reality is shining upon all the regions, the divine Bestowals are all-enriching, the doors of the Kingdom are open, the call of Ya Bahá'u'l-Abhá is being raised from the East and the West. Now it is the beginning of the dawn of this light in the West. I hope that the East and the West may become submerged in the ocean of these heavenly effulgences. I am very pleased with the Believers of London for they heard the divine Call of Bahá-wllah. Their meetings are warm and I hope that day unto day they may become warmer and more perfect, day unto day they may be drawn nearer unto God, day unto day they may become more spiritual, day unto day they may become more assisted and confirmed. I will pray for you also and beg for you confirmations from Threshold of Bahá-wllah. Rest assured! God-willing you will become the means of conferring life upon dead. This is the most great affair today. I pray that you may be assisted with the Cohorts of the Angels of heaven. Rest assured! Rest assured! My heart will be with you. My spirit will be with you! My soul will be with you and I will never forget you.

Mrs. Fraser asked the Master's prayer for her father who is a very old man living at this time in Oakland California. The Beloved said: I will pray for him, that God may submerge him in the ocean of his blessings, and day unto day he may be drawn nearer unto the source of all Life. When the fruit is good the tree is also endeared in our eyes. You are his daughter and the fruit of the tree of his life. Your love for him cause you to mention his name and we have prayed for him. Other matters about the spread of the Cause in South Africa was touched and the Master told her to teach this Cause and spread its glorious glad-tidings. She went away with happy heart, confident spirit and soaring hope. We were all glad to make her acquaintance. She was a sweet, unselfish good Bahá'í. May god be with her wherever she goes!

Several Bahá'ís came and the Master spoke about his stay in San Francisco, and his meeting with a Japanese poet who had married an American girl. This Japanese poet became so attracted to the Cause as to write a poem, to deliver lectures and write articles in the local Japanese papers while 'Abdu'l-Bahá were there. He praised the Japanese intelligence and adaptability. He said: When the confirmations of God descend the distance of one hundred years is covered in one night. Then he gave the graphic life story of "Rúḥállah Vargha", twelve years old, a martyr at that tender age. When he was in 'Akká, with his father I asked him one day. Tell me Rúḥállah! What is the greatest desire of thy life? Immediately he answered! I long martyrdom in the path of God. Again I asked him: 'Why do you believe in the religion of Bahá-wllah?' He answered. 'Because I have investigated it for myself. I am not a Bahá'í, because my father is one, but because I have thoroughly investigated it!'

Then he said: Man must never get satisfied. He must ever be thirsty. There is nothing worse in this world than satisfy. Man must drink from every fountain. His Holiness Bahá-wllah says: 'Your thirst must be so great that if you quaff the seven seas of the world you may yet be thirsty and dry.

To a friend who just entered the room he said: God has created in you a great capability. You must expend this capability in the Cause of the Kingdom. If you consecrate it to any other cause except the promotion of the virtues of the world of humanity, its results will be finite. If you devote it to the spread of the Teachings of God and self-sacrifice in the path of God you will become like a bright candle. Just think that Peter and other apostles of Christ belonged to the common people and were not educated but as they expended whatever capacity they had in the path of Christ and they shone forth from the horizon of eternity. The results of the dedication of their lives to the Cause of Christ are yet continued. This Mary Magdalene in whose name they have built a most wonderful Church in Paris was a peasant girl. As she dedicated her simple capacity to the Cause of Christ, she became well-known throughout all ages. Therefore strive that thou mayst spend thy capacity in the Cause of God.

Speaking about the coming together of the friends he said: The meetings of the friends are like unto the delightful rose-gardens in which you find variegated flowers adding to each other's charm. It is evident that when the intellectual forces of the minds are joined, the result will be correspondingly greater. Likewise the spirit of men do reinforce and strengthen each other. If man does not receive spiritual assistance from others his spirit will become weakened. The believers of God must reinforce each other's spirits, sacrifice their lives in the path of each other so that through their mutual assistance, the utmost of unity be obtained. The shop of one flock must gather together and do not let anything cause dispersion amongst them.

There was a musical artist in the room and the discussion was turned upon that subject. The Beloved spoke as follow: Music was an ancient art in Persia. The old People of Persia loved music very much and their artists contributed to its development. When the Arabs conquered Persia after the appearance of Muḥammad, they learned from the Persians the notes and measures and brought back with them to Baghdád, the seat of Arabian Kalifott of the time. The Persian Music had rich and various harmonies known by the names of the cities, because every city had a different school of singing and they taught their artists, the special harmony which belonged to themselves. Persian music became very much in vogue in Baghdád and its fame was spread far and wide. From Baghdád the Arabs carried it to Cordova and Andalusia in Spain, where they had their universities. Here many European students studied the Persian school of music and made it as a foundation for their further and more original compositions. Thus Persian Music has contributed to European Music, although this is not quite well-known. Besides these historical testimonies the word "Music" is Persian. It comes from "Musik" and the word "Musik" comes from the word "Musighar", a sweet singing bird. The beak of this bird is so made as to contain many holes and as it respire, various and different sounds issue from its hole, thus making a combination of pleasant sounds.

The first musician of Persia was Barbad who lived about 2000 years ago. He was the first man who translated these pleasant sounds into the voice of man. He divided the music into twelve measures giving to each measure a particular name. He became famous and well-known for his great service to the musical world. The second musical genius of Persia was "Faraby" who lived 1000 years ago and invented the musical notes. The Europeans claim that they are the ones who originated the notes but the book of "Faraby" was found in the Arabian Library of Spain and sets and nought such a claim. Faraby taught music to his pupil

by the motion of his hands. For example the right hand was taken as the "harmony" and the left hand the "measures". When the pupil came to him for a lesson he would sit on a chair and move his right or left hand, the pupil ever following those motions. There is a story in connection with the life of "Barbad" and his struggle to get royal recognition that I would like to tell you. When he invented the twelve measures of music he was a poor bard and no one knew anything about him. He tried every means to reach the royal Court and play for the King but he failed every time; the court Musicians even blockading his way. They feared his talent. Finally he eluded them one night and entered the Imperial Park; hiding himself under the bushes till long after midnight. Then slowly he crept out and walked toward the Palace where the King was sleeping. He spied a tall tree near the King's apartment and ascended to the top. He carried along of course the musical instrument invented by himself. About dawn he began to play and sing and little by little he added to the richness and volume of his voice till it filled the whole Park. The King was awakened out of his sleep, his heart enraptured with the sweet music. He came out of his apartment with several Courtiers who were also awakened and together they started a search for the Artist. They were at last brought under the tree on the top of which "Barbad" was filling the space with his ethereal voice. The King and the Courtiers thought an angel had come down from heaven. At last they asked him "Art thou human or divine?" He said "I am Barbad". "Come down then!" He came down. "Why did you go on the top of this tree to sing?" The King asked. "Because your court musicians through jealousy did not let me have an audience with my King, therefore finding no other way and being determined to sing for you I decided to follow this plan." The King was most pleased with him and kept him ever afterward with himself.

The Beloved went out for a walk and on his return he ate with us at the table in the general dining room. Mon. Dreyfus called and talked with him about various subjects such as the present visit of the King of Spain to Paris. In this instance he recited a story about the visit of one of the Western Rulers to Constantinople and how he was lavishly entertained by the Sultán of Turkey. Apropos of something he said: I am always thinking how to carry the loads of others and not to put my own loads on their shoulders. The Blessed Perfection has taught me this. We must prove this. We must prove this through deed and not by mere word. Aḥmad Pás_há called and for one hour he was in the Presence of Our Beloved. His father has been a great admirer of Bahá-wllah when he lived in Adrianople. 'Abdu'l-Bahá gave him today one of his large photos and a copy of Asiatic Review. With Doctor Muḥammad K_hán, he went out to take a walk, calling at the same time on Mon. Dreyfus and Miss Sanderson.

Aḥmad Pás_há had prepared for the Master bottles of sour milk. As he was living near us I went and got there. The Master had just arrived and they were on the table. He sent to the dining room all the Persians to take their lunch and as I was not hungry I stayed in my room. The Master instead of asking me to take a bottle of sour milk for the Persians, he took it himself. The diners were surprised to see 'Abdu'l-Bahá entering the dining room and carrying in his hand a bottle of milk for his secretary. Is not this really wonderful? Why did he not asked me to do this except to teach us the lesson of true servitude? Is there any other way for us to show our deep appreciation for all that he is doing for us than he ever ready to sacrifice our lives in his path?

May 8th 1913

To honor his Consul Schwarz

Upon him be Bahá-o-llah El Abhá!

He is God!

O thou dear son!

Under the protection and providence of His Holiness Bahá-o-llah we reached Paris safely. We are always engaged in the commemorization of your love, your kindness, the spiritual emotion of the hearts of the members of that households and your attention and devotion to the Kingdom of Abhá! Truly I say you didst manifested toward us the infinite degree of real love and Bahá'í hospitality. We shall never forget you and from the divine Bestowals beg for your assistance and confirmation and we will strive that God willing, perchance, you may obtain happiness and success.

Convey greeting and kindness on my behalf to thy revered wife and thy beloved children.

Convey likewise wonderful Abhá greeting to Doctor Faber. The medicine which he gave me for the alleviation of cold I am yet using.

Upon thee be Bahá'u'l-Abhá!

(Sig.) 'Abdu'l-Bahá 'Abbás.

Trans. by M. Aḥmad Sohrab May 8th

Revealed 6th May. 10 am. 1913

Paris France

Paris, Le May 8th 1913

To the believers of God and the maid servants of the Merciful!

Upon them be Bahá-o-llah El Abhá!

Stuttgart and Esslingen.

He is God!

Ye sons and daughters of the Kingdom!

The Stuttgart days! How happy were they! The meetings! How illumined were they! The heavenly confirmations! How manifest were they! The Breaths of the Holy Spirit! How were they set in motion! The Call of the Kingdom of Abhá! How did it ascended the apex of the Supreme Concourse! Whenever the hours spent in Stuttgart are remembered, the soul and the heart are made happy!

Blessed is the Lord of Hosts who in that country appraised the summon of the Kingdom, strived the hearts with spiritual susceptibilities, gladdened the souls and rejoiced the spirits with the divine glad-tidings. I hope that the Confirmations of Bahá'u'lláh may descend upon you uninterruptedly, every moment may you receive a new spirit so that the Kingdom of God may be spread very rapidly and the gospel of the appearance of Bahá'u'lláh may resuscitate all the regions. The Days that I lived in your midst were spiritual and illumined. The heavenly food descended, the eternal bestowal was unveiled, the emotions of consciousness were incessant, the eyes were radiant and the ears were listening with the utmost exhilaration to the celestial song. I beg of God to make this confirmation continual and the reality of the teachings of His Holiness Bahá'u'lláh may become incarnated thus the hearts may become attracted and the souls quickened through the Breaths of the Holy Spirit.

Upon ye be Bahá'u'l-Abhá!

(Sig) 'Abdu'l-Bahá 'Abbás

Revealed Paris 6th May 10 am

Translated by M. Aḥmad Sohrab May 8th 1913

Paris France

9 May 1913

May 9 1913 BALTIMORE HOTEL 88 BIS, AVENUE KLEBER PARIS

Dear Harriet!

As the Beloved come out of his room this morning he said: All the people are sleeping! Why are they so negligent and neglectful of the glorious destiny which His Holiness Bahá-wllah has appointed for them? The time has come when they must turn their faces toward the Kingdom of Abhá; instead they are asleep upon the bed of unawareness. The Sun of Reality is in the height of its power and majesty but they prefer dark rooms and the light of the candles. The Bahá'ís all over the world must awaken them with the trumpets of the Word of God. This is the time of real, active work! We must arise with great energy and fire to quicken the souls.

This morning Mrs. Beede brought a French Melle whom she has taught two years ago and her interest has been kept up all this time. The Beloved talked with her a long time about the atheists and the religionists, the two most prominent schools in France and told her how she should speak with them. With one she should speak about nature and its defects, with the other about divine religion and the appearance of the Kingdom of Abhá.

Later Mrs. Lilianthal arrived and she said to the Master that there was a bird near her window which sings very beautiful and its melody brought to her mind the lovely and heavenly disposition of the Beloved. He answered: My sweet-singing birds are your hearts, for they sing the song of the Kingdom. Through this I am made very happy. The twittering of

the birds is good for some people but we have sharpened our ears to listen to the songs of the birds of Paradise. The rich notes of this melody is eternal. I love to hear the "Song of the Heart" which is streaming down from the Kingdom of Abhá, stirring the hearts of men with deeper and purer emotions. Have you ever thought that the one heavenly song which issued from the sweet mouth of Christ found millions of echoes in the hearts of men and women throughout ages and cycles and has grown into thousand rich accompaniments? That was a real melody; all others were imitations. We must sing such a melody, the effect of which will be lasting. The songs of the birds are the result of the vibrations which are set in motion in the air. They reach the tympanum of our ears and are forgotten after a few minutes. If you hear continually the songs of the birds, you will be tired. This very thing happened in Montclair N. J. When I was there, there were so many birds that the people did not know what to do. They complained to the local authority, because their sounds at nights disturbed their sleep. Now you must think of the Melody of the Kingdom and that is the Call of God.

There is a station destined for man that if he ever reaches to it, he will find all the created phenomena holding conversation with him; he will see that everything is speaking with him. For example, when he looks upon the Sun, it will speak with him addressing him in the most eloquent language as follow: O Son of Man! Behold! How light is good! I am a body composed of mineral elements! There is no importance in the mineral but as I am as a light-giving body, I am educating the whole world. I am developing all the minerals in the bowels of the earth. I am the cause of all these luxuriant vegetations. I am the means of the continuation of life in the animal and human kingdoms. I render all these services because I am an illumined body. Therefore, O thou man! Strive that thou mayst likewise become enlightened, thus becoming the means of general education and the upliftment of humanity.

Someone asked about the health of the Master. He answered: Under all circumstances, I am happy and well. I am never unwell. The body of man is the result of the composition of the elements and these elements are constantly at war with each other. They wage such a better war on each other that at last both sides come to defeat and disintegration. But the spirit of man is from the world of God. In the world of God there is no strife. It is a world of simplicity and absolute unity. There is no war and no alteration. There is absolute peace and pure reconciliation.

Then Mrs. Lilian that asked many questions about the theory of "electrical body" to which the Beloved gave quite lengthy answers. He went out with Mírzá Husayn and walked for 2 hours, for the day was very fine. On his return we all had lunch in the dining room in his Holy Presence. He was in good humour and spoke jokingly about me all the time. At 3 o'clock Mon. Dreyfus came and the Master went with him to pay a visit to Rúháb K_hánúm in the hospital.

During his absence Mr Lee and Miss Hadjson arrived and we had a long talk with them of how to spread the Cause more widely in Paris. They were here when the Master came in. They asked the same question from him. He said: Every soul must first teach himself; he must be severed, attracted, enkindled; he must be living the life - then his words will have effect. Whenever you see a thirsty soul, give him a cup of this salubrious water. This Cause has cost us very dear. We have not received it cheaply. It is the pearl of the great price. The

believers of God have accepted this Cause through self-sacrifice. They have given up their lives for it. They have accepted happily, chains and fetters in order to promote these Teachings.

Tonight we all went to Mon. Dreyfus' Meeting. The Master stayed home. Mr. Horace Holly read portion of his book on the Cause which is being published both in London and America. Mon. Dreyfus read a letter from Rezwanich K_hánúm on the necessity of the freedom for the women in the East. It was written before her departure. We are all very happy because the Master's health is much improved. This week of rest in Paris has done him lots of good. We do not yet know when he leaves for Egypt.

10 May 1913

May 10 1913 BALTIMORE HOTEL 88 BIS, AVENUE KLEBER PARIS

Dear Harriet!

A very wonderful Tablet containing a glorious Message of Peace and goodwill for all the American people was revealed yesterday for Pittsburgh Spectator. I have just finished translating it and am forwarding it to the Correspondent who had a long interview the other day and is now travelling in Europe. This Tablet with its original Persian will appear probably in the month of June in a daily or Sunday edition. Both the interview and the Tablet are unique, instructive and brilliant. If the correspondent who was most sympathetic write everything that was given to him, it will be one of the best articles of the year.

This morning a letter from Los Angeles was read to the Beloved. The news contained therein about the meetings made the Master very happy. He said: Consider the Power of the Covenant! Where is 'Akká and where is Los Angeles! Yet the Power of the Covenant of Bahá-wllah has united these two distant points! As people in Southern California are religious, the Cause shall advance there, and many people will become attracted and the Word of God will be promoted. In order to preserve the unity of the Cause and to spread the religion of God Bahá-wllah established this Covenant and Testament. Were it not for the power of the Covenant, you would have witnessed the dispersion of the believers and the total disappearance of the Cause of God. When I say the Covenant, I mean the power and the authority of Bahá-wllah given to me. In this station the consideration of sonship and fatherhood is forgotten. Bahá-wllah did not appoint 'Abdu'l-Bahá as the Center of His Covenant because he was his son but because he was the purest and the readiest channel on the face of the earth to carry on this work. The believers must realize that the Power of the Covenant is for the protection of the Cause of God, the promulgation of the religion of God and the brotherhood of the East and the West.

About 9 o'clock Mon. Richard arrived and the Master took him to his room. He spoke about the ideal freedom of the Persian Bahá'í women, how they are being educated and the new ideals spread amongst them. Their hearts and consciences are free. They move in a calm, spiritual atmosphere. Their intuitions are developed very marvellously. They have received the moral and ethical education. Bahá-wllah has made the Oriental women free from the fetters of bondage and captivity. They are the equals of men. Man and wife are partners and life companions and not master and slave. Of course the progress of one fundamental

law must not be lost sight of and that is this the complete intellectual freedom and social and civic equality of women in Oriental countries must come about by intelligent, normal evolution and not in a haphazard abnormal revolution. The men are cooperating with their sisters to open schools for girls and introduce scientific courses for their instructions. All this will take time and continued vigilance and activity. The Bahá'ís are doing everything in their power to further these high ideals and the authorities of the School of Tarbiyát in Tíhrán have opened a girl's school and have an American teacher. The future of the Oriental women is bright but she is now in a period of transition. She is trying to discard the old, archaic garments and putting on the new and modern garments of spiritual and intellectual thoughts. She is striving. She is looking forward. She is searching for the new light. Valiantly she is going ahead and at every step she is removing her path new and unexpected stumbling-blocks thus she is paving the road for her sisters yet unborn. With the lantern of Bahá-wllah in her hand, fearlessly she walks abroad while the night of ignorance is inky dark; the winds of prejudices howling; the hobgoblins of illiteracy intimidating; the fanaticism of the Mullás surging; the nightmare of unexpected attacks growling; the powers of darkness surrounding and oriental nugatory staring in the eyes. But our "New Oriental Woman" like unto her "new occidental sister" has seen the light and her star-like destiny. With unwavering courage and indomitable energy she has resolved to reach her glorious destination and no power can stop her from achieving her exalted mission of ideal and practical emancipation. It is very clear that in the immediate future woman shall play a great role in the progress of civilization. There is a surging unrest in the woman's world. The seed of the new ideals which have been sown in the soil of their hearts are beginning to push out their tender heads and soon they will grow and develop and produce luscious fruits. We are at the most interesting period of woman's development. While they are acquiring virtues, studying sciences, equipping themselves with artistic careers and entering upon the field of active work, the old foundations are tottering, the old earth is passing away and the new heaven appearing. May the stars of this new heaven increase daily in number and in brilliancy.

The difference between the Sufi system of thought and the Bahá'í revelation was dwelt on by the Master in detail in the most clear and logical manner. He quoted the philosophic apothegms of the Sufi leaders stating that the Sufi idea about God is pantheistic. The one supreme essence individualizing itself in all the succession of phenomena. One of them says: The creatures are as a mass of congealed ice, but God - the essence of God is the water. When the ice is thawed down - or when we shuffle off this mortal coil - it will become part of the water again. Another Sufi poet says: The sea - God - has been from time immemorial and is eternal but these contingencies and creatures are the waves and the ripples the reef.

Another celebrated Sufi poet "Altar" portrays this idea of pantheism in a long wonderful poem called the "Parliament of Birds". The poem is written allegorically. It is said that "Hodhod", a very beautiful bird came one day to all the other birds and said, let us all gather together and make a pilgrimage to the mountain of "Gaff" - where the king of birds "Seymorg" dwells on a lofty peak. (Now "Seymorg" is a fabulous mythological bird in the ancient literature of Persia but it means literally 30 birds; "Sey" means 30, "Morg", bird.) Then "Hodhod" sent out messengers to all parts of the world to announce the approaching departure of the birds for the Mountain of "Gaff". Millions of birds joined the Caravan. At last they were ready and started on their long journey. They had to cross many waste

deserts and many desolated valleys. They flew over many high mountains. For days they could get neither food nor water. Many of them died on the way and the rays of the Sun burned and scorched the wings and feathers of several thousand and they fell on the hot sand of the desert. Finally the large army was woefully decimated and only "30 birds" reached the mountain of "Gaff". Having attained to the summit, they did not find any "Seymorg" but looking around they saw they were the "Seymorg" themselves.

Now it is evident that the Sufis believe in two stations - God and creatures. They express this pantheism in the simile of the sea and the waves. This is the foundation of the school of the Sufi philosophy which runs under various aspects throughout all the higher structures of their idealism philosophically. They consider all the phenomena as parts and parcels of God but limited in their own influences. For example they say, this single wave is limited but the ocean in comparison to the single wave is unlimited, nevertheless, the wave is part of the sea. This will naturally bring them to the preposterous declaration that the Eternal will become accidental and the Powerful, the weak. They say that the reality of divinity descends into the world appearing and reappearing under infinite forms. But the Bahá'ís say there is God, the creatures and the medium. They state that the Reality of Divinity is Absolute Independence; if it comes within the circle of Necessity, it is not Divinity; the Reality of Divinity is Absolute Perfection but the creatures are pure imperfection. Consequently there are channels between God and man. These channels are the Holy Divine Manifestations. In short the Beloved spoke more along these lofty thoughts and as Mon. Richard had studied the Sufi School, he was most delighted with this subtle exposition.

Several friend entered with lovely bouquets of flowers. Amongst other things he said: I am very pleased with your meeting. I love those souls who are attracted and enkindled. As you are in this state, my heart is attracted to you. You must become like unto the flowers of fire. You must become as burning torches. You must teach the Truth. The more you are enkindled, the more you are set aglow with the Fire of the Love of God, and the more your holiness and sanctification, the lighter my load will it be. I have sown only one seed in Paris. Now you must irrigate it till it becomes a great harvest. You must be good farmers, spiritual scientific farmers. Tablet (Erased part) Bahá'ís. Many (erased part) and he spoke to them for a long while. At five Mon. Dreyfus called and he went out with him to meet his mother. On his return he took me with himself to call on Rashid Pás_há, the former governor of Syria. Here after talking on the current misfortunes of Turkey, he told the Pás_há about his experiences in Calif, his lectures before various Societies and more interesting than anything else the accumulative incidents which led him to take the long trip to Calif and meet the friends there. The Pás_há said: "This has been a great service to the world". 'Abdu'l-Bahá replied: This was through the Confirmations of God, otherwise I could not take such a long and arduous journey. I have done my duty. Now may God create the effect. We returned home and as there were present a few of the Persians the name of Prof. E. G. Browne was mentioned and he became the subject of discussion and his relation to the Bahá'í Cause.

Aḥmad

11 May 1913

BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 11th 1913

Dear Harriet!

The more one sits at the feet of the Master, the more one hears his wisdom and his Knowledge; the more one observes his godlike patience, the more one becomes in touch with his fire and enthusiasm; the more one realizes his infinite variety of experiences, the more one is charmed with the eloquence of his words, the directness of his appeal, the attraction of his smile, and the brilliancy of his ideals, the greater is one's admiration and wonder. How he wields the mighty sword of love, gaining fresh and new victories every day! How he makes happy those who are sorrowful! How he surrounds us with an atmosphere of spirituality! How he encourages us through the valley of distress and disappointment! How he inspires us when we are broken-winged! How he prays for us in the middle of nights! How he reveals to us the secret of power and success! How he shields us from all the errors of judgment! He is the unerring mind, the seeing heart, the hearing ear!

The sun rises in Paris very early and we get up with the seen, often about 4:30 and seldom later than 5 o'clock. Thus we have 3 to 4 quiet hours without anyone calling upon us. Paris is differently constituted and we are not early callers like America. In fact the Master has addressed no meeting since his return from Germany; he has of course spoken informally to different groups gathered in his reception room in the hotel. These talks in a way reveal more of the Beloved to us, because they are the unconscious outpourings of his divine mind and heart. He has not been called upon to make any exertion. Naturally and beautifully a number of his devoted followers gather around him everyday- just as children gather around their dear father - and listen with rapt attention to his advices and heavenly Counsels. Around the Master there is an invisible, ineffable reality. You feel "at home" as soon as you enter his Presence. You may have had audience with all the emperors and Kings of the world, you may have spoken with all thinkers and philosophers of the age, you may have met all the spiritual lights of this century but as soon as you are in the Presence of 'Abdu'l-Bahá, you feel you are before a cyclonic force of spirituality not a man, not an extraordinary man, not even a miraculous man, but a superman. His spirit immediately captivates you, you are made a prisoner, you struggle to wave inside this influence but you are a captive, a prison, a bird in the cogent of his love to a freedman! You shall know the truth and the truth shall make you free. You have witnessed the truth face to face. Now you are really liberated. You are soaring in the immensity of the Love of God; You are travelling in the highroad of the Kingdom, you are upheld by a new power, you are inspired by a heavenly Presence. Nothing now, mothers! "Let me serve my fellowman" you say to yourself!" Let me go out and spread these principles amongst mankind! Let me decided myself to the Cause of universal Peace. I have no other ambition, no other thought except this. I have seen at last the Light that illumines the world of humanity! I have quaffed from the solubrious fountain of life. I have partaken of the heavenly Food. I feel the motion of new waves on the marmoreal sea of my existence. I witness the quick whir and stir of new ideals in the unseen chambers of my heart. O observe the wafting of divine breezes through the interlaced branches of the tree of my being!" Thus you address yourself when you leave the Presence of 'Abdu'l-Bahá, praying to God to assist you in the fulfillment of these pledges! This morning the Beloved spoke to us on "how the countenance is the mirror of the heart." He said: If you have the perception power, as soon as you look in the faces of the people, you can observe what ideals are reigning in their hearts. The other day I walked through the oneness but did not find one face reflecting the spiritual ideals of the heart. In

American it was different. Mighty thoughts of philanthropy and illumined ideals of humanitarianism are set in motion and you find their reflections in the faces, because they were lodged in the hearts. One woman told me, she was working day and night to abolish the law of capital punishment; another person told me she desired to have a uniform inter-state divorce law; a third was devoting his time to the betterment of the conditions of criminals in the penitentiaries and the abolishes of capital punishment; another one was trying to introduce a new system of education etc etc. I found these noble ideals have permeated throughout all the classes of America. Civilized and refining influences are work. Everyone was thinking in terms of progress, and upward march. In the strictest sense of the word, there was no reactionary movement in America. What was called reactionary there will be radical progressions in other parts of the world.

In regard to answering the petitions which are received from the East and the West he said: " I read all of them but I have no time to send answer to each one. It is impossible. Some of the friends may think they are the only ones who write to me and so they wonder why they do not receive answers but it is simply beyond any human possibility to answer all the letters. The believers of God can write freely to Our Beloved at any time and under all circumstances but if they don't receive any answer; they must know he is praying for them and after all material correspondence is of n importance, and spiritual correspondence is continuous between them and the Master.

Mrs. Dreyfus brought for the master a very large bush of red roses. It is in the center of the salon. It is very beautiful and with the addition of other flowers our room has become a symbol of the heart of 'Abdu'l-Bahá a rose-garden-very fragrant.

About 10 o'clock a number of the friends gathered in the room. The Master asked from Mr. Holly when his book will be out of print? He said, about 4 weeks. The Beloved got silent and then he spoke: I was thinking that during the days of Christ not one word was written about him. We have at the present time 4 Gospels, two of these were written 60 yrs. after Christ; but today there are ever so many books written on the Bahá'í Cause, proving its authority and greatness. In this day, the most useful books are those which demonstrate the validity of the Cause with logical proofs, intellectual evidences and spiritual arguments. In answer to a question put by Mr. Holly the Master said: In the spiritual mirror, the virtues of the world of humanity are visible. Just as the intellectual law unravels the mysteries of phenomena, similarly the spiritual law acquires the ideal principles of humanity. Just as in the world of nature there is the "survival of the fittest", likewise in the spiritual world there are the perfections of the divine realm. Just as order and peace are continued in a community through the strong hand of law, in the same manner the world of humanity exists through the acquirement of divine and spiritual virtues. The struggle for existence ensures the growth and development of the species; likewise the spiritual law secures the enfoldment and progress of the spirit.

In answer to another question he said: The Greatness prison is the material world. Prison is the antithesis of freedom. Now man is a prisoner of food, of sleep, of comfort and thousand other similar prisons. Therefore the material body of man is a prisoner of these things and he cannot fill himself from them. On the other hand, he is also a prisoner of greed, of rapacity, of tyro, of ill-feeling against others, of envy, of jealousy etc. He can free himself from these things. He is able to free his heart from the love of this world. He is able to

release himself from anger, greed, ego, passion and all the vices of the material world. How is he enabled to free himself from these vices? He can render this service unto himself and then unto others through the influence of the Divine Law. The Divine Law warms man from falling precipices and frees him from the filters of self. Whereas formerly he was dark, he is made illumined. Whereas formerly he was limited, he becomes unlimited. Whereas formerly he was withered, he becomes enkindled. Whereas formerly he was blind, deaf and mute, he becomes seeing, hearing and the power of speech is given unto him. Whereas formerly he was dead, he becomes alive! This is the real freedom!

Someone asked about spiritual happiness. The Master answered: There are three paths through which man obtains spiritual happiness. The first path is the path of ordeals, trials and difficulties. His feet are torn with thorns and thistle, he goes through many pains and torments but finally he reaches his destination. The second path is a pleasant path but the traveller makes slow progress. He advances surely but slowly. Step by step he comes nearer and nearer to the goal. It may take many years but the persevering determined, cheerful traveller goes on and on. The third path is the path of faith. With one step the traveller finds himself in the Kingdom; even less than the twinkling of an eye the change is wrought. In one moment he travels from the world of negation into the world of affirmation. We have seen this with our own eyes. A man who has been the collective center of all the vices, having become a Bahá'í is changed completely in less than a second. He became another man. He entered a new world of light.

In answer to the questions of others he spoke in detail on the non-existence of Time and Space, a very wonderful explanation which will take several pages to translate.

The last delights talk that I am going to translate here is "On the relative importance of the affairs of life." He said: Different things are considered by us as of absolute importance at various stages of our development. For example when we were children, we considered "plays" as of absolute importance but now that we are grown up more important matters engage our attention. A little tooth ache may be considered as of absolute importance to some, which giving our life itself is of no importance whatsoever in the estimation of others. The martyrs in this Cause gave up their lives rejoicing without any hesitation but if a finger is pricked with a thorn we run to the Doctor and are worried and anxious about it. When the doll is broken the little girl mourns and laments as though her living child was dead but when she grows up she may herself break the doll.

Someone asked about the feelings of the martyrs; whether they were conscious of any pain when they were tortured. The Beloved answered: Bahá'u'lláh in one of his Tablets says, therefore I will explain for your benefit certain luminous and shining mysteries, whereby you will become so attracted toward the loftiest station as to forget completely the world and all that contains therein. Then you will feel only the Presence of the Almighty. If you reach to this station you will be in the station of abstraction and you will see nothing else except God. When living in this great station, if the enemies tear you to pieces, you do not feel the pain and suffering. This is the station of "submersion." It is as though man was submerged in the sea. He knows nothing of the outside conditions of life.

In short, the Beloved spoke on many subjects. Then he went out all alone and had a very long walk. In the afternoon many Persians came to see him and he kept them entertained

with amusing stories of 'Akká life. I have seldom seen him enjoying himself so much. He spoke interrupted for several hours and he laughed and kept others laughing with humorous and funny stories. It was one of the few most enjoyable afternoons that we shall never forget. During these hours his humanity, his divine humor, his irresistible charm, his heavenly versatility, his inimitable loveliness, and his depth and breadth became more appreciated and better Known than any other occasions.

It is impossible to picture him when he is under the spell of these pleasant moods.

At eight o'clock in the evening a carriage was hired and he called me to his side we drove through Bois de Balogne and Chowps Elysees. Having received letters from New York, giving the details of the convention, he discussed a great deal on the subject, asking me questions about the contents of the letters. He will no doubt write one this subject directly to the friends. I can say thus much that he was pleased with the general reports of harmony and unity which existed during the sessions of the Convention as well as the Feasts which were held in the homes of the friends.

Speaking about his western trip and the spread of the divine principles through Europe and American he said: In the future there will arise many souls who will promulgate the Cause of God but it was always my supreme desire to accomplish this service myself, to cry the word of ya Bahá'u'l-Abhá in all the gatherings and to attract all the people to the Kingdom of the Blessed Perfection. Praise be to God that I have performed my duty!

Aḥmad.

12 May 1913

BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 12th 1913

Future generations will receive comfort inspiration from the words and deeds of 'Abdu'l-Bahá for he is the inspirer of the hearts. Through him we are enabled to accomplish any task. With his encouragement we can achieve divine victories and crown our life with spiritual success. His good-pleasure is of a value greater than all the gold of the earth; he is more faithful and loving than all the inhabitants of the globe. His love is assuredness; his compassion all-encircling; his benevolence incomparable.

Every day I am more than we thankful in these permitting me to be with him and to receive the gracious joy of his Presence. Words are such poor vehicles to express the emotions of the heart. What I do is so less little less than nothing compared to what my heart wishes to do.

To drink tea with the Master is to drink the nectar of life. How sweet his voice sounds when he calls us every morning no sooner tea is set before him by the ever faithful Siyyid Asadu'lláh: Mírzá Aḥmad, Mírzá Mahmaud, Come and have tea! Then we enter his room. He pours tea with his own hand, offering us the cup, and speaking according to his pleasure.

He said a proposal of a suggestion: This cannot be done. In everything I must use a thousand considerations. Even when I breathe, I must first think, whether I should breathe on the right or on the left.

A few of the friends came in. One of them know Mrs. Stannard who is now living in Egypt and serving the Cause of God. The Master praised her activities in the Movement. He said: She has dedicated her life to the service of the world of humanity. She has no other thought except this. She works very faithfully. When I lived in Alexandria I could see her almost daily doing her work most sincerely.

He spoke about the believers in Germany; he showed their pictures to the friends who were present and said that their faces were illumined, their faith is strong and their future assured!

There was a friend in the meeting from Scat-land and the Beloved addressing her said: We have many friends in Scotland; many devoted friends; amongst them is Mrs. Whyte. I was most pleased with my visit to that country. Scotland weather is very invigorating. The City of Edinborgh is beautiful and its inhabitants progressive and deeply religious. Thesis is firm and strong character. They are thirsty for spiritual water. They are not dogmatic but they feel a heartfelt sincerity about their religion. This is good. They have a deep sense for spiritual ideals. While there, they asked me many questions; and several large meetings were organized and we delivered addresses. The people of Edinborgh are intelligent and critical. They investigate. They do not accept their questions were dignified and based upon a desire to learn.

A meeting was held in Mrs. Whyte's house for the Oriental students. They were from China, Japan, Persia, India, Turkey, Syria, Arabia, etc. It was a wonderful demonstration of the universe of the East and of the West. These were strong, purposeful young men. Another meeting was organized by the Esperantists and one by the Theosophists. Both these meetings were marvelous. Mr. Page the Secretary of the Esperauto Association and Mr. Graham Paale, the General Secretary of the Theosophical Society was most intelligent and sympathetic. They were very kind and hospitable. In short I met many people in Edinborgh whom I shall never forget. There are certain souls whose thirst is never alloyed, while others are satisfied with one drop. The larger the vase the greater its capacity to hold water, but when the vase is small, there will be very little water in it. When his holiness Christ appeared, the Jews said: 'We have enough water in our vases. We do not need the fountain of Christ. We have been blessed with many prophets during the Jewish history. These prophets have been the divine Cup-bearers. We have quaffed the pure water from their hands. Are we going to run after this new spring? But those souls who were really blessed and glorious they drunk deeply from the fountain of Christ and yet were they thirsty, yet were they seeking. His Hahness Bahá'u'lláh, says in one of his Tablets; if you drink all the seas of the earth there must be no sign of witness on your lips. You must be always thirsty for the water of significances. The more the circle of your information is widened, the greater must become your search. Only through this open attitude man will become perfect, but a soul whose cup is filled width a few drops will never become perfect.

He spoke on how Christ always spoke with his disciples in parables and gone in his own simple language the parable of the Feast and the imitations sent to all the great people and

how each one gave an excuse for not being able to be present and how the Lord sent through the highways and byways to gather and bring the poor people. Also he gave the parable of the farmer and the sowing of the seeds on the rock, on the brackish ground and on the pure ground. All these illustrations show that capacity is necessary. We must plough the ground of our hearts so that the divine seeds may grow therein. In order to show that without capacity even the breaths of the holy Spirit will not assist related the following story: There is a story attributed to Christ in the oriental literature that is not found in any of four gospels. It is reported that our day a number of people saw Christ flying away with great haste. They asked him, why are you hurrying away? He did not give them any answer but continued to run. Finally they caught him in his flight and told him. Why this haste? Are you flying away from a lion or a panther or a leopard or a wolf or a bear? There are no such wild beasts in this vicinity and we do not see any reason for this precipitations flight! Then Christ said 'I am flying away from a fool.' They were astonished at this declaration. 'Are you not the Christ? Blow them the Power of the Holy Spirit over this fool man and, he will become wise. Christ said: "With the same breath of the Holy Spirit that I blew over the ignorant and he became lamed; the deaf found hearing; the blind seeing, the mute speaking, the sick became well and the dead received a new Life. I blew the same breath of the holy Spirit more than one thousand times over this fool and there was no result; consequently I am flying away from him.

Some one asked the meaning of the miracle of the five loaves, the twelve remains baskets and the feeding of the multitude. It answered : His holiness Christ said: I am the bread which has come down from heaven. Again he said: whosoever eats of this bread, he shall find a new life. The heavenly Food is the divine virtues of the world of humanity. In other word, he said: I am the infinite Bestowal; whosoever takes a good show of me he shall never die. It is evident that his holiness Christ was a pure channel for the diffusion of the Bounties of God amongst humanity. He was the one who spread these Bestowels. He made the fisherman the great Peter. We can understand these symbolic teachings better when we remember another saying of Christ: the Father is in me and I am in you. Now it is clear that the physical body of Christ was not in the apostles; nay rather they received from him the heavenly Bestowals. The sun shining upon the mirror and its disk heat and rays are reflected therein, so that mirror can truthfully claim; I am the sun. In other words, the Sun of Reality with all its characteristics was reflected upon the transparent mirror of Christ sliding before Christ were observes the mirrors of his disciples. Now by a process of radiation, the reflection of the Sun of Reality upon the mirror of Christ was in turn reflected upon the mirrors of the apostles.

With this manifest explanation you can better understand the meaning of the verse: The father is in me and I am in you. In short the heavenly Food signifies divine perfections. The five loaves are the five stages of inner enfoldment; the second stage is spiritual illumination. The third stage is the prophet's experience; the fourth stage is the baptism of the Holy Spirit and the fifth stage is the Divine Bestowals. With these five loaves the multitude were fed and satisfied; but the 12 apostles were the twelve baskets which were "filled" with the heavenly Food- that is their hearts became the recipients of all the five stages of spiritual food, which the multitude were fed only on one or two Kinds. In the estimation of Christ, this material bread had no importance, but to spread the heavenly Table before the eyes of all the inhabitants of the earth was the most important. This material bread sustains us only

from day to day but the heavenly food bestowals upon us eternal life. Therefore you must ever strive to eat of the divine bread in order to join the life everlasting. Do not see after a drop of water but search after the illimitable sea. Let the spark go and draw light from the sun whose rays are beaten perpetual.

Another Bahá'í asked about the meaning of the miracle of wine performed at the marriage feast and the Master again gave a long exposition on the subject.

In the afternoon Ras_híd Pás_há called and later several French Bahá'ís. The Beloved spoke with them, in details on the awakening of the French people out of the slumber of spiritual tarpon. He gave them a powerful electrifying talk that had I time I would have translated it here but space does it allow. At five o'clock Mírzá Faḍlallah, the brother of Doctor Younoss K_hán of Tlheran came to see the Master with his newly-wedded French wife. The Master greeted them cordially and with happiness radiating from his face: you are welcomed; you are welcome! I am most pleased with your marriage. For this is a marriage between the East and the West. The more inter-marriage between the Europeans, Americans and Persians the better for the world! I like to see intermarriages between the inhabitants of these parts of the world increasing. In our country whenever there is a long-standing feud between two tribes, in order to remove it they inter marry. In reality, it has a wonderful effect. In Persia there are many of the nomadic tribes who pass all their lives under the tent, in the open air. Often between two tribes there has existed enmity and hatred for many years. They have fought against each other; pillaged each other's property, and people were killed on both sides. Now if an outside disinterested influence came in and try to reconcile these two contending parties he will use the same old eternal rule. The son of the chief of one tribe will marry the daughter of the chief of the other tribe. Immediately enmity is changed into anxiety and hatred into love. This rule has been tried again and again and has not been found wanting! It has a great efficacy. Now that the Persians and the Americans, the Americans and the Persians, the Europeans and the Persians and the Persians and the Europeans have begun to give daughters and sons into each other, I hope that the bond of affection and unity between the East and the West will be reinforced and spiritual communication many living them into closer relationships. May this union flood the unexplored regions of the hearts with the rays of the Love of God! May such happy events hasten the day of the oneness of the world of humanity! Every movement which increases love and affection amongst the children of men is a divine movement and any Cause creating alleviation or even ill-feeding is diabolic in origin. In reality the world of humanity is one family but these ignorant fellows have come and divided it into French and German, Austrian and Italian. Persia and Arabs etc. How sweet will it be to see the French marrying with the English the English with the German and vice versa. This will be the means of a greater and more lasting unity, agreement and concord. God has created all the female. Therefore marriage is a divine and natural institute. There is no celibacy in the Bahá'í Cause. I am most pleased with your union and I hope that in the utmost of Kindness, you shall live together the rest of your days. May you be ever happy and the means of comfort and joy be ever prepared for you. May God pour upon you His blessing and shower you with His benediction! You will be always under the shelter of the Almighty! And you will be encircled with his preservation.

After this in his company we called on His Excellency the Persian Ambassador. He talked on many subjects with him. This was also a rare accessories. On our return we took quite a walk

through the various avenues, the Beloved ever teaching me and giving me heavenly lessons for the guidance of my future in the Cause.

13 May 1913

BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 13th 1913

Dear Harriet!

High is as heaven, higher is the character of 'Abdu'l-Bahá! Brilliant are as the stars in the firmament, more brilliant are the stars of the life of 'Abdu'l-Bahá! Salubrious is as the water of the cool spring, more salubrious is the water of the Teachings of 'Abdu'l-Bahá! Tempestuous is as the great sea more tempestuous is the great sea of the utterances of 'Abdu'l-Bahá! Intoxicating is as the Burgundian wine, more intoxicating is the wine of the Love of 'Abdu'l-Bahá! Inspiring is as the association of the holy men, more inspiring is the association with 'Abdu'l-Bahá! Fruitful is as the tree of the orchard, more fruitful is the tree of the existence of 'Abdu'l-Bahá! Fragrant are as the sweet anemones and hyacinths of the rose-garden, more fragrant are the flowers of the mercy and tenderness of 'Abdu'l-Bahá! Refreshing is as the gentle Zephyr of the early haven, more refreshing is the Zephyr of the humanity of 'Abdu'l-Bahá! Life giving are as the rays of the phenomenal sun, more life-giving are the rays of the ideal sun of 'Abdu'l-Bahá! Clear and transparent is as the mirror, more clear and transparent is the mirror of the heart of 'Abdu'l-Bahá! Torrential is as the rain, more torrential is the rain of the Bounties of 'Abdu'l-Bahá! Beautiful and iridescent is as the rain, how in heaven, more beautiful is the rainbow of the Covenant of 'Abdu'l-Bahá! Deep is as the ocean, deeper is the ocean of the Knowledge of 'Abdu'l-Bahá! Scintillating are as the precious jewels, more scintillating are the jewels of the Graces of 'Abdu'l-Bahá! Glorious and shimmering is as the Sunrise, more glorious is the sunrise of the wonders of 'Abdu'l-Bahá! Heart-entrancing is as the music of the great Artist, more soul-captivating is the spiritual voice of 'Abdu'l-Bahá!

This morning the Master sent me down town to attend to some business and it was long after noon when I return and found several believers in the room waiting their turn to be receive by here. I him. I heard his voice in my heart was glad. He was explaining to Mon. Dreyfus the Pathway of the disciples of Christ and how they sacrifice everything in order to promote his teachings!

Apropos of the contents of a letter just receive he said: In this Cause of God there is no secret doctrine or secret society or club or gathering. I want you to be impressed with the importance of this fact; that there is no secret doctrine in this Cause at all. If some secret gatherings are held or organized, they will harm the Cause more than benefit it. Even if the intentions of the present organizer of such secret societies are pure, it is not good. The door of the cause is open. No one must even harbor the idea of forming any secret Society in the Cause. This will be a detriment to the movement.

In the afternoon an English lady called and he spoke briefly on his trip in London, Liverpool, Clifton and Edinborgh and invited her to come again to the meetings.

The Persian Ambassador called on the Beloved and for a hour they talked with each other. It was about half past six when he called on Mrs. and Miss Sanderson. He again thanked them for their services tend hospitability intended to Rúḥá Khanour and Rezwaweli Khanour and stayed there for half an hour. He came out and for more than an hour we walked through the avenues. I followed him and he ever so kindly speaking on the Cause, on the principle of activity and self-sacrifice. Returning home he had his supper and returned to his room.

14 May 1913

BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 14th 1913

This was an American day. American must rejoice because the Eyes of the Beloved have turned toward that region. The words of wisdom like unto the white pearls fell from his golden lips. Many Tablets were revealed for the believers, each one a shining crown of the friends. If we could appreciate but dimly the heavenly value of his Tablets we would soar with joy and happiness toward the apex of the everlasting glory. The only way we can show our appreciation is to arise with greater firmness and steadfastness and herald the coming of the Kingdom. If we continue to be firm in the Cause, God will surround us with His divine Blessings! Nothing on the face of the earth must shake our faith. Let us rise higher and higher! Backward? No indeed! Why should we look backward? Forward? Yes! Always forward, friends! The star of human brotherhood is shining ahead of us and not behind! The fountain of spiritual life is in front of us and not on our back! Which way our Beloved is looking? Are not his teachings ahead of time? Is he not telling us constantly to work for the day when justice and peace shall reign on the earth as it is in heaven. Let all the critics of the world distort the truth; the truth will become straight again. The moon shall not stop to shed its silvery beams upon the beautiful scenes calm night, because the dogs are barking. The precious jewels will not become crockeries, because someone through maliciousness calls them so. The cooling water gushing forth out of the breast of the mountain will not be considered as muddy because someone thinks it is. God has given us intelligence so that we may test everything with our own reason and not rely upon hearsays. The diamond will not become thistle; the truth will not become false head, even if a million people believe that they will. So far as I am concerned servitude at the Threshold of 'Abdu'l-Bahá is my greatest crown. No one can rob me of this nor any can take it away from me. Let others gain fame. I love to lose mine in his path. Let others accumulate gold, but let me share in the riches of his Kingdom. In this Holy Cause we must become pure, evanescent, humble and lowly. The least trace of envy, jealousy or ill-feeling shall cast us out of the Kingdom. If we are commanded to love the whole world, how much more must we be loving, to our own spiritual brothers and sisters? O God, O God! I must ever pray, a new heart give unto me! A new consciousness grant me! A new spirit confer upon me! I am weak make me strong! I am poverty-striker, make me rich, through Thy heavenly Treasury! If I have Thy good pleasure, the criticism of the whole world will not sadden me; but if I am ashamed to stand in Thy Presence, the praises and commendations of all the people will not me firmness and resolution!

I have just received a copy of "La Revuo"; Esperants magazine of May containing not only the translation of the Esperanto Address in Paris but a very interesting article on the Bahá'í Movement. One every two month, this Magazine will publish a most valuable Tablet of Bahá'u'lláh, or an address of 'Abdu'l-Bahá, always in Esperante. "La Revuo" is the only Magazine that carries Dr. Zamenhoff's articles.

I always liked to write something about one of our most devoted Bahá'ís in Paris. This person happens to be Miss Chevalier, a French believer. She is very charming, very sincere, very quiet. I have heard her read the French hidden words in the meetings and immediately I liked her, because she reads with so much earnestness and sweetness. Cowardly she looks

very much like one of Davis' girls in Chicago. Those who have had the good fortune of meeting them know how devoted they are in the Cause and how happy were they the last time the Beloved attended a Feast in their home. They were like surcharged batteries of divine joy! I shall never forget that heavenly night in Chicago! What holy and spiritual experiences have been our shares in this glorious Cause! May God grant us a celestial vision to cherish these important events in their true bearing's. This morning Miss Chevalier came to see the Master. He told her: What I admire in you is your firmness in the Cause! Although you have had many things to discourage you, yet through them all you have weathered the worst storms. I love people, who are firm in any case, whether national or spiritual. Bravo! Bravo! that you have stood like a soldier in your past! There are some people who are like weather cocks! They turn their faces <7> toward any direction the winds happen to blow! Those who are active and will ever remain active in the Cause, shall win the crown of the Everlasting Glory! Let nothing discourage you! Be fearless! Turn all thy attention toward the Kingdom of Abhá! Speak about the Cause. Raise thy voice in meetings and assemblages! Try this and thou shalt stand amazed at the results! Thou shalt observe how the confirmations of the Kingdom of Abhá are encircling thee! Never mind if thou hast not spoken before! Open thy tongue in the praises and glorifications of Thy Lord! I shall pray for thee that thou mayst become a heavenly daughter, a radiant angel, a herald of the Kingdom and a gleaming star in the horizon of Abhá!

To another French Bahá'í he said: The world of matter is full of vices and the people of these regions are engaged too much in chasing material things. Thy are thinking too much of money and the tinsels and play things they can buy with it. The precious hours of the day and the night are devoted to thinking and speaking in terms of France; what should they eat today; how can thy buy that especial dress tomorrow; when can they go to the ballroom and have a dizzy whirl around; what time can they attend the latest sensation in the theatrical world! If these people are so captivated in the claws of senses, they are less than the animals. God has distinguished man through his spiritual and intellectual powers. He has conferred upon him the invisible forces of conception and ideation - so that he may become celestial, just, intelligent, and attracted to the Kingdom of God! You must make these people understand these ideal principles so that they became aware and mindful! Tell them: you have tried the material world and intriguing its seductive pleasures; now come, and travel with us for a while through the spiritual world. If the experiences are pleasing, continue to travel with us; if they are not you can return easily to your ways. Let us together fly toward the realm of light; if the lights are too strong for you, you may come back to your black cell. How do you like this of teaching plan? Is that a good bargain? This way speaking you to the materialists. But address the religionists as follow: O ye people! How long, how long are ye submerged in deep slumber! O ye brothers! How long, how long are ye satisfied with traditions and dogmas! The Sun of Righthousness has arisen

Awake ye! The morn of Eternity has appeared! shake off from your bodies this spiritual lethargy. The portals of the celestial Kingdom are open, enter ye therein! The divine Treasury is rediscovered, enrich yourselves! The Merciful Graces are all encircling, avail the opportunity! Awake! Awake! This is the day of wakefulness and not sleep! This is the century of deeds and not words! This is the age of production and not sterility. This is the period of conflagration and not extinction! This is the time of contagious enthusiasm and not luke warmness. Gird ye up the lions of endeavor, band ye together! Be ye loving

towards each other! Banish, banish the nightmare of differences and ill-feeling. Your maker has created, you for love's sake! Arise, arise, for the glorious Luminary has arisen and has healing in its royal wings! Be ye as balls of fire! Be ye as torches of guidance! Increase your love daily! Add to your affection hourly! Ye are the children of God and the has endowed you with the possibilities of infinite progress.

In the afternoon Gaemmagam and Entezamas - Saltanah came to see our Beloved. After drinking tea and enjoying a most beautiful talk from his heavenly tongue, he invited them to a drive through the Bois de Balogne. At first I thought I will be deprived of the dear privilege of accompanying them but then the Master sent Enteza-Mas Salteneh wonderful, wonderful drive! I had never enjoyed anything exactly like this. It takes my breath away whenever I think I am sitting face to face with the Light of the world! The park was luxuriantly green, the flowers were entrancingly beautiful, the lakes were dotted with pleasure-boats and their fairy-like occupants, the tall trees were dreamily verdant. The automobile drove through the most delightful tunnels of trees. I was fairly floating on the shimmering sea of Happiness. From the depth of my heart I wished all the Believers were with us there and then and hear the Beloved talk on Bahá'u'lláh. He told us three stories; one about his early childhood; another about Bahá'u'lláh and the third a romantic, most artistic and postural story about the charming custom of the lover and loved one in Mazanderan. I wish I had time to incorporate these three-original stories in this letter but like many other things I relegate them to the future. I hope I will have time to write a little book especially on the stories as told by 'Abdu'l-Bahá! Wouldn't that be interesting! I have already more than a hundred stories tucked up in my note books! Stories which I would have gladly shared them with you had I have more time to write them out. But I think at this time his life-giving utterances on spiritual subjects are of more benefit than the stories. What do you think? On our return we took a walk through Rue Lauriston, Avenue Bois de Balogne, back to Eloile and then through avenue Kleber to the hotel.

Tonight Mon. and Madame Richard came and from 8 to 11 o'clock a most wonderful discussion flowed back and forth on the proofs of the existence of God, on divine philosophy, on Sufism, on pantheism. I have the notes of this significant conversation in my share it with me. The Master recited other logical and irrefutable evidences about the existence of divinity which were not in the talk that I sent you sometimes ago.

Although God has perfected his bounties for us. We have nothing to murmur against! His spiritual and material generosity have enveloped us. Now in order to be faithful to him and to his noble - exalted Teachings, let us all do our best and promote as for and as wildly as possible.

(Ahmad)

15 May 1913

BALTIMORE HOTEL 88 BIS, AVENUE KLEBER. May 15th 1913

America! Always America! America is getting the lion's share of spiritual Knowledge and divine wisdom! The Persian Bahá'ís who have done so much, who have sacrificed everything for the sake of the Cause seldom get in these days any Tablets. Stacks of letters arrive from the Oriental countries and are left unanswered; but since our departure from America is more than one hundred and fifty Tablets have been revealed, translated and mailed to the United States. Is not this a most manifest sign of 'Abdu'l-Bahá's divine Love for the inhabitants of those regions? There are Bahá'ís in Persia who will gladly give up everything if they could receive just one lines from the Master and this is not an exaggeration! The America Bahá'ís must truly appreciate the inestimable value of these heavenly gifts! Every Tablet is a fountain of divine Knowledge and a rose-garden in which the hyacinths and anemones of Love Grow and spread their Fragrances, a celestial Table on which is prepared all Kinds of delicious; and a most priceless heritage to posterity. Let those who are fortunate to get Our Beloved's Tablets protect and take good care of them, as the apples of their eyes. The descendants of the present Bahá'ís will feel proud because in their houses will be found the Tablets of 'Abdu'l-Bahá.

This morning after the revelation of many Tablets for America the Master rested and later received the friends in his room. Mrs. Lilianthal and Mrs. Beede. He told them about the wonderful spirituality of the Bahá'í meetings in Persia, how the believers love each other, how they are devoted to the Cause, and how they cooperate and assist each other. He expressed the hope that such divine and illumined gatherings may be established all over America, that the friends in those parts may show to all the people of the world that they are the embodiments of unity and the personifications of disinterested love. To another person he said: God has created man so that he may advance along all the degrees of progress. If such a state exists! He will become successful, he will obtain eternal joy; he will not be withered and unhappy. He will be always young and fresh.

To a mother he said: How are your children? Are they well? Do you give them an ideal education? The children of today are the citizens of tomorrow. The mothers of today inculcate so many material ideas in the minds of their children in the way of encouragement; Study hard and shall become the general of an army. They do not incite them in the acquirement of the ideal virtues. They do not tell them: 'Strive that you may become a sincere, just now; that you may serve faithfully the world of humanity.' It is in the power of a mother to educate her child in such wise that he may be the leader amongst the leaders or let him grew amidst such depressing environments as to become the worst criminal! Now you (addressing all the room) are all my own children. I desire to educate you in such wise as to become illumined, divine and godlike; day unto day you may advance; your conduct and character may improve, your spiritual perception may increase and your minds become more radiant. May each one of you become as an ignited lamps, shedding the rays of wisdom to all the dark corners and crevices! Consider the condition of the people! From morning til evening, they run hither and thither, working and laboring, sweating and striving! All their thoughts are weighed by the measures of Frames. The man who has one hundred Frames does his utmost to make it a thousand; the person who has

one thousands works like a bearer to make it ten thousand. The ten thousand man has his eyes fixed on a million; and the millionaire with the greatest avidity longs to become a mutli-millionaire. All of them are submerge in this sea of insatiable hunger for gold. Let me get all I can out of the other fellow" is the universal dictum. What is the end of it all? At last he leaves behind his accumulated wealth and goes away empty handed. But if such a man was imbued with spiritual characteristics he would have become the light of the world and the guide of the nations. All that you see is subject to change. Where is the living, fire-breathing, past generation? Where is Napoleon, the Great with his Austerity victory and Moscow Retreat? Where are the unconquerable phalanxes of his Imperial guards? Where are the long lines of the French Kings? Where are the many Louises? Where are the children of Orleans? Where are the descendants of Philipines? All, all gone! They have walked through the wilderness of oblivion and the valley of the shadow of death.

Speaking about the future of the Cause in Paris he said: The present indifference shall be replaced by a great enthusiasm; the call of Abhá shall be raised from every house and the Banner of "Ya Bahá'u'l-Abhá" shall become unformed from the top of every home. Rest ye assured of this.

To a number of French Bahá'ís he said: Day and night strive and teach. Do ye not rest for one moment? Organize meetings. Deliver speeches in the gatherings. Speak with eloquence and fluency of tongue. Proclaim: O ye French people! How long are ye sleep upon the couch of ease! How long do you prefer unbelievers of the beliefs! How long are ye in advertent! The divine Shepherd has come to you. To not run in the joins of the wolves. The real shepherd loves you and desires to gather you in one flock. Do not fly away from him. The celestial Orb is shining. The Sun of Reality is in the meridian. The rain of Bestowal is pouring down! Are ye yet sleep? Consider what an eternal Sovereignty was founded by those came beneath the shadow of the True One! How many Queens have come into this world and after a few years their names and fame entirely forgotten. But the Queenship of Mary Magdelaine is yet eternal in the Kingdom of Christ.

Today he was invited to lunch in the house of Mon and Madame Dreyfus. At one o'clock he came with his automobile and took him there. At five returned and took me with himself for a long walk through the avenue Kleber, avenue Victor Hugo etc. Returning home he felt quite tired. He ate very little, - a glass of milk and retired to his room. Thus another divine day lapsed into the past, never to return again but ever living in the memory, even after death.

16 May 1913

May 16th 1913 BALTIMORE HOTEL 88 BIS, AVENUE KLEBER

We are receiving interesting about the New York Convention. Miss Hart who attended all the sessions was in the meeting tonight at Mon. Dreyfus and spoke on her impressions of the Feasts the meetings etc. She expressed the greatest pleasure at knowing Mrs Kring, Mrs Kinny. Miss Thompson, yourself and many other Newyork Bahá'ís. She praised the spirit of unanimity and enthusiasm. We were that most happy to hear from one who has been actually present. We have not yet received the official report of the Convention, but hope to receive it soon. I have also received quite a number of newspaper clippings on the subject and some of them I read to the Master.

This morning the Beloved received the callers privately. It is evident that an individual receives more spiritual uplift and inspiration by meeting him alone the presence of any other person. In this manner they open to him their hearts ask any question they have in mind and carry back with themselves an irrevocable impression of beauty, spirituality and holiness. One of those who called on him was Miss B. Erwin. She asked many questions about the ninety names of Gods I of which are mentioned in the Qur'án; about the detached letters in the beginnings of several chapters in the Qur'án; about the "four holy months" in the Muḥammadan calendar and about the ideal significances of the various organs of the body etc. The Master patiently and sweetly gave full answers to their interesting questions. Miss Erwin is a girl of unusual talent. She has studied the Oriental religious literature, especially its mystic and philosophic aspect. She recites well and writes fine poems. She is now a devoted Bahá'í. She asked what practical work she can do for the movement. He said: Spread the Glad tidings. Teach the Cause. Dedicate as much of thy time as that cause to the promotion of the word of God. I will pray for thee that like into a torch thou mayst burn with the Fire of the Love of God. Teach the Cause. This is the most practical and most important work of the day. In the afternoon Miss Hogdson dropped in and told the Master of an interesting letter written in the Christian Commonwealth by a woman. She has one son and writes that she has one son and one daughter. As she is not wealthy she has wrought money to put his son through the university but having read the teaching of 'Abdu'l-Bahá that the education of the girls is of more importance, she is in adilemma and does not know what to do? The Master laughed heartily over the situation and told Miss Hadgson to write to this lady: Educate thy daughter because later on she will become a mother and will be able to train well your grand children. If you educate her, it means you have educated many. The mothers are the real educators of the human race. The importance of this great fact is not yet fully known. It is the sun of all the questions of this age. Then Mon. Dreyfus came and took him to call on Ronha K_hánum. He returned about seven o'clock.

A propos of something he said: Whosoever schemes in this Cause will come to no good end. Above all other things are must be honest to over consciences and not dissimulate. We must not speak against each other either publicly or privately. We must not belittle the services rendered by others because they are not so fortunately situated as ourselves. We must be humble. We must not have the spirit of destructive criticism. Before making any statement we must investigate it first thoroughly, whether it is true or not. We must not make the hearts of other sad. We must speak with gentleness and brotherliness. We must

not backbite. We must speak about each other with consideration and infinite courtesy. We must adorn our temples with extreme politeness. We must not be rude to any human being. We must judge the people by their in word, spiritual qualities. Let no one raise his tongue in intuitional or unintentional malice against his brother or sister. We must watch our tongues. This Cause is great and the circle of our patience must be very wide. Let every man write this sentence 'Watch thy tongue on the tablet of his heart. Let me relate to you a story which shows you more than anything else that we must ever look beyond the toward appearance and form and judge a person by his spiritual worth. After the appearance of the Báb the disciple who succeeded him was called "Bahá-el Báb". The believes of God at that time gave him the greatest homage and respect. When Bahá-el Báb was in the fortress of Tabarassi surrounded by thousands of enemies, Khuddus another great teacher was in the company of the 360 Bábís who were be seized in this fortress. No one gave any importance to Khuddus, He was one amongst the brothers. No one looked upon him with any deference. He mingled with all the friends and always when Báb-el Báb was sitting he was standing reverently before him. However one day there was observed a great change. The friends found Khuddus setting and Báb-El Báb standing before him far away near the door. Ofcourse every one was astonished. Then Báb-El Báb addressing the believers said in hushed voices. I did not know before the station of Khuddus. Tonight I realize that I am less than the dust under his feet. "From that time on he served Khuddus like a servant and later on Khuddu receiving a fracture of tooth through the passing of a rifle bartridge, Báb-El Báb came to him and begged him to let him go out of the fortress and sacrifice his life in his path and he did so.

17 May 1913

May 17th, 1913

Dear Harriet!

The celestial Musician plays divinely on the invisible lyre of the Kingdom of Abhá. His strains charm away the worry and care and create a calm atmosphere of art and beauty. His anthems soothe the despondent heart and his songs inspire the lukewarm spirit. His voice is sweeter than any mortal melody and more charming than the music made by the aeolian strings. When this celestial Musician enters amongst the concourse of people and plays a few notes, straight the dull cold river breaks into sparkling foam and the pale and scentless flowers become fragrant. The sound of His voice brings back to us heaven and love and memory and longing. Daily from His voice and lyre—so high a strain is raised and on the utter verge of Being, poised, vibrating, pours out life. Indeed while the high strains of His voice fill the young and receptive heart, the listener is rapt in faith and a high courage, driving out all fear and discontent. The cohorts of sweet-singing nightingales, making consonant airs and perfumed music out of the truant breeze and filling the atmosphere with slumbering fragrance of rippling joy—are only the harbingers of our spiritual Nightingale Who has honeyed the world with soft sound of divine love and environment of harmony. Such mysterious and mystical power there lies in His music! Have we not heard how the songs of Orpheus and the sound of his lyre attracted wild beasts, which came crawling up to listen to him and laid themselves down at his feet, vanquished? Is this not true of the Beloved in a spiritual sense? It is said, that the all powerful beauty of the song of Orpheus

even softened the hearts of the pitiless divinities of Hades. How often have we seen with our own eyes the Master softening the stony hearts with the influence of His divine music?

Let us also recall to mind the oldest legend that how, to the sound of Amphion's lyre, the stones were animated and came to place themselves one upon another to build the city of Thebes. And is not the Master building the divine city of Abhá through the sound of His lyre and are not the stones—the people—are so animated and so attracted as to place themselves willingly one upon another, co-operating and assisting each other—thus to construct the golden palace of Peace and brotherhood?

This morning the Beloved was speaking with a few Persians. He singled out one and addressed him as follows:—"Be patient. Overlook the shortcomings of others. Don't mind the criticism of any one. Let thy heart be like unto a sea. Let not the peace of thy conscience be disturbed by any event. Take Me as thy example in all thy conduct and dealing. Look at me! If a person has committed a thousand sins, I receive him as though he was the most innocent child. I shut my eyes to his failures. I speak with him with so much love and affection that often, he thinks, I do not know his defects and adds to his heedlessness. For example, if a man has acted against Me treasonably, and calls on Me, I receive him with such friendship as though he was my most faithful, trusted friend.

Often I witness a person destroying the foundation of My house with axe and spade. I stand there, watching him smilingly and instead of rebuking him, I do not say a word. But then he gets angry and wrathfully declares: Why do you not come and co-operate with me in this work of destruction? Man! Thou art destroying my house and I do not say a word!

Therefore you must strive as much you are able not to sadden any heart. I desire that you may walk in my footsteps! Be at peace with all all! Overlook the sins of others. Deal with everyone in such a manner as to make him joyful!"

Speaking with another Persian He said:—"There are two evils that cause the undoing of man: self and lust. Pray that thou mayest become freed from these two monsters."

Speaking of a man who had called himself a Bahá'í but misappropriating a considerable sum not belonging to himself he said:—"If he had killed Me, I would have gladly forgiven him and was more pleased with him than this act of his. Because by killing Me he would not have soiled the pure fame of the Cause but having misappropriated some one else's money he has—disgraced the Cause and brought it into shame."

Coming out of His room He was greeted by a number of truth-seekers already gathered in the salon. Some one asked whether it is allowable to kill animals. He said:—It is better not to eat meat if one can possibly abstain from it. However, it is impossible at the present stage of human evolution to ask people not to practice meat-eating. On the other hand, from a biological standpoint, one eats living creatures all the time. The very air that we breathe is full of the animalculae. The water that we drink is full of invisible creatures. All the fruits and cheese that we eat are honeycombed with animals. The difference is that these can be seen with a microscopic eye; the sheep and oxen can be seen with a human eye.

Question: "Are we called to associate with those with evil habits?"

Answer: "There are various grades of evil habits. There are certain souls whose moral lives are petrified and immersed in a sea of sensuality. You may meet these people in public but there is no need of close association; because if one's character is not strong enough to be proof against temptation one may be slowly led into those risky paths. Sensuality is like leprosy. It is contagious. There are other people who are ill-tempered, who are accustomed to tell lies or fibs. We must not shun these people. Gently we must teach them—and pray every night that we may not become inoculated with these poisonous social microbes—and show them by example, by word and by deed the benefits of veracity and truthfulness. There are yet other souls who are heedless, who have been led to the edge of dangerous precipices through their own carelessness; one word of warning will bring them the realization of their critical conditions and immediately they retreat. One must associate with these people and try his best to awaken them and instruct them in the better rules of life."

More questions were asked along these lines and the Beloved went over the points in a different language and finally, tired of repeating the same idea He turned His laughing, beautiful face to the friends and cried out:—"Pooh! We have spoken enough about the so-called bad people. Let us now speak about the good people! Let us really talk about people who have lovely disposition; people whose nature is the essence of light. Let us talk about them. They are moral, they are trustful, faithful, righteous, truthful, firm and steadfast; they are spiritual, divine and celestial.

A friend said: "You are the only one who has all these attributes and practice them." The Master looked at him, rebukingly and said, "Do not be a pessimist. There are many Bahá'ís in all parts of the world who practice fully these attributes. At this time, there are some Bahá'ís in Persia who are the essences of existence. They are shining like unto the stars. God has created man so that he may show forth divine attributes and adorn his temple with material, intellectual and spiritual graces."

Then He called me to go out with Him. We walked toward l'Étoile. On the way He expressed the wish of leaving Paris as soon as Mírzá Jalál returns which will be about ten days. In Budapest, in Vienna, in Stuttgart, the Cause was really spreading and people became more and more interested, so that although He often did not feel well, yet His heart was happy, but in Paris we are dealing with different materials, so He complained of the heedlessness of the people. On this account, He felt sad. Reaching the Place de l'Étoile, we took a car going through the Avenue Haussman and got off apparently without reason at the Printemps. We started walking back. Hardly we had walked two blocks, when our attention was attracted by the friendly signs of a woman sitting in a carriage and passing by us rapidly. She made her carriage stop near the side walk and got off; we were also waiting to see who was this friend. Whom do you think she was? I wonder whether you can guess. She was Mrs. Moore, the wife of Doctor Moore of Green Acre. Wasn't that a wonderful coincidence? Of course she was happy to see the Master so unexpectedly, so strangely. The Beloved shook hand with her and inquired about her husband. He told her:—"I loved him very much. I will never forget him. Please when you write to him, send him My warmest greeting." After a minute or two, she got our address to call tomorrow.

Continuing our walk we reached at a cab station, hired one and returned to the hotel.

In the afternoon the Master received a cable from Mírzá jalál that with Rezvanieh Khánum, they arrived safely in Haifa. He called him to return immediately because He desired to leave Paris.

About 5 o'clock I had another lovely walk with the Master. Passing through the avenue of Victor Hugo He bought a quantity of an excellent tea, which He had found the other day in taking one of His lonely walks. He bought also half a dozen canes to take them as gifts for the Syrian and Egyptian pashas.

We had walked very much by this time, so He sat on a bench near Miss Sanderson's house. It was cloudy and just starting to rain. He looked up toward the skies as though enjoying the pearly drops! The He murmured half to Himself—half to me:—How great it is when man ponders over the gifts of God! For example, this drop of rain is a heavenly gift, bringing to us the message of life. This soul-refreshing breeze is one of the bounties of God. What gift the sight is! What gift the tongue! What gift the ear is! We seldom think over the significances of these material gifts, or if we think, we do not think enough.

He started walking. Miss Sanderson's maid was standing in front of the house. He asked about the health of her mistress. "Are you the girl who brought My coat the other day to the hotel?" He inquired from her. "Yes." she answered. He gave her several francs and passed by. He stopped at our former apartment house 30 Rue St. Didier and spoke for a few minutes with the concierge and returned home.

The Master has had for the last few days a very charming, cute theory. He wants to beat one of us or Doctor Muhammad Khan in order that the weather may be cleared. He asked me whether, I am willing to receive a good beating from His hand. I answered perhaps the weather will not be cleared even if I am being beaten. He said, He will guarantee that it will be cleared. Well! I was in for the beating. He came toward me with His right hand ready to strike, but He brought it down gently and patted my cheeks. He cooed like a dove:—No! No! I will not beat you. You are my son! Here is one, two, three. "And He stroked my face, my eyes, and my hair. Now you have had a good beating. You will see whether the atmosphere will not be sunny tomorrow.

He told me to call up Mrs. Lilianthal and Mrs. Beede and tell them to come up tonight. Although they were invited to a concert, they preferred to come to our "spiritual concert". They had a wonderful evening of pleasant conversation with the Beloved and considered themselves very happy to be so invited by Him. They left His presence with radiant hearts and illumined faces.

Love to all Ahmad

18 May 1913

May 18th, 1913

Dear Harriet!

Outside the world is flooded with the sun, the hearts are light and gay, one's longing is to go out, lie down on the green meadow, bask under the beneficent rays of the star of the day and breathe the fresh air of the divine spring, or carelessly ramble along tumbling waterfalls, walk in the cool woods and gather the flowers of many hues. Inside, the brilliant sun of the Covenant floods the regions of the minds and the spirits; the fresh zephyrs of the Testament rejuvenates the hearts and the souls; the nightingale of the paradise of Abhá instructs us in the mysteries of love and affection and the King of the spiritual world rules with the sceptre of gentleness and kindness!

This morning I found myself very early in the Presence of the Beloved and as I had received a postal card from Dr. Zia Bagdadi I told Him about it. He said: "Doctor Bagdadi is sincere and faithful in the Cause of God. He is confirmed in the service of the Kingdom. I am well pleased with him. In reality his father was a rare and wonderful soul. Up to the last breath he was faithful in the Covenant of Bahá'u'lláh. Now, praise be to God that he has left behind three sons, each one of whom is a servant of the Cause."

Speaking about Mr. W. Hoar of New York, He said:—Mr. Hoar is a sincere, true, upright Bahá'í. I have tested him and have not found him wanting. I have a way of testing the people which always shows their real characters. Mr. Hoar is a righteous, just, honest man.

About ten o'clock two Parisians called on the Master. They asked about His health and whether He will stay long in Paris. He said: "My health is well but I am not going to stay long here. I have travelled much and I desire to go to a quiet, calm place, away from the noise and hubbub of men. For the last two years and half I have been a wanderer over lands and seas. I have had neither rest nor tranquility.

They said that they had heard that 'Abdu'l-Bahá has been much persecuted by the Persians. The Master said:—"We do not look upon these things. We love them just the same. We are commanded to love all, pray for all and beg heavenly assistance for all. We supplicate God to illumine all and to inspire their hearts with divine inspirations. The spirit of this Cause is love, the essence of this Cause is love, the object of this Cause is love. It is the life of this age, the means of the solidarity of the human race and the foundation of the oneness of the world of humanity."

They said they had not ceased to wonder that out of Persia such glorious ideals should come out.

The Beloved said:—"The dawning-point of these lights have been always in the East. The holy, divine Manifestations, the philosophers and thinkers have had their birth-places in the Orient. There is an intangible ineffable something in the atmosphere of the Orient that

causes the increase of spiritual susceptibilities. On the other hand, material thoughts are predominant in Europe. Life in the Orient is very simple, very charming, while in the Occident it has become very complex and wheels within wheels. In the Eastern countries, the hearts are undisturbed and calm but in these regions the minds of men are engaged with the solution of civilizing problems. Man is not created by God so that he may live a material life like unto the animals. The Almighty has destined for him eternal life, spiritual existence, the perfections of the divine world and the virtues of the celestial realm.

Mrs. Moore of Green Acre and many other friends came in and as this was Sunday, the large salon was filled. Of course we were so glad to see Mrs. Moore. The Master spoke first about the two aspects of human relation.

He said:—"My primal object in this life is to see the hearts ideally related together. There are two kinds of relations. First: material relations. This is not important. Its equilibrium is disturbed by the slightest mishap. But the ideal relation is permanent. How many seemingly irrefragable treaties have been established between the various governments, but as soon as their material interests came into conflict, the promises given in these treaties were not of any worth in their estimation. Likewise there are people who have lived with each other for a long time but having no spiritual relation, they are separated for the least cause. But the denizens of the Kingdom, enjoying the spiritual relation are never separated. This relation is ever-existent. It is not like the relation which exists between these bouquets of flowers which no sooner faded, they are separated but it is like the relation which exists between the stars of Pleides. For ages and cycles they have been clustered and held together. My hope is to establish such a relation between the people of the East and of the West, a relation which is cordial and heartfelt.

Mrs. Moore asked a very important question. "How is it possible to develop the will-power? And cause it to advance throughout infinite stages of progress?" The Master said:—"The will-power exists both in animal and man. The animals enjoy only a physical will-power which is limited in the sphere of its activity while man holds in his grasp two kinds of will-power; the physical will-power which is circumscribed by certain limitations, and the spiritual will-power which transcends all human obstacles. The spiritual will-power is susceptible of such limitless degree of progress that man will disregard his comfort, endure smilingly all difficulties and forfeit his very life for the public weal. Strive that you may obtain this will-power. God has deposited in the brain of man, the seed of such a wonderful will-power, that once grown into full stature, it will not be satisfied with anything. It will spur its possessor to rise higher and higher, to study more and more, to gain more knowledge and success. Its thirst is never allayed. This is a sign of the signs of God. The bird may rise high toward heaven but there is a limit beyond which it cannot soar. It must return to earth once reached the height. But for the flight of the will-power of man, there is no limit. The higher man soars toward the immensity of space, the greater will be the unfoldment of his will-power. How can we develop our will-power? We develop our will-power through the "divine unrest" which causes us to long for the better and nobler ideals of life. We must never stop from our search, neither curb our spiritual ambition. We may spur our physical will-power to the point of walking ten miles instead of our accustomed two miles but then we are overpowered by a complete exhaustion. On the other hand, if you meet anyone whom you are not fond of, after ten minutes or half an hour conversation,

you start to rub your eyes and try to banish away the ennui and sleep, but if you love the same person, you may talk with him for hours and when the time of departure comes around, you would not like to leave.

Now just as the exercise of the influence of the spiritual will-power is unlimited so the scope of our search and "divine unrest" must be measureless. It is only through the display of the spiritual will-power that man is distinguished above the animals. All the sciences and inventions, all the colossal undertakings and great achievements have been brought into being through the exercise of will-power in the properly-directed channels. That is why Christ says, "Thy will be done and not mine," because in the appearance of the will of the Father, all our hopes and longings are obtained.

It is written in the Bible, let us create man in our image and likeness. What does this mean? It means that the Reality of Divinity is the universal Collective Center of all the consummate virtues. Now, the primal Intelligence—God—willed to create man and make him a "particular collective center" of all his own infinite virtues. For example, one of the virtues of God is knowledge. He deposited a sign of this knowledge in the temple of man. Another virtue of God is life. He has conferred upon man a trace of this virtue. A third divine attribute is power; He has made man powerful. God is the All-Seeing. He has granted man the power of sight. Another virtue of Divinity is will-power. He has created within man a symbol of this all-comprehending energy. In short, just as these virtues are infinite in the Reality of Divinity, man must likewise strive to become the embodiment of the signs of these infinite virtues. One of the virtues of God is Love. Man must make an effort to make himself the personification of love. Similarly the signs of all the divine attributes of Divinity must become fully revealed in him in order that he may become the perfect representative of the virtues of God.

Strive always that your will-power may be expended in philanthropic channels. Except humanitarian aims nothing is productive of any results. The formation of all the sovereign dynasties of the world have been made possible through the determined exercise of the will-power, but as they have not been formed by disinterested people, they are today tottering to the ground; on the other hand, the blessed souls who arose to serve the Cause of God and had no other will except the will of God, they became eternal and everlasting. Their will-power became the will-power of God. Their traces the traces of God and their thoughts the thoughts of God. Ponder over these explanations and the doors of many significances will be opened unto you.

Why there is no rest in this world? Why there is so much bloodshed and discord? Why so much tyranny and oppression? All these things are because people do not live according to the will of God. If they lived in accord with His will, undoubtedly the world would have become illumined and these difficulties would have been removed. In the world of existence there is nothing more productive of results than the co-ordination of the will-powers of men. If the will-powers of two men co-ordinate with each other, the action will be greater in effect and scope. Likewise if the will-powers of the nations of today co-ordinate with each other in international comity and unification, the happiness of mankind will become unveiled.

Just at this time why do we enjoy so much security and safety in Paris? Because the will-powers of the majority of the French people have co-ordinated together in establishing a system of government—Republic—which is exercising control over the inhabitants through their own consent. But as soon as the balance of the will-power of the majority is disturbed, public order will take flight. This is the result of the co-ordination of the will-power of men along political lines; but if their will-powers co-ordinated along all lines you could conceive what would have been the glorious results.

The holy divine Manifestations have come to teach men how to develop their will-powers, so that the souls may be united together and put in practice those principles which will be conducive to the prosperity of the world of humanity.

Then He spoke about Green Acre. How was Green Acre? He asked Mrs. Moore. When the season will be opened? Green Acre is a most delightful spot. I enjoyed my visit to that charming place. If I ever go to America, I will pay a second visit to Green Acre. It is a most ideal spot for the dissemination of lofty principles. In Green Acre you must concentrate all your thoughts around the one all-important fact—the investigation of Reality. You must expend all your thoughts on this thing—so that the union of opinions and expressions may be obtained. Green Acre at this juncture needs a person who has a great organizing capacity. He must collect all the scattered forces and ideals around one common center and wield them into one mighty, active dynamic force. He must be an extraordinary man; he must have a reconciling spirit, he must be a lover of the whole world, he must upraise the standard of peace and reconciliation, he must protect the newcomers from the confusing theories and unproductive thoughts. Green Acre needs a superior general, a wonderful commander a general that can scatter the forces of darkness and traditions. An army without a general cannot achieve signal victories. If the circle of the activities of Green Acre is so expanded as to have every year, the leaders of every religion and thought so that they may associate with each other with perfect love and amity, it will be very good. The aim of those souls who deliver the principal addresses or who take part in the discussion must be solely for the investigation of reality and not the presentation of dogmas and unprofitable antiquated theories. They must never enter into any altercation. The chief objects of Green Acre conferences must be:—the furtherance of universal Peace, investigation of Reality, brotherhood, tolerance, sympathy to all mankind, the cultivation of better understanding between the nations of the world, the spread of spiritual culture, the elimination of dogmas and superficialities, the illumination of the hearts with the Light of Truth, mutual assistance and cooperation, social service, the study of the fundamental principles of all the religions and their comparative co-ordination. Green Acre must carry away this palm of victory. The Trustees must not let this wonderful opportunities slip out of their hands. They must forget their personal likes and dislikes and work for the benefit of the Cause. Personal ambition must be thrown to the wind and all the available will-powers be exercised toward the realization of these universal objects. If you outline such a practical, universal, all-inclusive program and then invite Me I will come again to Green Acre. You must lay such a foundation so that the influence of the confederation of religions and sects may permeate to all parts of the world from Green Acre and Green Acre for all the future ages and cycles may become the standard-bearers of the oneness of the world of humanity. I will pray for the fulfillment of this truth!

After His talk He spoke a long time with Mrs. Lilianthal and He had His lunch in His own room.

At three o'clock He accompanied by all His Persian he drove through Bois de Boulogne. It was a beautiful day of sunshine and warmth and thousands of people were in the park. The Beloved and myself entered the Longchamps where they had the horse race. He watched the race from the grandstand and told the story of a horse race in Persia, a race He had seen when He was 8 years old. He was also interested in a military aeroplane flying over the field. At 5 o'clock the race was over and the people poured out. Such fashion and milinery art seldom one sees anywhere and the Master stood aside and watched the Parade of Manikins.

We returned home and enjoyed His quiet Presence. At nine o'clock Monsieur and Madame Richard came to see Him and they carried along a very brilliant discussion till nearly 11 o'clock. Monsieur and Madame Richard are very sincere and devoted Bahá'ís and their highest desire is to promote these teachings to the best of their ability.

19 May 1913

May 19th 1913

Dear Harriet!

When Miss Hart gave an interesting account of the meeting and sessions of the Convention he was very pleased and then he said: - "Praise is to God that in many American cities the Divine summon is raised and the glad-tidings of the Kingdom of Abba are heard. In the future it will become illumined!" She mentioned the names of the many united Bahá'ís and their messages of love and devotion. While Miss Hart was present, Mrs Noel came in. She was welcomed by the Master. She had heard about the cause but had never seen him. As soon as she entered her face and carriage impressed me as a woman of intellectual power and ability. She said to the Master that she has a clear comprehension of religion as an intellectual fact but not as a spiritual reality. She has come this morning to his Half Presence and is seeking the illumination of the heart. The more your faith grow in Bahá-allah, the greater will be the illumination of your heart because the spirit of man is strengthened and reinforced through the utterances and the love of Bahá-allah. Just as the body receives force through food, so the spirit is in need of the spiritual food. What is the food of the spirit? It is the love of God and the Knowledge of God, the praiseworthy. Endeavor that you may adorn thyself with these heavenly virtues, be attracted to the Kingdom of Abba and arise with the greatest joy to serve your fellowmen, as long as your aim is pure joy shall become confirmed. If our object is unselfish, we must feel assures that the highest desire of our heart shall be obtained. I will pray for you.....My prayers are something universal and sometimes special. I will specially pray for you. She was made very happy and wept with joy. She said "after I have glimpses of truth but at other times I am left in darkness." The Master said :-" you must strive to enter into the spiritual state and be established in the Kingdom. Once these, you are eternally submerged in a sea of light. There will be no unhappiness and

no sadness. She asked about renunciation. Do we attain to the state of renunciation after we have realized God and his powers or we must renounce our desires before our attainment to this spiritual condition? "The Master said: - "First we must make ourselves receptive, then the bounties of God descend upon us. The mirror must be clear from rust first then the sun with all its glory will be reflected therein. Prepare your apartment first before you invite the guests. Therefore, first we must be severed and detached then we will obtain the divine Bounties. Renunciation or severance does not mean to suppress you and sensuous much feelings to shun the activities of life and to shift the responsibilities that God has laid upon our shoulders. It means to overcome the dark powers of nature, to be freed from the promptings of self, to become a governor over one's ego and the passions, to let the susceptibilities of the spirit rule over the body. This is the meaning of renunciation. In short, man must become a radiant being and a heavenly spirit.

Several other people came and then he spoke to them privately. They came out of his room with joyful faces. In the afternoon three very important Persians called on the Master Fayyad Asadu'lláh prepared tea and till 5 o'clock he was speaking with them on Persia, Turkey etc. He sent us to Mr Scoth's meeting and he went out to walk alone.

On our return from the meeting, he called on Miss Sanderson to inquire about her Mother's health. In the course of conversation he praised very much the Persians. She speaks quite clearly. "Shape, "he said you will study the Persian language to the extent of writing letters and comparing poems. There I will send you to Persian. This will be most wonderful you have the power of composition and style. Memorize the poems of Baba Alláh. All the old Bahá'ís know that I have never studied Arabic. I have not taken one lesson in Arabic. No one may believe this but there are still some believers living who hear testimony to this fact. Yet my Arabic, both written and spoken is the masterpiece all over the East. I will tell how I became to know Arabic. when I was very, very young, I found in our house in Tíhrán a large voluminous book containing many in Arabic prayers revealed by the Baba and copied by Baba -allah. I had such a longing that I used to read the contents of this book all the time. Often I would get up in the middle of night, light the candle and then read and read this book without understanding its meaning. The effect of those prayers was so great that I would weep over them. all of a sudden I observed that I could understand the significance of the book without being laughed by any soul. He returned to the hotel and I took the sheet and went to the East station to welcome Miss Fanny Knoblock who has travelled from Shettfort to meet the Master. The train arrived at 9.20 and by previous arrangement I took her to the International hotel where Miss Lilianthat and Mrs Beede are living. They were waiting in the reception room to greet her. She will come to see the Master tomorrow and may stay in Paris till Saturday then she will return to Shettfort to be with her sister for two weeks and after that back to America. I hope she will go by way of New York so that you may hear her speak about her experiences in Germany and France. when I returned to the hotel the Master was up and speaking with the Persians. He had made them laugh all night. they were all in good humor.

20 May 1913

Baltimore Hotel 88 BIS, Avenue Kleber Adresse Telegraphique Baltimotel-Paris. May 20, 1913

Dear Harriet!

The other day the Beloved received a lovely letter from Mr. and Mrs. Stark of Budapest in answer to his wonderful Tablet! He has revealed for them another Tablet but herein I like to quote a portion of their letter which to me is an indication to their faith and assurance. It is as follow:—"The revelation you were so exceedingly kind to communicate to us contains the most welcome blessing for our souls, which are craving after Love and Spirituality and is giving also a powerful encouragement to us to offer our humble personalities as channels for the Love of God. We pray you to accept our deepest thanks for these heavenly bestowals. It is not ours to thank you for your coming to our city. Now we, but hidden powers incomparably greater than ours brought about this historic event, But we may be allowed to rejoice that we have been found worthy to be chosen as a mouth piece for the call of a striving group of souls. The consciousness of our vocation shall give eloquence to our speech and fluency to our pen. We pray ardently for the aid of Bahá'u'l-Abhá!"

Is not this a simple direct beautiful letter flowing from the heart? How great is to live in this day and receive the Knowledge of God direct from its pure source! The privilege is so wonderful, the blessing is so divine, the thought is so sublime that we can hardly realize it! Like unto the fish we are swimming in the sea of spiritual Favors! Wherever we look we behold the signs of His Love and Benevolence! We are soaring in the etherial regions of light!

When we were in Germany I received letters from Mrs. Maude M. Holbach from England. The New York friends know her well. The Master wrote there to come to Paris if possible and this morning to our delight and pleasure she arrived. Her aim is to come next winter to Haifa with her husband, stay there several months, received daily lessons from the Master, study Bahá'í life and teachings and then write a story for the Western public. Of course all these depends upon the Master's presence in Haifa. She had a long and interesting interview with him, devoted mainly to an exposition of the meaning of the resurrection of Christ. She was very glad to see him again and will be a daily visitor for the next four or five days, after which she will return again to England. She is a wonderfully intelligent keen woman and a Bahá'í story from her pen will be of deep interest to all the students of the movement.

Next Miss Fanny Knoblock was presented to the Master. He asked about the German Bahá'ís and their meetings, He said: Thy sister has served the Cause very much. That is why I wrote her to travel throughout all the cities of Germany and summon the people to the Kingdom of Abhá! She must feel assured that Bahá'u'lláh will assist her. You are her partner in the promotion of the Cause. You must praise God because you are such three heavenly sisters, each one serving the Cause day and night!

She asked a question about the Bahá'í Sunday school. He said: This is very important. The Sunday school for the children must be continued. Thus will they be informed with the history of Cause, the Bahá'í teachings and principles. Their morality will then become Bahá'í morality. Let the circle of the Sunday school for the children be constantly enlarge and not contracted. She asked several other questions to all of which the Beloved gave definite answers.

A few others received the benign blessing of his Presence and then he come out and gave a talk divided into two parts. The first part I will translate in this letter; the second part I will leave for the future; being mainly about the heedlessness of the Jews in the day of Christ and their subsequent degradation. He said: In his own days they placed a crown of thorns upon Christ head, but today they put a crown of gold upon the head of his statue and painting. It would have been a hundred thousand times better if they payed him these homages when alive.

They diverted to another subject saying are like unto the children. The most unimportant event gives them happiness and the most trifling incident saddens their hearts. For example, if you give one franc to a child, it will make him very happy, but if he loses it he is sorrow-stricken. If you carry a doll to a little girl she flies to the heaven of joy and if the doll is stolen by her playmates she is cast to the depth of despair. In short, an infinitesimal incident gives happiness to some; and the most inconsequential event makes other sad. In the morning, they are boiling over with the exuberance of joyousness and in the evening they have simmered down to the point of despondency and sheer disappointment. This is a sign of the weakness of their character and the feebleness of their faith. But a wisely-directed soul, a person whose heart is illumined with the Light of God, who is imbued with the quality of radiant acquiescence, and who is informed with the open mysteries of the divine world- is always in the same condition and is never upset by the constantly changing events of life. His heart is attached to the Spring of All; his happiness is eternal, because it comes from God; his rejoicing is perpetual, because it is based upon the eternal rock of the Knowledge of God, his beatitude is never-failing because it is emanated from the virtues of the world of humanity. This joy undergoes no change and transformation. This happiness is age-abiding! If a person is thirsty for the water of the Knowledge of God, his happiness is unailing. If a soul is interested in humanitarian deeds, his joy is perennial. Therefore, the happiness that comes through God is a light that is not followed by any darkness; a healing which is not ended by any disease; a glory which is not consummated by any shame. Consequently, we must search diligently after the everlasting and not temporary happiness.

For a few seconds the Master got silent and then looking toward the window he said to Miss Sanderson:- The sky in Paris is often cloudy. A Persian poet was present and immediately answered: "One sky cannot have two suns!" Wasn't that a most appropriate remark!

Afterwards he called Entezamos-Saltaneh to himself and together they went out to take a walk. On their return he brought in a basket of apricots which he divided amongst all of us. He gave four to each. Siyyid Asadu'lláh had prepared for him dish of pillow and he kept Entezomos-Saltaneh to eat with him and urged him to eat as much rice as possible.

In the afternoon he went to Bais de Bologue with Doctor Muḥammad K_hán and as he walked along he sang most of the time Bahá'í poems and chanting the prayers of Bahá'u'lláh. Then he called on Mon. and Madame Dreyfus. They served him tea. It was about 8 o'clock when he came to the hotel. After an hour of rest he took a bath and retired to his room.

I am glad to report that I have seldom seen the Master feeling so well as these days. He enjoys perfect health and he is happy. He makes us all feel rejoiced when we see him well.

I have written so much for the last few months that I am afraid I am getting the writer's crump. After writing a few pages, I feel a burning pain in my arm and fingers; but I am sure this is only temporary. It will pass away. I must use my pen for a long time yet I have not commenced writing. I have been doing some scribblings. My heart is dancing with joy, because I am trying to serve the Beloved and the believers. You pray for me that God may make me a sincere servant of 'Abdu'l-Bahá.

21 May 1913

Baltimore Hotel 88 bis, Avenue Klebler Adresse Telegraphique Baltimotel-Paris. May 21st 1913

Dear Harriet!

Now that thou returnest to America carry for the friends of God the glad-tidings of the Kingdom of Abhá! Confer upon them rejoicing! Exhilarate them with the wine of happiness. Stir them with the Breeze of joyousness! Move them with the cry of ya Bahá'u'l-Abhá! This wonderful message was given to Miss Fanny Knoblock in the course of Conversation with the Beloved this morning!

His desire is to see America aflame with the Fire of the Love of God, to hear the news that the friends are striving day and night to establish the Kingdom of God upon the earth, to upraise the standard of good fellowship amongst all the nations of the world and that they are associating with all the people with joy and Fragrance. The greater the unity of the friends, the happier the heart of 'Abdu'l-Bahá. The believers of God must not only practice unity but they must sacrifice their lives for each other if necessary. The Cause of Bahá'u'lláh is the Cause of life and love; the religion of the Blessed Perfection is the religion of peace and reality. The Bahá'ís must walk in the footsteps of the standard bearer of this Truth. They must hear no evil, see no evil and talk no evil. The Bahá'ís are the positive forces of life. They must generate only life-giving qualities. There are many pessimists and prophets of evils nowadays. The friends of God are the real optimists and bringers of glad news to all humanity. No difference exists amongst them. They are a united band, eager to serve.

This morning we had a call from a Persian poet who talked a good deal about the ingratitude of the Persian people who do not become Bahá'ís, because this Cause was the only solution for all their difficulties. 'Abdu'l-Bahá was rendering a greater service to Persia than all the combined efforts of the Persians themselves that He was bringing the East and the West nearer to each other that he was creating love between the Persians and Americans a thing undreamed of by others. Who could do this? Whoever was able to perform such a miracle? If someone asked him through what means Persia could be saved? He would answer, through the Bahá'í religion that the Bahá'í religion was the only salvation for Persia and no intelligent person could deny this.

Then he spoke about the Editor of a Persian Journal in Egypt who has written and published a book against the Bahá'í cause. When this book was brought to the attention of the Master he sent him the following wonderful message:- If I know that thou wouldst not think that I am afraid I would have sent thee a gift for writing such a book against the Bahá'í Movement. Thy example is like unto the ant who scaled a high, sturdy poplar tree and once reaching the

top, it tried to shake the tree and uproot it. The poplar tree laughed at the ant and said:- Don't thou not know that I have experienced many storms, gales, hurricanes and wild tempestuous nights! And now thou little and hast come to shake and uproot me! Vain is thy thought! And the poplar tree laughed again.

A story was related of a Bahá'í who was questioned by a great enemy of this Movement: why did you accept this Cause? He answered: Because of your opposition!

Mrs. Monde Holbach had an interview with the Beloved discussing further the plan of her journey to Haifa in the month of October. She is very enthusiastic about this work.

A Bahá'í hearing the Master speak, took off her hat, stepped humbly before him and asked: What can I do that I may not see the faults of others? He said: Thou must look for thy self and within thy self and find thine own errors and weaknesses. If thou hast any imperfection thy self, try to improve it. Busy thy self with thine own improvement. Man is a blind far-seeing creature. He is blind to his own faults but he far sees the faults of others, thousands of miles away. Think always how to become more spiritual, to receive a larger portion from the Bounties of Bahá'u'lláh, to be submerged in the sea of his Mercy. Thank ye God that ye are living in the age of Bahá'u'lláh and you have recognized Him in his own day. Your station is very high. You have won the Crown of the Everlasting Glory! For lunch he was invited to Mon. Dreyfus.

After lunch and rest he called on Rúḥá K_hánum. From there he went to Pathe' Fieres where his voice is being taken in phonograph and there will be four records. On his return to the hotel he was some what tired and ordered his food to be brought up to his room. He was very happy and while eating he spoke to us about the Cause.

22 May 1913

Baltimore Hotel 88 bis, Avenue Kleber Adresse Telegraphique Baltimotel-Paris. May 22nd 1913

Dear Harriet!

In a few days Mírzá Jalál will be back and then we shall know when the Beloved decides on his return to Egypt. Egypt during the summer is very hot but I am told. Ramlah, a resort in the vicinity of Alexandria is cooler and from the present indications the Master may not go to Haifa before the coming winter. However his Presence in Paris is a spiritual blessing to all Europe, because even if we do not have public meetings he irradiates from his central being light and joy from the centre of his being. Those who are spiritually-minded feel the quick vibrations of his individuality. His divine spirit of beauty quickens the souls and enraptures the hearts.

This morning after drinking tea and enjoying quietly the presence of the Beauty of the Covenant, he called me to himself and following him he called on S.S. -This gentleman has rented the same apartment that the Master had it on his first visit to Paris about two years ago. He is one of the most prominent men of Persia and while in London he was entertained by many English Lords. In each one of those meetings, they had asked him whether he knows 'Abdu'l-Bahá. He said to the Master: "I was most pleased and very proud to know that there was at least one Persian who has come to the West and was the cause of the glory of Persia and had such lofty thoughts and exalted ideas as to stir the Western world."

He asked about the progress of the Cause in America. The Beloved spoke in detail and summed up as follows:- There was a very large number of people who only love this Cause and are in sympathy with its principles and like to see them spread. There was another class of people who think Bahá'u'lláh to be a very great personage and they classify him along with other spiritual thinkers of this age. They even go to the point of saying. His teachings are good for the Orient and may assist to solve some of our problems in the Occident. There was a third class, however, who believe that Bahá'u'lláh was the Manifestation of the will of God, the Promised One of all nations and who try to spread his Teachings by deeds and by words. This third class are called Bahá'ís.

The question of "Light" was discussed. What was the meaning of light mentioned in the holy books? Was it this physical light? The Master said:- There are three kinds of lights. The light of the sun has only one function and that is to make things manifest. This light is not important. It is only the result of ethereal vibrations. The second light is the light of the Eye which has two functions. It is the manifestor of phenomena and the seer of phenomena. The third light is the light of intellect. This has three functions. It is the Manifestor, the seer and the comprehendor of phenomena. The light which is mentioned in the holy books is therefore the light of the intellect.

Master gave for the interest of those who were present, a review of the history of the Cause, its successive tribulations and vicissitudes. The question of divinity was touched and many similar interesting subjects. S.S. was greatly impressed and it was long after eleven o'clock when we left the apartment and came to the hotel. There were several Bahá'ís

waiting patiently. The Master received them one by one, and talked with each on his individual problems. He did not go out today but rested. At 3 o'clock several Persians came and then he spoke with them till four. Mon. Dreyfus came and took him to call on Madame Jackson who has just returned from Nice. On his return, the Correspondent of the Christian Commonwealth was waiting. He praised the Editor of that weekly and sent him his loving messages. He talked about the Cause in the various cities he has recently visited and gave glowing tribute to the German people. This man will come to our meeting tomorrow night to report it for the C.C.N.s. one of the princes of Persia who has been away and just returned called and the Master spoke with him a long time about the recent troubles in Persia against Bahá'ís.

It was altogether a busy day and the Master enjoyed to meet these various people. How he spoke with each according to his capacity and understanding! He has the key to every heart and without any effort on his part, all the hearts are opened before him! He is alone the reader of our inmost thoughts and ideas.

23 May 1913

Mayth 23rd 1913 BALTIMORE HOTEL 88 BIS, AVENUE KLEBER

To the Bahá'í world this is doubly sacred. It is the Birthday of 'Abdu'l-Bahá and the Declaration of the Báb. The Bahá'ís everywhere are spreading the Banquet of happiness and here in Paris we are in the Presence of the One in whose name and Teaching Countenance is our daily Feast. Much light is thrown upon the divine character of 'Abdu'l-Bahá when we consider that he exhorts us to celebrate this Feast, because, it is the day of the Declaration of the Báb and not because it is his birthday Anniversary: Of course, two such important events transpired on the same day; therefore it is a blessed day. It is of wide significance and interest even to an outsider to think that two spiritual leaders of the past and present century have been by Providence born to commence and finish a work for told by all the prophets and fulfilled by Bahá'u'lláh. Through the untiring zeal of the Báb, the coming of the Kingdom was heralded throughout the length and breadth of Persia. He was the morning-star of this glorious Revelation which led all mankind to the heavenly Goal. He prepared the way for the appearance of the Lord and fortold the appearance of the Lord and for told the approaching rise of the sun of Reality. He exhilarated all the hearts with the wine of longing and declared the establishment of the Kingdom of the Father upon earth. Now our Beloved is calling upon men to enter into the Kingdom of Abhá, the Doors of which are open before all the faces.

Our earliest callers this morning were Mrs. M. Holback and Miss Fanny Knoblock. They had come with lovely bouquets of flowers and basket of fruits to greet the Master on his birthday. It was about 7 o'clock. The Beloved greeted them and they too took their seats. Then Conversation started naturally about the Báb. Later on Mrs. Lilianthal and Mrs. Beede and many others came, all bringing roses, carnations, pots of blooms etc. By twelve o'clock to the reception room was a rose-garden and several baskets of fruits and candies were on the table. The faces of the believers were radiant with joy and each expressed his or her happiness to be on such a day in the company of the Master. Although the American friends were not here, yet on this day of all days, he found time to reveal many Tablets for them.

The calm and quiet hours in his room- with no one but me - while he walks majestically to and for dictating Tablets-are such heavenly experiences which will never be effaced from the page of my memory. How fortunate are those souls whose names are mentioned by Our Beloved on a day like unto this! A message of Peace and greeting was brought to him from America indirectly through New York Herald. It was part of the speech of Mr. Bryan Secretary of State, given before the Army and Navy Club on May 14th in which he gives his conception of the battle ship of the future. The Beloved was most pleased not only the thought but the consistent earnestness and splendid enthusiasm and optimism of Mr. Bryan. I will quote it herein, because the Master praised it and all the friends loved it. It is so much in line with the Bahá'í principles of Peace and justice. Therefore the Dreadnoughts of the future according to Mr. Bryan's conception is as follow: "Its compass is the heart; its shells carry good will; its missiries are projected by the smokeless powder of love; its Captain is the Prince of Peace. I want you to drink with me to the battleship, Friendship. No target will withstand the projectiles which Friendship sends abroad."

For the last three or four days I have not been feeling well at all; so when this morning I entered the Presence of the Beloved he inquired about my health. I said: it seems to me that as long as we are enjoying good health, we do not appreciate it enough; what a divine blessing is health! He said: "We know things by their opposites. Knowledge is more appreciated when we observe the stultifying influence of ignorance. Sight and hearing is more thought of when we see the conditions of thr blind and the deaf. A person living on the border of a flowing river all his life does not know what thirst is. When we were travelling from w thought we go ahead of the family, pitch the tent and prepare everything till Bahá'u'lláh and the rest of the party arrive. There were twenty three of us, all on horses. When we got away several miles from the main body, the sun rose high in the heavens and it shone dozzlingly upon our heads. We became aware that in our hurry to get away quickly we has forgotten to bring with us the water-bags. We looked around and there was nothing visible but a wilderness of hot sand and getting hotter every hour. We asked our guide whether there was any spring in the vicinity and he said: no. We could not have any water before we reached the next station, sixteen miles away! What could we do now? Our lips were parched with thirst; some of us almost to the point of fainting. I urged the company onward, my friends, Spur your houses!. We galloped several miles and we were nearly succumbed to the awful heat when in the far off horizon, we observed several block tents of the nomads. Those black tents to my eyes were at the time greater than the palaces of the Kings. We hastened toward the tents and reached them literally half-dead. There was no human being visible, so I called out aloud; water! water! water! An old woman came out of one of tents and shook her head, meaning that she has no water. Them I asked her: 'Have you 'Doing'? 9sour milk diluted with water). She answered in the affirmation. She took us then to a tripod made of wood over which was hanging a black skin, sack filled with "Doug". She opened its aperture and each one of us drunk one cup. It was as cold as ice. In this part of the world, there is a wind, blowing at this season as hot as fire. It scorches one's face and lips and peals the skin; it makes the earth dry but when it blow over a jar of water or a skin-bag of Doug, it makes it as cold as ice. This wind other times is called sometimes 'Sam' and 'Sharghi'. In short, we drunk three skinfold of "Doug" and then we laid stretched down our bodies, some under the shade of the tents, others right beneath the sun. We could not enter then tents, because, these nomads live with their castles. When we awake we felt as

new being and continued our journey. Experience teaches us many lessons that we are not apt to forget."

About eleven o'clock the Master came out and greeted the friends who had gathered in the reception room. He inquired about the health of every one and they expressed thankfulness unto the Lord because they were permitted to be in the Holy Presence of the Beloved on such a blessed and significant day. He said: One day in Baghdád "Bahá'u'lláh was walking beside the bank of Euphrates in Baghdád. A learned man of that city who had never seen Bahá'u'lláh passed and was greatly impressed by his majestic learning and divine Face. He came to him with great reverence and humility and asked; 'Sir! Which country do you come from?' 'I come from the country of Bahá.' The man was puzzled. 'In which part of the world is it situated?' he hesitatingly inquired. 'It is in the Eastern direction! What temperature?' the man asked. 'Always moderate.' 'What kind of a country is it?' he interrogated with evident curiosity. 'It is a most marvelous country; its inhabitants are angelic; its spring for the twelve months of the year; its trees are always green, its fruits luscious; its flowers imperishable and of many hues; its roses ever spreading sweet fragrances; its meadows are perennially verdant; its sun has no setting, its stars always shining, its moon is ever full; its denizens enjoy eternal youth; its gardens are always a bloom; its sweet-singing birds ever melodious; its wine imparting everlasting exhilaration and its bounties and blessings limitless. 'Sir! he gasped with astonishment, 'I have never heard of such a country. It is not on the old maps.' 'Well!' Bahá'u'lláh answered, 'you may find it on a new map which is being drawn now! 'But how can one reach there?' 'The guide to that country is One. If you follow him you shall enter the portals of that country' the Blessed perfection answered him and passed by.

When the nature of Mr. Bryan's battleships was read to him he said: "The spirit of this age demands the establishment of universal Peace. No power on earth can withstand before it. God has destined that Peace must reign in this age and it will come to pass. Let the advocates of Peace work with greater zeal and courage, for the Lord of Hosts is their Supporter.' In this radiant century and merciful age, the ears are opened, the hearts are awakened, the eyes are seeing and the consciousness are stirred. The age of strangeness has passed, the century of friendship has arrived. The dark hours have disappeared and the luminary of unity hath dawned. Now is the time to be illumined with the rays of the sun of the solidarity of the human race. This is not the hour of imparting life; this is the hour of self-sacrifice for the commonwealth of humanity. When I was very young, I remember one day, I was sitting with a number of friends. A Kurd who was very inimical to the Persians entered the gathering and started to boast of his courage and valor. Warming with his subject, he vaunted with a great bravado that in this year he had Killed 13 Persians! Consider to what extent people are thoughtless and unaware of the ideal virtues of the world of humanity!

He spoke them on the education of the orphans: If the parents educate their own children, this is done by every one. There is no special virtues in it. But privilege and distinction lie in the direction of educating the children of others. When these children grow up, they are even grateful and thankful to their adopted parents.' For the existence of a new guest he gave a lucid exposition of the Bahá'í principles on economics. Then he said: the real enjoyment of the world of humanity consists in the fact that every individual may think of the wellbeing of others and sacrifice his own rest for the rest of his fellowman. Then and not until then will he be really happy. I hope that all of you will attain to this station. Then you

will be real Bahá'ís. When the life-long of Muḥammad was living one day his son-in-law, 'Alí, his wife and two sons kept fast. Now, according to the Muḥammadan law a person fasting, must not eat or drink anything from sunrise to sunset. In order to break their fasts after sunset, 'Alí had prepared four small loaves of bread. They had nothing else. Just before sunset poor people knocked at the door and begged for alms. 'Alí gave them all the loaves of bread. The four continued to fast next day without eating anything. Four other loaves were prepared and they were again given away to a number of orphans who called about sunset time. The sun rose on the third day and they continued to fast without eating anything. They prepared for the third time four loaves of bread and just before eating a few strangers passed by the house and the loaves were given them. When Muḥammad heard of the self-sacrifice of his son-in-law, his daughter and his two grandsons he sent them special food and asked them to eat themselves.

Mon, therefore must be self-sacrificing to such an extent; otherwise if he seeks after his own interest, he is like unto an animal. Strive that ye may assist the children of man both materially and spiritually, and be the means their guidance and illumination.

For lunch the Master went to Martha-Pension, our old hotel. At three o'clock Mon and Madame Richard came and at their request the Beloved told them three stories about Christ which are in the Gospel. Then with Mon Dreyfus, he went to the flower show. He must have made a most beautiful picture walking through lanes of flowers. He returned at 6 o'clock and after half an hour walked out again with Doctor Muḥammad K_hán to call on prominent Persians and Turkish Pás_hás. Tonight everybody was invited to Mon and Madame Dreyfus, the Beloved also was there. Persian Arabs French, America, English, etc; associates with each other in the spirit of Bahá'í love and fellowship. The Beloved gave a wonderful talk on the life of the Báb as a preparation to the coming of Him whom God should manifest. It was a heavenly feast. He also asked Miss Erwin to read from the Hidden Words. Refreshments of various kinds were served of 'Abdu'l-Bahá was happy to find himself amongst all these loving and sincere Bahá'ís.

From April 1st to April 8th, 1913 'Abdu'l-Bahá visited Germany and stayed in Stuttgart. He stopped at a hotel overlooking the plaza.

While 'Abdu'l-Bahá was one day looking out of his hotel window he observed a regiment of soldiers passing in great array and he said:

"They are ready to fight for their fatherland. How barbarous it seems to send men, who do not even know each other, to the battlefield in order to shoot each other down.

"The Bahá'í Grand Army consist of the invisible angels of the Supreme Concourse. Our swords are the words of Light. Our armament is the armament of heaven. We are fighting against the forces of darkness.

"O my soldiers! My beloved soldier! Forward! Forward! Have no fear of defeat do not have facing hearts. Our supreme Commander is Bahá-o-llah. From the height of Glory He is directly this dramatic engagement. He commands us! Rush forward! Rush forward! Show the strength of your arms. You shall scatter the forces of ignorance! Your war confers life; their war brings death. Your war is the cause of the illumination of mankind; their war

means the breaking and darkness of hearts. Your war means victory upon victory; their war is defeat upon defect. Your war is the means of construction; their war is the origin of destruction.

"There are no dangers before you. Push forward! Push forward! Attack the enemy!

"Your efforts shall be crowned with the diadem of Eternal Peace and Brotherhood.

'His holiness the Christ was fighting even upon the Cross at His triumphant work continued through ages as cycles."

24 May 1913

Baltimore Hotel 88 bis, Avenue Kleber Adresse Telegraphique Baltimotel-Paris. May 24th 1913

Dear Harriet!

We who circle around the Master are very happy because he is enjoying complete health of body. Although he has emphasized repeatedly that the spiritual health is all-important and that his spirit is free and above any human illness, yet we cannot help but to be distressed when he is not feeling well and feel correspondingly joyous when he is in the utmost of health. His Presence, under all circumstances radiates Peace and happiness. Day unto day through his divine Patience, he is adding new stones to the Temple of the Bahá'í Cause, gathering new laborers and masons and collecting fresh materials. Whether the whole world praises him or blames him he is the same, eternal being. He is free of all ties except the Cause of God. All traces of self and personality are lost in him. He is the embodiment of disinterestedness. He loves us for the sake of Bahá'u'lláh. If he gives us any Counsel, it is conducive to our own spiritual development. He is the loving father of the world of humanity. He is the glorious light that shineth in darkness illuminating the path of the wandering travelers. He is the fountain of eternal life that allays the thirst of the thirsty ones. Through him we receive the inexhaustible bounties of spirituality. His Power makes the army of the Lord invincible! His teachings encourage us to rise higher and higher toward the throne of the Almighty! His words are the imperishable flowers of the paradise of Abhá!

This morning after drinking tea in his holy Presence, he dictated many Tablets for the believers of London. We receive excellent reports about the progress of the Cause in that great metropolis. Of late Miss Buckton, Mrs. Fraser and General Jack have been to Edinburgh, have given a series lectures and as a result a weekly meeting is organized. The next step they are going to take is to go to Liverpool and Manchester. They are now preparing their little army so that when they reach the field of operation they will carry a vigorous campaign. England is alive to the opportunities of the Cause and therefore the friends are doing their utmost to promote the glad-tidings of the kingdom of Abhá.

Several friends from America found themselves in the Presence of the Beloved and they asked whether the efforts of Mr. Wilson and Mr. Bryan toward the realization of international Peace will have anything of a tangible result. He answered: Of course, these two men are sincere and honest in their aims and purposes and I pray to God that they may

become successful. They are the servants of universal Peace and the oneness of the world of humanity. America has the capacity of becoming the standard bearer of international Peace. Geographically it is a vast continent far away from the jealous eyes of the envious neighbors; politically, democratic and holding aloof from the wrangling complications of Europe. Therefore America is the most ready and the most free nation to arise in the service of humanity and initiate new plans of philanthropy and encourage the establishment of eternal Peace throughout all parts of the world. I always pray that the banner of international comity and the solidarity of human race may be hoisted from America. To a number of callers he said: I am most pleased with America. I ever supplicate in behalf of America so that the Confirmations of His Holiness Bahá'u'lláh may encircle it. After this many friends went into his presence and received from his Silvery lips the Holy words of light. He did not speak to the assembled believers but met instead individually everyone in the Holy of Holies.

For lunch he went to Martha-Pension and after his return Mon. Dreyfus and Gaemmagam were waiting for him. He talked with them for a while and then took his nap. In the afternoon he called me and we walked together to 22 Rue de Tremoille where Munír Pás_há lives. He was not home but tired with walking he stayed for half an hour in the room of the Concierge. He had two or three packages of candy and dried fruits in his pocket and gave them the little child of the Concierge. Coming out of the house we saw a mother with her child. The child was very attractive and had such blue eyes that the Master smiled and he caressed her and gave her money and candy. Then we got a carriage and had a wonderful drive through Bois de Bologne. He came down in front of the cascade and sat down, submerged in a sea of thought.

It was long after eight when we reached home. I did not feel well at all and went right to bed. All night I was suffering with a fiery fever and called on Bahá'u'lláh and the Beloved ever so many times. The Doctor told me that I must not work for three weeks and keep perfectly quiet. My goodness! How could I do this? I can't sit quiet or stay in bed even one day. I must be up at 5 or the utmost 5:30 every morning. Doctor is talking through his hat. Isn't he? I am going to be well in a few days.

In the evening three very important Persian gentlemen came to see the Master. Now and then I could hear him speak with such earnestness and power that it was exhilarating. Although they were Muḥammadans, European educators had undermined their faith in the Arabian prophets and the Master was giving them proofs and evidences as to his prophet hood. The enemies had always spread around that the Bahá'ís deny Muḥammad- just as our antagonists in the West pretend that we are against Christ- so these Muslims were very much shame-struck and dumbfounded to find 'Abdu'l-Bahá proving to them incontestably the prophet hood of their own divine Messenger. They left the heavenly Presence at about half past eleven wonderfully impressed.

25 May 1913

Baltimore Hotel 88 bis, Avenue Kleber Adresse Telegraphique Baltimotel-Paris. May 25th 1913

Dear Harriet!

We are all serving at one divine Threshold. It is the service that is valued and not the personality. We are all equal in the sight of the Beloved. In his estimation there is no distinction. His prayer for one is for all. He loves to see every Bahá'í, a flame of fire burning away the superstitions of men. In the palace of his heart there is no favoritism. We are all standing before him. Often those who are nearest to him are farthest from him. His love is not a respecter of time and space. Anyone who sincerely arises to serve the cause of humanity becomes near and dear to him. His love is universal!

This morning the Beloved got up a little late, because he retired after midnight. As he rises up and comes out of his room, the rays of the sun of his smile, his words and his Presence warm and illumine the dark chambers of our hearts. I wonder how I could live in the past without his actual presence. True happiness is by his side or in his service. One second of his good-pleasure is equal to an eternity of temporal power. After drinking tea he told me to be ready and go out with him to call on one of the Persian princes who is sick. As his apartment was rather near we walked, but on the way we sat in two parks, a few minutes in each. In the second park the Master sat down on the grass and reclined on a tree trunk. I was also sitting at his left. He made a wonderful picture with the sunshine, the green meadow and the fresh trees around. I wished I had a Kodak with me to take his photograph in this position. Having finally reached the apartment of the Prince, the Master went into his bedroom and for one hour was talking with and consoling him.

On our return we took an automobile and in the hotel a number of friends were waiting. He called them in one by one and spoke to each personally. with Mr. Holly and his wife he spoke about Mashrekal Azkar and its accessories and what a far-reaching affect will it have when the foundation is laid in Chicago. The Beloved hoped that this will be very soon and that the friends will exert themselves to make it realized.

with another friend he spoke about singing. He said: Whenever you sing be in a state of supplication and prayer. Sing as though you are praying. Let your song carry with it spiritual effect, an effect which is lasting, long to be continued. Then he came out and delivered the shortest address and yet the most beautiful and comprehensive. It is a jewel of beauty. Here it is: The weather in Paris for the last two days has been clear and the sun has been shining. My hope is that the ideal weather of Paris may also become clear, the sun of reality may shine forth, great spirituality may be obtained, the hearts be stirred, spiritual discoveries be realized, the Luminary which has appeared in the East may down from the horizon of the West and flood these regions with its heart-illuminating rays. This is my desire!

At four o'clock Mon. Dreyfus had sent a carriage to take the Beloved to Mon. and Madame Richard which is quite far from here. This is the first time the Master is going to their home. They had invited a number of their friends to hear him speak. On the way he spoke to me about the Cause in America.

Mon. Richard and Mon. Dreyfus were at the door to welcome him. We passed through a garden and then into the house. Mon. Richard welcomed the Master in a few gracious words and asked him to speak to them on how they could best serve the world of humanity. He gave a very brilliant and lucid address on the subject which made everyone feel the

power of the spirit. A few questions and answers were exchanged, tea was served, the Master shook hand with everyone and he left in the carriage with Mon. Dreyfus. We took a taxi and returned home. The Beloved did not return till late in the evening.

I am writing these pages with a great effort. When I feel better I hope to be able to make up for this loss. But my heart is happy and am glad that in this day and in this hour I am permitted to look daily in the Face of the Beloved of the world who is the source of all health and safety.

Paris, may 25th 1913. Baltimore Hotel 88 bis Avenue Kleber

To the believers of God and the maid servants of the Merciful! Upon them he Bahá'í-ullah El Abhá! Stuttgart and Epluigen.

He is God!

Oye Bahá'ís!

There is no greater will in this world so that I may call you; for to be known as a Bahá'í, it means to be a heavenly, radiant personage and the collective center of the virtues of the world of humanity.

Four letter was received and its contents imparted the utmost of joy; because its significances were the susceptibilities of conscience and the iridescent rays from your luminous hearts. Therefore I supplicated and entreated toward the Kingdom of Bahá'u'lláh and begged for those Bahá'ís inexhaustible Bestowals- so that day by day you may become more illumined, you may be driven nearer unto God, summoning the people to the Divine Kingdom and become the cause of the spiritual guidance of the souls; thus the shining ray of the sun of reality may illumine that country.

Upon ye be Bahá'u'l-Abhá!

(Sig) 'Abdu'l-Bahá 'Abbás

Revealed May 23rd

Translated by Mírzá Aḥmad Sohrab

May 25th 1913 Paris, France

26 May 1913

Baltimore Hotel 88 bis, Avenue Kleber Adresse Telegraphique Baltimotel-Paris. May 26th 1913

Dear Harriet!

The Anniversary of the Beloved on the 23rd brought forth congratulatory cables from different parts of the America, Europe and the Orient. They were the deep expression of

love and happiness. Every one of those cables told the story of the progress of the Bahá'í Cause all over the world. We must not look at the difficulties that the Cause is beset with from time to time but we must ever think of the end which is the universal spread of the Movement. The trials no matter how severe they are at the moment will spend their forces and pass away, leaving the Cause stronger, sturdier and more powerful; just as when the forces of nature have done their worst, they leave the atmosphere clearer and purer. This Bahá'í Cause is tested a hundred times, kings and rulers have arisen to rage it to its very foundation and they have failed. So on this very happy day the Beloved answered the cables in words of light and truth This was the first work done this morning. It is a wonderful thing that he lives in Paris and he thinks of all his faithful flock all over the world. I think those people whose names are on the tongue of the Beloved are very fortunate, for in this very thing there is a mystic power.

About half past seven Miss F.Knoblock came to say goodbye to the Master. She is returning to Stuttgart to be with her sister for three weeks and then she goes to America. The Master has showered upon her many blessings and tapping on her shoulder he has often called her "my daughter, my own dear daughter." So this morning she was welcomed with evident happiness. "I am happy, 'Abdu'l-Bahá", she said her eyes dancing with joy and her face wreathed with Bahá'í smiles. "I leave your presence with the determination of teaching and spreading more and more the Message of the Kingdom of Abhá. The Master said: I hope thou will leave Paris as the messenger of the divine Joseph. Carry with thy self wherever thou goest the most great glad-tidings. Perfume the nostrils with the Fragrance of the garment of the divine Joseph. Give thou my greetings to all the believers of God! Rejoice third spirits with then heavenly glad news. I always remember them and beg for each special Confirmations. Give my wonderful Abhá greeting to all friends, notably thy sisters, Miss A.Knoblock and Mrs. G.Hannen and her two dear sons. I am very happy on account of the services rendered by Mr. Hannen. He is my son. I pray to Bahá'u'lláh that the spiritual benedictions and confirmations may ever encircle him. As a parting word the Master said these few beautiful words to her: I shall always keep thee in my mind. I hope that thou mayst be always a herald of the cause of God.

A girl who is good singer entered. The Master beamed on her asking: Are you progressing in your art? The heavenly song is good. It is my hope that you mayst sing that song. When we left America on the steamer Celtic, there were several musicians and singers. They played and sung every day and every night. When they stopped playing the listeners clapped their hands and all was ended. This was its result. But you must sing a melody as to move and stir the hearts of the Supreme Concourse and its effects may be eternal. The earthly notes and strains are limited as to their influence. The conditions of the world are physical and their importance according to the importance of physical life. Therefore I hope you will find spiritual success whose importance is eternal. Strive that you may be drawn nearer unto God.

After this he got Aḥmad Pás_há's address and went out to call on him alone. He came back about noon saying as he entered the room: I spoke much with Aḥmad Pás_há today. I hope that God will create the effect. He took a very simple lunch in his own room and retired to rest.

In the afternoon we were drinking tea in his Presence and I was reading to him a newspaper when the telephone rung and I answered. It was from Martha Pension. It seemed that the last few days which the Master was launching there he had told them to let him know when they had vacant rooms. Now having 3 rooms, they had telephoned. With the Master, we went there to inspect the rooms and he was pleased with them. Arrangement was made to move tomorrow to our former hotel. As he was not very well satisfied with his own room, I said it will be well if he would exchange it with mine. He said: Never! I do not desire to decrease one of your comfort. I declare by God that were not for the sake of the Cause, I would have served the friends day and night.

One must never feel superior to anyone else. This feeling of superiority destroys all restages of friendship and love. I give thee this will to be remembered throughout all thy life:- Whenever thou seest that a person feels to the measure of one atom superior to another or prefers himself to his brother or sister, have no hope in him. He is deprived of the Bounties and Mercies of God.

He did not go up to his room in the hotel but he bought a small hammer nails etc. from a store nearby. He said: When I reach Haifa I went to go to the mountains and live alone for a while and these instruments will be helpful in pitching up the tents and driving in the nails. We walked through Rue St. Didier to Avenue Victor Hugo and spent half an hour in a store looking over canes and umbrellas.

We got into a carriage and drove for another half an hour through the Bois de Bologne. Thousands upon thousands were walking or driving or lying on the grass or gliding in fairy-like boats over the enchanting lakes. The Master was meanwhile looking over the great sceneries of verdure and trees. He said: How glorious it would be if these people instead of whiling away their time here with no result, would have gathered together in groups, reading the Hidden Words, singing the praises of God, chanting the communes and prayers! Then this Park would have been transformed into a Paradise of Spirituality and Holiness; but now it breeds the qualities which are not praiseworthy of the world of humanity.

Mr. and Mrs. Scott's address was given to the driver and the Master was there in half an hour. He rested first. Mrs. Scott read from the hidden Words, Miss Erwin read from the Seven Valleys and gave an interesting exposition of the meaning of the first Arabic Hidden Words. The Beloved came out and gave a glorious speech on "How to advance from the lowest degree of existence to the highest summit of perfection". Madame Richard translated from English for the French Bahá'ís. Then the Master shook hands with each blessing everyone with a few heavenly words and we came out with the greatest of joy and peace. To Mon. Scott he said: Your studio is a radiant place. It is the gathering place of the friends of God. It will have great importance in the future.

Hardly arriving at the hotel when the Master was up again and we went out to call on Miss Sanderson. He took tea there and spoke with her on the immortality of the soul. Her mother is not felling any better but she is a most devoted, sweet daughter and takes the best care of her by day and by night.

From her home we came back to the hotel and after a few minutes we were out again driving toward Munír Pás_há's home. Here the Master stayed till 11 o'clock talking with him,

his wife and a few other invited guests. The question of the disassociation of the spirit from the body took much time. The wife of Munír Pás_há from her childhood has had spiritual experiences and visitations and she related these things to the Master. Wonderful explanations were given by him. Long after eleven we left the Pás_há's apartment and returned to the hotel. Mírzá Maḥmúd and Siyyid Asadu'lláh were up and waiting for the coming of the King.

As Aḥmad Pás_há and another Persian had prepared food for the Master and sent it to the hotel he had told our two brothers not to eat dinner downstairs but wait and eat with him; so after our return from Munír Pás_há about midnight we spread an impromptu table and his holy presence we partook of supper. It was a symbol of the divine Table which he has spread before us and from which we partake daily.

27 May 1913

Martha-Pension Family-Hotel 97, rue Lauriston Paris. May 27th 1913

Dear Harriet!

Here we are, back again to Martha Pension. The proprietor, the servants and the guests love the Master and show him great veneration and respect. He feels more at home in this than in Baltimore Hotel. Besides it is built in a quieter street. Rue than a large avenue which pulsates with the ever rushing stream and tide of life. In the morning we were all busy packing. The Master always attends to his four handbags of papers. No other person is allowed to do this for him because they may displace the letters or papers he needs most. Although I did not feel well I had to be up and try to perform to the best of my ability my various duties. Never have I appreciated more than now the value of health. I used to enjoy in America and in various parts of Europe. I did not know what is fatigue or sickness. It is alright for a person who has little to do to get sick but those who have many duties to perform must not be attacked. However, I put myself in the mood of the Master and do not give any importance to the bodily failing but look always for strength and health to the source which is the spirit.

This morning Miss Hodgson came to bid farewell to the Master as she was going with her father to Brittany in the South of France for summer. "Thou art my dear daughter" he told her as they shook hands and she sat down. "I love thee very much. I have heartfelt attachment for thee. Thou will ever be in my memory. Wherever thou goest, teach the Cause. Inform the people about the realities of this Manifestation. The more thou spreadest the glad-tidings, the greater will be thy spirituality. Teaching the Cause of God is like unto the sweet singing of an Artist. The Artist enjoys more the song than an indifferent audience because she has studied for a long time and knows too well the hardships and the sufferings of the student life."

Miss Cruttwell an English woman came in with Miss Sanderson. She has had just heard about the Movement from her and the reading of a Tablet revealed to New York friends years ago, had entirely transformed her views of life and attracted her to the Cause. She is a writer of novel and articles for the English magazines and at this very time she is engaged in writing a book. Now having heard of the revelation, her greatest desire is to inculcate the

Bahá'í principles in this book. She was all aflame with the Fire of the Love of God and tears of joy flowed from her eyes. She was so overwhelmed with the holy presence of the Beloved that she could hardly say one word. All that she could ask was to receive the blessing of the Master and to remain steadfast in the Cause. Praise be to God the heavenly Voice of the Beloved was heard that the glances of the Favors of Bahá'u'lláh have encircled thee and thou hast attained to the Knowledge of the Kingdom. The Doors of the Kingdom of God are open before thy face! Happy is thy condition for thou hast attained. I hope that thou will become one of the elect. Be thou ever firm, ever steadfast. Firmness and Steadfastness are the two great attributes of God. Adorn thy self with these spiritual garments. As long as the tree is not well rooted it will not yield luscious fruits. As long as the foundation is not well laid, the building shall not stand for ever.

Miss Cruttwell took off her hat and knelt before the Beloved, begging for his Confirmations and assistance. The Master putting his hand on her head delivered in a hushed voice the following prayer:- "O Thou Almighty! Direct Thou this traveler toward the Pathway of Thy Guidance! Suffer this thirsty one to reach to the Fountainhead of Thy Bestowal! Confer upon this indigent one an abode in the Neighborhood of Thy infinite Mercy. Let this hungry one sit around the celestial Table of Thy heavenly Food! O God! Encircle her with the glances of Thy Providence! Immerse her in the refulgent sea of Thy Glorious Lights! Grant her the swift wings of Inspiration so that she may soar toward the realm of the exalted ideals and universal Love! Protect her and guard her in Thy Fortress! Verily Thou art the Generous! The Compassionate and the Merciful!"

Mrs. Lilianthal and Mrs. Beede, Mon. and Madame Mors and others came in and the Master praised the marvelous civilization of France and the high degree of attainment of the people. In the afternoon Ahmad Pás_há came in and the Master sat with him in a store next to the hotel and spoke with him in Turkish. At 4 o'clock we moved our trunks and satchels to Marta Pension and by six we were all settled in our new rooms. It was about 9 o'clock when they announced the arrival of Mon. and Madame Richard. Meanwhile the Master had called alone on Rúhâ K_hánım and returned about 8 and went out again to take a walk. They waited for a few minutes and he came in. The conversation started on the indifference of the French thinkers to all religion subjects and how to reach them, on the beliefs of the Sufi adepts on Yod and creation, on Spiritualism and Kindred phenomena. From nine till 12 o'clock they spoke the Master relating some very queer stories about the common beliefs held in the Orient on haunted houses and graveyards. These imaginary ideas have lighted the life of the Orient. They have wrecked many homes and many happy families. They are pure imaginations and superstitions, 'Abdu'l-Bahá said at last. Two of the stories were about the "Jins" and ghosts in 'Akká. When I feel better I will write them for you because the Master played an important part in each story to break the nation of Jins and ghosts.

28 May 1913

Martha-Pension Family-Hotel 97, rue Lauriston Paris. May 28th 1913

Dear Harriet!

The other day I was reading a book in which I found a few lines of poetry on divine Love and I would like to quote it here:

"Ah, sweet strange fruit! The which if any taste, They may no longer keep their lives of old
Or their own selves unchanged, but some divine change And subtle alchemy comes which
can transmute To some new magical form. Not as before, Our life comes to us, May, never
as before."

To the Bahá'ís these simple, true lines convey new significances and more subtle meaning. The Teachings of Bahá'u'lláh have freed us from past dogmas and imitations and have unfolded before our eyes a new heavenly Vista which heavenly Vista is Universal Love and Universal Charity; love to all the inhabitants of the earth; charity for all the creatures of God. If the alchemy of the words of Bahá'u'lláh and the matchless addresses of 'Abdu'l-Bahá has not transmuted the gross metals of any prudish selfishness and crude uncharitableness into the pure gold of radiant selflessness and sweet charity- then of course I am not a Bahá'í- even if I announce it with the flare of trumpet and the fanfare of music. We must show this spiritual transformation in our deeds, words, conduct and behavior. We must demonstrate to the rest of the world, the ideal standard of universal tolerance and heavenly friendship; otherwise we will not be privileged to become the servants and the maid servants of this Cause. A new people shall arise, consecrating their lives to the welfare of humanity.

Therefore if we desire to manifest Bahá'í qualities and show to everyone that by eating this sweet, strange fruit we have no longer kept our older selves, we must practice the following precepts which I have gathered from the Garden of Beatitude:

"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 command of Bahá'u'lláh! Blessed is he who loves mankind for he has heeded the advice of 'Abdu'l-Bahá! Blessed is he who is kind to his enemies for he has walked in the footsteps of Christ! 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 stone at no one! Blessed is he who will speak evil against no one for he has 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 has a forgiving nature for he will win the spiritual Graces of God! Blessed is he who diffuses only the sweet fragrances 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 loving kindness and cooperation for he will be encircled with celestial benedictions. Blessed is he who comforts the downtrodden for he will be the friend of God."

Today our Beloved spent quietly in the hotel receiving visitors from morning till night. In the morning after drinking tea he attended for an hour or two to his oriental correspondence which is always unwieldy and in large volume. For a few minutes we went into his Presence and received his blessing. As he lives one floor above us we were not informed as to the time of the tea. Mon. Dreyfus came in and brought our mail. he is always welcome because he brings our letters so promptly and regularly. A Russian lady who has interested herself in

a band of Indian Musicians arrived and brought five tickets inviting the Master and his secretaries to attend the concert on Friday afternoon. He accepted the tickets with thanks and said he will send us and if he has no engagement he may go himself. Madame Dreyfus came and the Master greeted her most cordially. She has not been feeling well for the last few days but she is much better. A Turkish gentleman entered the Presence and he spoke with him till noon, when he went out to take a walk. After his return he ate his simple lunch in his own room. At four o'clock Halim Bey, a prominent Turkish gentleman came to see him. He spoke with him about his recent trip and gave him eight photos of Stuttgart Bahá'ís. The wife of Munír Pás_há with several other women found their way to the Holy Presence. He spoke with them in detail about the spiritual reality which is in man and is the discoverer of the realities of phenomena. They were much interested and while he was speaking to them the Turkish Ambassador to Spain entered the room. His father knew the Master. He stayed only a few minutes as he had other engagements.

Meanwhile Doctor Muḥammad K_hán and another newly arrived Persian were waiting for the Beloved. When he finished his work he went out with them and returned about 9 o'clock. As we did not have any callers he retired to his room.

29 May 1913

Martha-Pension Family-Hotel 97, rue Lauriston Paris. May 29, 1913

Dear Harriet!

When we look upon the Bahá'í Cause with an impartial eye, we observe that it is a growing movement. It is growing and unfolding its potential characteristics because it is divine in origin. Mankind is spiritually benefitted and uplifted by accepting its teachings and by practicing its principles. We have an all sides evidences to the forward march of the Cause. Bahá'u'lláh today assists those who arise whole-heartedly to spread the Glorious Message of the Kingdom and unfurl the Banner of Universal Love and Charity. It is the hope of each one of us to become a worthy servant at this holy Threshold. We have found the greatest spiritual Movement of the age and we have dedicated our lives and our hearts to it. Every Bahá'í no matter what his situation and environment must strive to the utmost of his ability to diffuse the fragrances of the rose-garden of Abhá. Bahá'u'lláh has not given us this treasure so that we may hid it under the ground. We must distribute it amongst the poor in soul consciousness; we must let them have a share from this inexhaustible wealth; we must invite them to sit around this heavenly Table; we must lead them to the green bank of this divine River. If we sacrifice our lives to this Cause we have done less than nothing. Who dares to claim for himself any station while the Lord is standing in the Congregation of the Elect! We are all trying to serve, but as to real service accomplished by any of us-not yet-not yet.

This morning the Beloved quietness of his room, No. 12 on the first floor wrote several important Tablet with his own hand and later dictated cables in answer to those he has received.

Prof. Enayet K_hán, the Indian musician and Suffi with several other Bahá'ís were introduced into the Presence of the Beloved. At first the conversation was on the study of

the Persian language and the deeper, spiritual significances of the Qur'án, the Master giving us very illuminating interpretations. Prof. Enayet asked a question about Nirvana, the Freedom or Salvation of the soul. The Master said: To attain the Nirvana means to reach perfection. This is made possible through the Bestowals of God. When these are none safed, their man attains to the summit of perfection. A seed has reached to the station of Nirvana once it springs out of the earth, it grows, putting forth trunk, branches, loves blossoms and finally luscious ripe fruits. The fruit is the Nirvana of the tree. This comes through education. The seed became a tree through the training of the gardener. Man attains to perfection through the education of the divine Instructor. His injustice is changed into justice; his greed into trust, his avarice into generosity, his hard-heartedness into pity and charity; in short he will be adorned with all the divine characteristics. The more he acquires these spiritual qualities, the nearer his spirit will be to perfection according to our terminology; but according to Christian idea he will be close to salvation and according to the Hindus he will attain to Nirvana. The object in each case is the same but interpretation differs.

Several other questions were asked which the Master gave elucidating answers. At noon the Master with Mírzá Maḥmúd and myself were invited to a Persian dinner to the house of Sardár Monsour at 42 avenue de Bourbons. The dinner was very elaborate. Before eating, the Beloved told them the story of Bahá'u'lláh's exile to 'Akká and the hardship of the first years of 'Akká; how 'Abdu'l-Ḥamíd sent a cable to the governor of 'Akká to investigate the arrival of two Europeans and his wonderful cross-examination in the court room. During the lunch and afterward spoke about futile theology of Muḥammadan religion and how a student must study 30 years before he becomes a Mullá. He told many funny stories illustrating these points. It was four o'clock when we left our hospitable Persian prince and his friends.

At five he called Madame Jackson with Doctor Muḥammad K_hán and then visited Miss Sanderson. He came to the hotel very tired.

I have to be very brief in these days because I am sick myself and feel no better.

30 May 1913

Martha-Pension Family-Hotel 97, rue Lauriston Paris. May 30, 1913

Dear Harriet!

To go with the Beloved to the Orient has been my dream for the last two months. I have thought about it by day and dreamed about it by night; for I have fully realized that one hour in his holy Presence was greater in value than many years- may many ages. I had not told him about my secret longing, my holiest desire but this morning he made me the happiest man in this world by telling me that I will accompany him to Egypt. If I had only two wings, I would have soared toward the atmosphere of joy and beatitude! Just think of it! I have been already with him nearly fourteen months, daily watching his heavenly ministrations and now God in his Bounty is going to lengthen this period. "My greatest wish is never to be separated from the Beloved" I told him. And now I feel in my heart the stirring of new emotions as I think of the East and the wonderful privilege of being with the Master and meeting the friends of God! I am very happy and I want every friend of mine share in

my happiness. If I had a thousand dollars I would have distributed them amongst the poor for this spiritual gift! My highest desire is to be at all times obedient to the Command of the Master and a willing instrument in his hand. My face is toward the East; my heart and all the Bahá'í love that it contains is in America. In serving 'Abdu'l-Bahá I am serving the believers in the United States. I am at all-time present to serve them and ready to sacrifice my life for them.

This morning someone came to the Master and asked for money. He told him: Never be a spendthrift. Do not be extravagant in thy expenses. An extravagant person comes always to a sad end and feels the pinch of want and misery. Ever expend less than your income. Do not borrow money for unnecessary things. Although my expenses are much and in different directions. I never expend without thought. If I give money to this or to that or to the children, the results of it will be known in the future. When I was at the age of youth- in Baghdád- I wore a Tarbush for five years till its reddish color became white and very old looking. My Persian "Gaba" I wore for 5 years, and I never thought that there were new clothes in this world. I never dreamed to borrow money and buy clothes with. I was very happy with what I had. At this time if I did not have the means to pay for this room I would have slept in a cell just as happily and if I could not get the cell I would have gone into the God's country and slept there peacefully never dreaming that there is such a thing as a room.

Speaking about gluttony and over-eating the Beloved said: "One must eat in moderation. Man is not created for food. He must not indulge in eating too much. Over-eating is the cause of many diseases. Rise from the Table always before you are satisfied. One must have been retrograded to the lowest point as to be perfectly satisfied with eating, drinking and sleeping. The enjoyment of man comes through the unfoldment of his intellect, intelligence, the virtues of the world of humanity and the divine characteristics. Man has two aspects; a spiritual and an animal aspect. His animal side is sustained through food and drink like unto other beasts but his spiritual life is fed by the ideal perfections, faith, assurance, the Knowledge of God and the Love of God. More attention must be given to the latter than the former.

I was sent to the Custom House after a box of Persian tea which has been sent from Alexandria for the Master. Having attended to this work I returned about noon when I found Mon. Dreyfus translating in the Salon. There were a number of seekers present. After this the Master took a walk and we had our lunch. Mírzá Maḥmúd and myself went to hotel Continental where we were invited to hear the Indian Concert. There were more than 200 people, amongst them many Bahá'ís. Hindu music is so different from Western ideas of music that one cannot compare them at all, however we enjoyed a pleasant afternoon and returned about half past five.

Last night we received a telegram from Consul Schwarz that he and his wife will be here tomorrow morning. When they arrived they went to Baltimore Hotel and got their rooms. While I was absent they came here and spoke with the Master in English.

He told them to return at six o'clock. Of course I was very happy to see them. They are such excellent Bahá'ís. They presented to the Master the love and devotion of the German friend. He told them: I am most pleased to meet you again in Paris. My heart hears

testimony to the fact that the Stuttgart Bahá'ís are most sincere. The days of Stuttgart and your hospitality shall never be forgotten. In reality the believers are united and agreed. The Cause shall progress greatly. Your children are always remembered by me. You have excellent daughter. She is attracted and enkindled. She will become a great teacher in this Cause.

Some souls are withered and do not become interested nor are they set a glow; while others receive the fire of the Love of God immediately. During the few days of our stay in Stuttgart your daughter made marvelous spiritual progress. Other matters were discussed and they left the Presence most inspired.

Mr. Lee came in and the Master praised in the warmest and most eloquent manner Miss Hodgson who has really served the Cause most faithfully.

Tonight the meeting in Mon. and Madame Dreyfus was very heavenly. The Master in his address introduced in the most sympathetic manner Consul and Madame Schwarz and laid great stress in the unifying power of Bahá'u'lláh. Before the Master the Consul spoke very nicely in French about the Cause in Stuttgart. The Master took his dinner in Mon. Dreyfus. Everybody in the meeting was happy.

Martha-Pension Family-Hotel 97, rue Lauriston Paris

Address of 'Abdu'l-Bahá on Friday evening

May 30, 1913

At the house of Mr. and Madame Dreyfus. Paris.

Translated from Persian notes by M. Aḥmad Sahrat

This is a blessed night because Consul Schwarz and his respectful wife have come from Germany with the greatest of longing so that they may associate with you. Consider how great is the power of Bahá'u'lláh! It is unparalleled and unique in the history of the world. There noble souls have come from Stuttgart, some of those who are present are from America, France and England are well represented in this meeting and we come from far of Persia. Yet the invisible power of the Blessed Perfection has established amongst us a harmony and concord which are eternal. It is impossible to bring about this ideal condition through human agency. The Divine Potency and Dominion are alone enabled to unite these hearts. The powers of humankind establish between the people a kind of communication which is limited in its influence, but the pure love which is cordial, heartfelt and free from all the graces of self and desire, measureless and changeless, is created by the power of God. Today when I looked in the faces of Consul Schwarz and his revered wife, it was as though I met my own dear son and beloved daughter. My joy and happiness was inexpressible. This relation is made possible through the spiritual and Divine Power; other relations such as the family which unites the various members of a family; or patriotic sentiment which brings together the individuals of a nation or racial idea which cements together the social units of a tribe or community; all such relations are limited in their spheres of activity. The love which welds together the members of various nations; divergent races and different religions, and causes them to associate with each other with love and family, that love is

divine and celestial in origin; because such a love is spiritual and heavenly, which casts all the various communities and tribes in one universal world of fraternity making organs of one great temple, suffering them to become the members of one family and the inhabitants of one country and uniting them with such an irresistible force that will become indissoluble throughout all eternity. As own union and communication are made possible through this divine power, therefore no power on earth is able to break them. Consequently let us all thank his holiness Bahá'u'lláh who has brought all of us together, creating amongst us such affinity and cooperation; under the all-protecting shadow of his word, making us all the limits of one body protecting and guarding us from all evil.

He has quickened spirit. He has assisted all with heavenly confirmation and has pitched such a tent under which all nations and people will gather.

He commands us to unfurl the banner of the oneness of the World of Humanity and become the means of the closer relationship between the East and the West, and practicing the doctrine of human solidarity and brotherhood; thus the lights of the Kingdom may illumine the hearts of the inhabitants of the Orient and the Occident.

This is a blessed night because the spirit of reality is waving, the rays of the Suns of Truth enlighten the souls and the minds, the fragrant breezes of Providence are marling, the cloud of Mercy pours down the rain and the breath of the Holy Spirit stirs the heart. The confirmations of the Kingdom of Abhá are conducive to the appearance of these spiritual lights, thus distributing amongst us the eternal bestowals and sending to us these revered souls from Germany as heavenly presents.

31 May 1913

Martha-Pension Family-Hotel 97, rue Lauriston Paris.

May 31st 1913

Dear Harriet!

I am thinking of Mt. Carmel and 'Akká; of Reziwan Garden and the Blessed Tomb of Bahá'u'lláh; of many holy men and places that it shall be my privilege to meet and to see. The Orient with all its iridescent beauty; the clearness of its sky; the dazzling brilliancy of its stars; the stillness of its atmosphere; the radiance of its spirituality; the transparency of its ideals- will be unfolded before my wondering eyes like a magic panorama. How I long to steep myself in that lustrous sea of idealism! My true Oriental disposition that was hidden for many years, owing to the active, energetic life of America shall leap forth into being, assisting me to fully enjoy and assimilate all the things that are charmingly Oriental. I have been a wanderer for many years, travelling through strange lands, always finding good staunch friends. This has been made possible through the Favors and Bounty of Bahá'u'lláh; otherwise what am I and who am I to win even one single friend! I believe that if I thank God all my life, it will not be sufficient. I am not worthy at all but I hope I will become enabled in the future to render great many services to the Cause. I pray daily for greater illumination and spirituality for all the believers of God and for myself. May all of us become the spreaders of joy and not sorrow.

This morning the Beloved called me very early into his room and for two hours, he spoke on certain subjects pertaining to the future of the Cause. He was in great earnestness and now and then his voice was raised to a very high pitch. When deep feelings, owing to certain outside events encircle his heart, he is divinely irresistible. On these occasions- which are observed rarely by anyone- he is under the entire control of heavenly emotions. Every word he utters is like into a flame, descending from the sky; his two eyes become like unto two burning torches and his Countenance, at every second, while speaking manifest the infinite range of the human and divine susceptibilities!

He told me to go and call on Consul and Madame Schwarz and take for them on his part a bouquet of roses. I did so and you can easily realize how happy and delighted were they. On my return he was walking in the salon. He said: Consul and Madame Schwarz are very sincere Bahá'ís. I love them very much. They are holy souls. This kind of love is good because it is for the sake of God.

Later on Mon. Boutaric, a Bahá'í from Toulouse came in to see the Master. He was greeted with warm cordiality. He gave the details of the progress of the Cause in that city and the interest of the public. The Master told him: When you return, strive in the promotion of the Cause in your midst. Illumine thou the souls. Establish in that city the Center of the lights of God. The Confirmations of God shall descend upon thee.

Consul and Madame Schwarz with several other believers came in. In introducing these two blessed souls to those who were present the Master beautifully said: These are the hundred petalled roses from the garden of Stuttgart. I hope that all of you will become the sweet fragrant roses of the Paradise of Abhá which are never withered. He spoke them in details about the attraction and enthusiasm of the German Bahá'ís.

At this juncture the brother of the Khedive of Egypt with two other important personages came in and the Master took them into his own room and hold a very long conversation with them. The Master met His Royal Highness the Khedive's brother while travelling in America.

In the afternoon he called on Consul and Madame Schwarz in Baltimore and for half an hour he talked with them and returned to our hotel. There were a few friends present. One of them said: The world of creation is like unto music. Man is the Sound; woman is the Silence; for this reason I do not sympathize with the violent actions of the alarmist suffragettes. Woman decreases her spiritual qualities by entering into the professional life. The Master longingly remarked: You better not express such ideas before a Suffragette meeting. They will shoot you down from the platform. The time when the woman wanted to be "silence" is passed. I am going to advise the head Suffragette in London that you have a foe to your Cause in the person of. She said for this very strong belief she was shy at speaking in the public meetings, although 'Abdu'l-Bahá has often encouraged her to do so. The Master said: In the Kingdom of God everybody must be "Sound". There is no "Silence". There is no distinction of gender. Man and woman are co-workers and co-partners in the promulgation of the heavenly message.

Accompanied by myself the Master drove for nearly two hours, calling on different people and it so strongly happened that no one of them was at home. The last call was on Mrs.

Lilianthal and Mrs. Beede in International hotel. He wanted for than half an hour but they did not come, having taken a car ride to Versailles. Finally we returned home. Mon. and Madame Richard came to see him and they had a long conversation on spiritual topics. He is teaching them so that when he leaves Paris they may be assisted in the spread of the principles amongst the French people.

1 June 1913

Martha-Pension Family-Hotel 97, rue Lauriston Paris. June 1st 1913

Dear Harriet!

Another month is opened and the Beloved is in Paris, teaching and administering to those who are spiritually needy. We are all has King under the sunshine of his universal Spirit. People love him and flock around him. His holy, pure heart knows no distinction of race and nationality. In his estimation they are one. He has the miraculous power of gathering around himself the most divergent elements of society wherever he goes. In future Paris will be proud because the Sun of Reality shone forth from its horizon for such a long time. The Shepherd has been in their midst and his voice has been raised.

Today we had three new comers from the East. Mírzá Jalál who has just returned from Haifa; Mírzá 'Alí-Akbar Nah Kjevony from Russia, via Constantinople and 'Akká, our own Mírzá 'Alí-Akbar who was with us in America and Hashmatullah Saheb from Agra, India. We were most pleased to receive these three friends from three divergent parts of the East, showing the unifying power of Bahá'u'lláh. When Hashmatullah who is a tall Indian young man and who is going to England to complete his studies was presented to the Master, he inquired sympathetically about the believers of Bombay, Raugoon and Calentta mentioning many names. He spoke about natural and divine philosophy but in these days Europe is why studying natural philosophy to the exclusion of the other.

The name of Mírzá Muḥammad Riḍá S_hírání was mentioned, who recently has made an extensive trip throughout India, spreading the message and preparing the way for the coming of 'Abdu'l-Bahá. "Yes" the Beloved said, "I read about it in an English newspaper when I was in London. Consider what a glorious effect has the power of teaching the Cause! I intend to make a voyage to India. I like very much to do so if divine destiny agrees with my plan."

Mírzá Jalál come in and gave them news of Haifa and Egypt. The most effective news was that nearly 50 pilgrims from all parts of the Orient are anxiously waiting the arrival of the Beloved. Some of them have been waiting for more than 5 months. The news of 'Akká cheered his heart. 'Akká is the center of this Cause and when good news is received from that center, the rest will be alright.

Mírzá 'Alí-Akbar with happy face went to see the Beloved. He had been through many cities since his departure from America giving the good news of the promotion of the Cause in the United States. He has covered more than 20,000 miles. Leaving America he visited Paris and the friends then he went to Vienna and met some prominent Persians. From Vienna he went to Odessa, Batum, Tiflis, Ganjeh, Bakon, Gersnavonsky, 'Is_hqábád, Marve, Tajan,

Gahgahe, Samarkand; then he returned to 'Is_hqábád and by way of Bakon and Teflis went to Irevan, Nahkjian, JOfa, Morand and finally Gabriz.

In each one of these cities large meetings were organized where he addressed friends and strangers. Now he returns to the Master laden with spiritual victories but the same humble, quiet, forceful, calm man. When the Beloved heard the names of all the cities wherein he had spoken with the friends he made a sign of pleasure and said: When our enemies exiled us from Tíhrán, they were dancing with joy because they thought this Cause will come to an end. From Tíhrán to Bag_hdád there were only one or two Bahá'ís. The rulers of Persia gleefully exclaimed that he had uprooted the tree of this Cause. Now consider how in all these places there are so many Bahá'ís. A French woman was present and asked questions about the return of Christ and the expectation of the Theosophists. The Master gave her comprehensive answers and she was made most happy.

At three o'clock we got an automobile and the Master followed by me called on the brother of Khedive in the hotel Imperial in Rue Christopher Colombe. The Beloved read to him the Arabic Text of his address in Oxford and spoke upon other interesting subjects.

From there he called on the Turkish Minister to Spain who is at present sojourning in Paris. He knew his father the first time Bahá'u'lláh was taken to Constantinople. Tea was served and the Master spoke on Turkish political poetry and the events which are transpiring now. From here which was 15 Rue de la Nople we drove to Mon. and Madame Dreyfus. They were not in but the Beloved rested for a few minutes and returned to the hotel. here one of the celebrated Persian Editors was waiting and the Master received him with due courtesy and took him to his room to speak with him.

Afterward Consul and Madame Schwarz came in. They asked many questions about the meetings and how they should be conducted. He gave them satisfying answers and they left his Blessed Presence with joy and fragrance. As he sent me out to call on S.M., I returned late and had the privilege of eating with him. Mírzá Jalál and Mírzá 'Alí-Akbar were in his Presence giving further news about their trips.

Our departure for Egypt will be surely within the next two weeks.

2 June 1913

Martha-Pension Family-Hotel 97, rue Lauriston Paris. June 2nd 1913

Dear Harriet!

The news that there are 50 pilgrims in Haifa who have arrived from different parts of the Orient has made a deep impression and the Master is speaking to leave Paris soon. Today he cabled to Aḥmad Yazdí in Port said not to forward any more letters, thus showing his determination for an early departure. Just think of the patience of those Oriental Bahá'ís who have been waiting and waiting, some of them for six months, daily looking toward the sea for the arrival of the King of their hearts! We cannot but admire their heavenly endurance!

This morning as we came down to go to the dining room for breakfast the Master was walking from one end of the salon to the other and Mírzá 'Alí-Akbar was relating to him the different anecdotes of his travels. Then he went out to take a walk and on his return S.Z. one of the most prominent nobles of Persia with three other Persians came to pay him a visit. For two hours he spoke on the Cause; on his historical address in San Francisco Synagogue and on the life and teachings of Bahá'u'lláh. Toward the end he told them the story of an assassin who had killed 75 Bahá'ís and while the Blessed Perfection was in Baghdád he came there and took refuge at the holy Threshold; because he was haunted by his enemies. Bahá'u'lláh protected him and he would go everywhere with perfect security, declaring that he was the freedman of Bahá'u'lláh.

After his lunch in his room he slept for a little while and at half past two he came down stair and spoke with a number of Persians who were gathered together talking about the Persian revolution. At three o'clock Zelle-ul-Sultán, the son of Naserddin S_háh and for many years the governor-general of Esphadan came to see the Beloved. He was conducted to his room and there they were together for about an hour. Afterward he told me some of the things they talked about.

At five o'clock he took with him in an automobile. Mohasser-ul-Molk, the brother of Sardár Monsour, Hashmatullah Saheb, Mírzá 'Alí-Akbar and myself to go to the meeting of Mr. and Mrs. Scott. The rest came by subway. There were quite a large number of friends present and after Madame Richard's interesting talk the Beloved gave a short farewell address toward the end of which with ringing voice and eloquent words he dwelt on the Center of the Covenant.

The automobile of Madame Dreyfus we drove to the home of the mother of Mon. Dreyfus. The master entered her room and was very loving and kind to her. She is in bed and very weak physically. She loves the Master. Whenever his name is mentioned, her eyes are filled with tears. He read over her a short, beautiful prayer and most touchingly kissed her forehead.

Then we quickly drove to Mon. Dreyfus where he rested for a few minutes, drunk a cup of coffee and was driven again to Madame Jackson's home. We waited for a few minutes before she was ready to receive us. She was sitting on a chair. Her sister, her niece and another woman nurse her and attend to all her physical needs. The Master spoke with her very beautifully about the glories of the other life and how he hoped that they will meet each other there; in that world of light wherein there will be no separation. Her eyes were filled of tears. The Master arose from his seat and kissed her head once, twice and thrice. It was the most heavenly scene that I had ever seen. He was the embodiment of gentleness, compassion and spiritual sympathy. "I will always remember you and will pray for you" was the parting word as he left her room probably never to be seen again.

We drove to Hotel International where we were the guests of Mrs. Lilianthal for dinner. Consul and Madame Schwarz, Mon. and Madame Dreyfus, Mírzá Jalál and Mírzá 'Alí-Akbar, Mírzá Maḥmúd and Siyyid Asadu'lláh were amongst the invited guests. At a quarter of nine everybody was sitting around the beautifully decorated table; the Master at the head. Conversation was carried alongb quietly amongst us, now and then then Master adding a few divine word. After the dinner we came into the reception where coffee was served and

for nearly an hour reincarnation was the topic of discussion. Then the master thanked most beautifully Mrs. Lilianthal for her reception and we walked back to the hotel.

3 June 1913

Martha-Pension Family-Hotel 97, rue Lauriston Paris. June 3rd 1913

Dear Harriet!

Glory be unto the Lord who hath illumined the world of ideals with the lights of Bahá'u'lláh! Praise be unto the Maker of the heavens and earth who hath opened the doors of the Kingdom of Might! Thanksgiving be unto God who hath ushered in the age of radiance! Majesty be unto the King of Kings who has appeared riding on the white clouds of power and potency! Glorification be unto 'Abdu'l-Bahá who has propagated the heavenly Teachings in all parts of the world! Commendation be unto the Holy-Spirit who hath inspired the hearts of the faithful ones to arise in his Service!

This morning an intelligent member of the order of the Star of the East by appointment came to see the Beloved and she talked really with such understanding and clear conception that I was surprised. The Beloved then spoke on the conditions of the second coming of Christ and how they were all fulfilled in the Personality of Bahá'u'lláh! She listened most attentively to all his explanations and she left his Presence inspired with anew courage and a new hope.

Madame D'Astre came telling the Master about her approaching journey as a nurse to Constantinople; Consul and Madame Schwarz, Mon. and Madame Dreyfus and many others, each one receiving the great blessing of his divine words. At two o'clock the Beloved accompanied by Mírzá Jalál went to call on his daughter and returned about four.

At five Sardár Monsour with his brother called on the Master and with him we drove to Imperial Hotel to call on the brother of Khadine. The Beloved introduced the three representative men of Persia and Egypt to each other, thus establishing a link of ideal communication between them. Then they started to talk on the closer union of the East and of the West, the better relations between the various nations and religions of the Orient and the removal of misunderstanding from amongst them. The Beloved spoke at this important meeting in very eloquent Turkish, reciting stories of ancient time illustrating the valor, the civilization and the courage of those old nations under all emergencies.

Returning to the hotel and after an hour of rest Consul and Madame Schwarz came to say goodbye as they were going to leave tonight at 9 o'clock for Stuttgart. They had brought a box of chocolate for the Beloved and he accepted it blessed it and gave it back to them to carry with them and on his behalf give one to each of the Bahá'ís and two to each one of their children. He showered upon them his wonderful blessing and on their departure he embraced Consul Schwarz and kissed him many times. They are certainly the elect in the Kingdom of Abhá.

In speaking to these two divine souls the Master gave a detailed description of Mary Magdalene's firmness and steadfastness in the Cause of Christ and how she alone was instrumental of making the shaking feet of the Apostles firm. Then he said: "Therefore I love her very much."

Consul and Madame Schwarz expressed regret at their early departure and their inability to stay longer. The Beloved said: You are with me and you are in my heart. You are not going away. You are in my presence. After a moment of silence he raised his divine voice and addressing them he said: Convey my wonderful Abhá greeting to each and all the believers of God and say: His Holiness Christ saw that people shall come from all parts of the world, from remote countries and enter into the Kingdom shall go out. Now how many inhabitants of Persia are deprived of the Graces of His Holiness Bahá'u'lláh and you who are from the remote places of the earth have entered in the Kingdom of the Blessed Perfection. Therefore you must render thanksgiving unto the Lord of Mankind that ye are in the utmost state of joy and happiness and that God through his own mercy hath chosen you and granted you entrance into his divine Kingdom. The value of this Bestowal is not known at present; it will become appreciated in the future. The spiritual station of the Apostles who entered in the Kingdom of Christ was not known in this own days. When Mary Magdalene embraced the Cause of Christ no one gave any importance to her, no one ever mentioned her name. Outwardly not the least importance was attached to them; but it became known afterwards and the great privilege of entrance into the Kingdom of Christ was appreciated. Similarly because you have entered in the Kingdom of Bahá'u'lláh in this day, your station is not understood in the future. When the seeds are hidden beneath the soil there is nothing to attract the attention of the passersby; but when these seeds grow into well-laden shepherds and when many has vests are gathered, then it will become manifest. I hope to receive always good news from you; such glad news that may impart joy to the hearts of the friends in the Orient; so that they may speak about your good services in their assemblages. May you be drawn nearer unto God day unto day! May you become more illumined day unto day! May your number increase day unto day! May your love and affection be argued day unto day! The attainment to this Supreme and ultimate station depends upon firmness in the Covenant of God in this day! Therefore I exhort you to be steadfast in the divine Covenant. You are always in my mind. Your attraction, enkindlement and sincerity in the Cause are never to be forgotten. Your faces are in my heart. I will remember you always and ever pray at the Threshold of Bahá'u'lláh for your assistance and Confirmation.

Mon. and Madame Dreyfus were present at this meeting and as the Master spoke about Mary Magdalene they told him about a play on the stage in the theatre Chatelet about her life and requested him to go and see it. The Beloved accepted their invitation and at a quarter of nine they came with automobile and took him away to the theatre. It was about midnight when he returned and I have no doubt he has enjoyed it. I will in time ask about his impressions.

4 June 1913

Martha-Pension Family-Hotel 97, rue Lauriston Paris. June 4th 1913

Dear Harriet!

Mr. Horace Holly's book on the Bahá'í Movement from many standpoints is significant. He writes on the social, economic and philosophic aspects of the Cause and shows clearly the sublime beauty and simplicity of these teachings. He brought the first proof for a few hours and I glanced over the various chapters. The publisher will have it ready for circulation within the next few weeks and I believe every Bahá'í must avail himself of the opportunity of acquiring one copy. It is a book that needs study.

The art of writing is 20 wonderful; the genius of expressing one's thoughts clearly and unequivocally get more wonderful. The more we have able writers and thinkers in the Bahá'í Cause the richer we shall be. To everyone a gift is given and those who are fortunately endowed with the gift of writing they must develop it. When God in His bounty gives us the Capital we must use it in the proper channels and invest it with sagacity and wisdom; otherwise it will be taken away from us. Writing preserves for future generations the soul, the longing, the mind of the writer and thus the future and the past are linked together by an invisible tie.

On the other hand a man who expresses lofty ideals on the moral aspect of humanity, must first translate those ideals in his daily life- then he will become able to influence the lives of others. The message and the messenger must become one and flow into each other. This is the difference between the prophets and the philosophers. The prophets lives his message every hour of the day and night; to the philosopher, his ideals are like unto suite of clothes which he may put on or take off. Whenever the world needs a dynamic example of life and ideals, God sends a prophet; thus the old message is lived again, becomes vocal and finds a living expression. In this sense 'Abdu'l-Bahá is today an "Ambassador to Humanity"; the Ambassador of a burning message of love and friendship. When one reads his message on paper- as it is already separated from the messenger- one may not be moved by it but when one listens to his words falling from his holy lips one realizes that the message and the messenger have become one and that at all but deeds. One cannot write or say enough of the wondrous influence of his spiritual life, his deep-rooted rectitude and his divine, beatific ideals. Singly and alone he has been able to conquer the world. Without an army without worldly influence, wealth and position, he rules over the realms of hearts and minds. For forty years he withstood the hardships and vicissitudes of prison life and finally he defeated with the force of love all his enemies. The banners of two despotic Kings were brought down and the banner of 'Abdu'l-Bahá was unfurled over distant countries! This is through the irresistible power of God! Before this great, unparalleled victory, all the victories of the world dwindle into insignificance! The traces of this victory shall cover the face of the earth and regenerate the world of humanity and usher in the age of Peace and Love.

This morning a few letters from America were read to the Master but he did not have time to answer them. He was glad to hear the news however, notwithstanding his many engagements, he has found time to write many Tablets with his own hands which means so

much to those who receive them. He sent me out to call on various persons presenting his greeting and salutation. Have he thinks of everyone, hath great and small! About eleven o'clock he came down and spoke at length on divine happiness which is ever the same and unchangeable. He exhorted the friends to gain entrance into the gardens of heavenly beatitude and call the flowers of ideal significance. He hoped that they will overlook the world and its chameleon conditions and will ever gaze toward the heavens of spiritual joy. In short his heart to heart talk made a deep impression and we carried with ourselves a higher realization of his exalted power.

With Mírzá Jalál he went out and payed a long call on Rachid Pás_há who has moved from his old apartment to a new quarter. On his return he took his simple lunch in his own room and at 3 o'clock I found myself sitting beside him in automobile driving toward the Imperial Hotel to call again on the brother of Khedine. Here the Master met a Syrian naturalist and had a lively discussion with him on divine and natural philosophy. The naturalist become very much interested but after half an hour in company with the brother of Khedine, the Master called on Sadar Monsour by appointment. Tea was served and for two hours happy and intimate conversation continued. The apart, of Sadar Monsour is beautifully furnished with Oriental draperies and Persian rugs and these interesting objects were shown to the brother of Khedine before we left. Sadar Monsour's personal automobile was waiting for us down stair and after the exchange of true Oriental courtesies we were again driven to our hotel. He rested for half an hour and then he went out followed by me to call on Mon. and Madame Dreyfus. They were not in and we returned.

On our way he bought some cherries but before reaching the hotel he had distributed them amongst the children in the street. The children know him by this time and every time they see him they gather around him. He said: These are my friends. Their parents may not understand the love that I entertain for them. They may ask of themselves, why this Eastern man loves so much our children, while in reality there exists between us no racial or family relations! And he gave the last handful of cherries to a little girl and kissed her on both cheeks.

In the evening Mon. and Madame Richard came for another interview and Doctor Muḥammad K_hán acted as interpreter.

5 June 1913

Martha-Pension Family-Hotel 97, rue Lauriston Paris. June 5th 1913

Dear Harriet!

The greatest gift of religion is the bestowal of internal peace and the attainment of spirit to a calm, undisturbed equilibrium. Neither philosophy nor science offers to a world shaken with the contrary minds of unbelief and agnosticism such a balm of conscious peace. The present day religions are so hoodwinked by blind dogmas and ecclesiasticism that they have forgotten the old, true Teachings and are clinging to the ropes of sand. Their lanterns being extinct, they cannot show the royal Pathway to the wonderers in the wilderness of doubt and hesitation. Nor the various Societies or organizations which have incorporated in their platforms lofty ideals and humanitarian principles are able to establish the Kingdom of eternal peace in the empire of our hearts. All the present day institutions make the confusion worse confounded and to the clash and noise of human world.

The religion of Bahá'u'lláh is the only living religion to read just human tendencies and to grant man the desired praise and serenity. This regeneration is brought about, not because, this religion contains a set of divine principles but because it is energized by a dynamic personality such as that of 'Abdu'l-Bahá. He alone- as the Perfect Man- is able to confer upon the person that desired internal Peace which is capable to make him calm, equip-praises and spiritual. Having reached to that high station wherein no event disturb the balance of our consciousness, we have acquired the greatest Favor of God.

The pleasures of the world and their alluring tinsels distract the mind and dissipate our God-like faculties. Only by turning our faces toward the Kingdom of Abhá, wherein, 'Abdu'l-Bahá eternally dwells, do we find that peace which passeth all understanding. The establishment of an external peace amongst nations will be only a faint symbol of the Peace to be established in the hearts of men. Today the hearts are too easily swayed by the conflicting emotions, various interests and contradictory reports; lacking that heavenly serenity, that ineffable calmness, that sweet content which alone descend from heaven. The brood effluence of light which radiates from the Spiritual Personality of the Beloved must illumine every heart and banish away the habgoblins of despair and hopelessness. The great awakening sooner or later must come in the life of each individual; otherwise he has lived a most prosaic life, contenting himself with the shell instead of the kernel.

The sea of Light beckons us to go onward, to rush forward and be immersed in it. In that sea we will not be drowned but light footed, we will walk over its marmoreal surface or ride over the high crest of its tumultous waves or swim dexterously from shore to shore or dive to its calm depth, wherein, we will behold the wonders of God's creation. Once immersed in that sea all the human qualities are dropped away; the fallen will rise to the heaven of glory; the lame will walk, the dumb will speak and the satanic attributes transfigured into angelic characteristics. Then one finds that internal Peace, the lustrous hues of which shall add charm and attraction to his life and added beauty and sublimity to his nature.

Today I was busy all morning translating an excellent report by Mr. Jos. H. Hannen on the activities and festivities of the New York Convention. The Master called me early to dictate

Tablets but as I had started to translate the first report at hand- that of Mr. Hannen- he was so pleased with it that he told me to go back and finish translating it as he desired to show it to some very prominent Persians. It was a report of twelve typewritten pages and it took me all morning to translate. Immediately Mírzá Maḥmúd was put to work to write two copies- one for Sardár Zafar and another for Sardár Monsour. Copies will also be made to be forwarded to Oriental Assemblies.

In the afternoon the Master called on important Turkish and Persian personages to bid them farewell; and now and then he was in the hotel speaking with new callers. He asked me to write the address of those whom he desired to see on pieces of paper. He would then call a taxi, show the address to the driver and enter in.

In the evening the Master, Mírzá Maḥmúd, Siyyid Asadu'lláh, Mírzá Jalál, Mírzá 'Alí-Akbar, Hashmatullah, Doctor Maḥmúd K_hán and myself were invited to a Persian supper in the house of Mon. and Madame Dreyfus. The Beloved enjoyed the supper very much and it was about half past ten when we walked back to the hotel behind the King of Kings. Tonight I dreamed I am in Port Said and Haiffa, walking on the mountain of the Lord.

6 June 1913

June 6th 1913

Dear Harriet!

So far as I know nextweek the Beloved shall said Eastwood from Marseille. After nearly 6 months sojourn in Europe and after the diffusion of the lights of the Kingdom of Abhá , the sun of God's Covenant shall again shine from the Eastern horizon. It will be the work of future historians and thinkers to marshal the most important facts of 'Abdu'l- Psaha's American and European tour and focus them before the gaze of generations yet unborn. For the present we are too near the heavenly luminary and we cannot portray the right properties of light and shade. There must needs be a power of reflection historic mind and the concentrated force of poetic imagination and sublime insight into the spiritual value of every event connected with the Western ... Master's in order to describe and give to its exact significance in the history of the Bahá'í world. But today we have have no time for such interpretations of the his deeds and words. We have hardly time to record them; how much more to weigh them with our puny intelligence. This is the season of seed-sowing and any other work will have limited results. We must arise with the utmost sincerity and devotion to raise the Call of the Kingdom and unfurl the Banner of the Oneness of the world of humanity. This is the most important affair. The Master has practically finished his work in the West. It is now the time for the friends of God to walk in his path, to spread his Teachings and to become imbued with his attributes.

It is of course the greatest joy and privilege of my life to accompany him where ever he goes! In this world there is no greater honor than this! Six months ago and I could not realize this; three months ago I could see it very dimly and now although i cannot see it very clearly, because it is too gloriously dazzling - yet I can see it better than dimly. I can tell you without exaggeration that if they had made me to choose between the wealth of an American multi-millionaires and the servitude of 'Abdu'l-Bahá, I would have chosen eagerly

and happily the latter. Thralldom at his Threshold is glory; death in his path is life. No one on the face of the earth is worthy to stand one moment in his holy Presence even the essence of sanctity is ashamed to show an appearance in his Court, because the sanctity of 'Abdu'l-Bahá does not belong to this earth, it is heavenly. therefore, were it not for his pure bounty and favor, his ineffable sweetness and patient fault-covering, we could not stand the majesty of his station and the grandeur of his love. His Mercy like unto the sun shines upon the just and the unjust alike. The fruits of the tree of his existence are shared by all the children of men. His luminous ideas like unto the searchlight pierce through the impenetrable darkness. From the fountain of his heart, the river of life flows on and on. His bestowals are not suspended and his Graces are continuous. His love and kindness are genuine, The flowers of the garden of his mind are never fading. The simplicity of his conceptions is miraculous and the verdant meadow of his being is starred with delicate primroses and odorous violets.

This morning the Beloved was happy and well and as he came down he as he came down he asked me to call on his half on some people which I did with great pleasure. On my return a few Americans, Parisians and Turkish eager to hear him were sitting in the room. Each person was asking question and the Master was answering them. He spoke about the wonderful power of faith and how it transforms man from the lower to the highest station of life. Faith changes the crown of thorns into the diadem of Jewels. Today all the crowned heads the world are hundred before that crown of thorn.

One of the present ladies had two in the school and asked the Master to pray for their success. Mrs. More asked several questions about the evolution of matter and the spirit and satisfying answers were given. Their Aḥmad Pás_há came and invited the Master to his house for tonight where several lately arrived Pás_hás are also invited to meet him. He accepted it and asked the Persian friends to attend the meeting in Mow Dreyfus apartment which they did except myself; for I did not feel well now have I the last few weeks.

7 June 1913

June 7, 1913

Dear Harriet!

How glorious it would be if we could truly appreciate the heavenly Bounties with which we are surrounded! Our divine Maker in his love and affection has granted to us every means of spiritual enjoyment. Day unto day his favors are becoming more manifold! He bids us to take a goodly portion from these celestial Bestowals and invites us graciously to enter in the Congregation of the elect. He exhorts us to purify our cars so that we may hear the ethereal music of the angels and He reminds us to cleanse our hearts in order that He may come and abide therein forever. He desires that the Bahá'í world may live so unitedly and happily together so as to have the appreciation of one family! Today I received a beautiful letter from Blanfield in London in whose apartment the Master stayed during his sojourn there. I would like to quote herein just one paragraph showing her deep sincere appreciation:-"Was even such a glorious time for one family, since the time of Christ! it seemed historical, poetic, dramatic, divine! A History such as is written in the History Book of Creation or rather in the annals of heaven...I suppose it would take thousands of years to realize how near we have been to someone so Divine as He. There are many today who play a part in this Drama, and we too one day may hope to. We shall never forget our Friend, we shall remember Him all our lives and even afterwards: such must be the feeling and the emotion of every Bahá'í, because once we drink from the spring of life and quaff the chalice of divine Bounty we are eternally satisfied and always ready to sacrifice our lives for him.

This morning the Beloved called me into his Presence and asked dear Siyyid Asadu'lláh to bring tea. Mírzá Jalál was also present. Speaking about K_husraw his cook and attendant who was going with him to America but was detained in Naples and sent back he said:- K_husraw is in reality very sincere. On our first trip in Europe he served us very faithfully. He served most willingly all the Persians friends. He clothes and shined their shoes. He would laughingly say, when I return to Palestine people will come and ask me you have been in Paris. What did you see? How is Paris like I would say, Paris is like a Kitchen, a small, narrow Kitchen. This, because he was most of the time in the Kitchen and did not have any opportunity to go out sightseeing. However, he was loved by everyone. I was sorry to lose him in Naples. Muza Jalál told several stories about K_husraw's inventive genius and how he is extremely clever in handling every kind of instrument.

The contents of a few letters received from Newyork, Los Angeles and San Francisco were presented to the Master. Another cabb was received from Haiffa telling us about the 50 pilgrims and what should they do. An answer was sent that assuredly within two weeks we will be in Port Said.

A number of the believers came in amongst there Mr Scott. The Master told him: In this ephemeral world there is no greater joy for me than the meeting of the friends of God. Whenever I see them involuntarily, I am made happy. I love to see you very after. I shall never forget you; because your heart is the expression of your face. It is very pure, very clear and transparent. I hope someday you will cause to the Holy Land and there we will

meet each other. I trust that in Paris you may because well-known in Bahá'í life and Character, to such an extent that every one may become astonished!

With another Bahá'í he spoke about Joanne of Arc and her dauntless courage;-"The voices that she did hear from childhood were not outward, physical voices. They were spiritual revelations in her heart. It is very strange that the Popes in the beginning anathematized and excommunicated her from the church, but now they have canonized and made her a saint. At first, they said, that she was deprived from the Fairies of God and are denied lived in the center of her; now they say, she intercedes before the Throne of the Almighty for their sins! Under any circumstance, the Popes change if opinion shows conclusively the fallibility of their judgment.

He came down and the question of teaching and spreading the Cause of God was discussed He said;-" Today, it is evident that the promotion of the word of God depends upon teaching and awakening the souls. For the execution of this great deed Bahá-Alláh has given us a heavenly Power. It is with this Power that the Bahá'ís are attracting the people of all races and nations to the Kingdom of Abba! They have no other instrument except this. For the last ninety years the Western Missionaries have gone to Orumieh. They have built schools, hospitals and other charitable institutions in order to convert people to our so-called Christianity but during all this time they have not been able to attract one soul. This is because they have the machine but not the spirit. In Tiberias the Missionaries have built a modern hospital and clinics. The doctor has been serving there for 32 years. At least every year one thousand Jews enter the hospital and go out healed, but now of them became Christian. The doctor used to tell me that he was at his wits end in thinking out the reason of the success of the Bahá'ís in the propagation of their teachings. Without any means at the disposal they succeed to make these Jews Bahá'ís but with all these hospitals and schools and charity we don't seem to succeed. Why is this? I told him:-Think for our moment over this sigulor fact. The Jews who became Christians after the Apostolic age were not attracted to the Christian doctrine by hospital and schools because they had more of these. On the contrary, they were beaten, persecuted and killed. Not withstanding these things they accepted Christ. Why was this? Because these early teachers possessed the "heavenly power". With that power they were enabled to carry the gospel into district lands. Now in this day the Bahá'ís are teaching the people with the same divine Power. They are baptized with the power of the Holy Spirit have forgotten ego and are soaring toward the Kingdom Sanctity. The most effecient capital of the Bahá'í teacher is the divine power. Through that alone he can conquer the cities of the hearts.

Speaking with another person he said:- Our aim is these universal civilization of mankind. We desire to see all nations walking amicably in the high road of progress. The pathway is very broad and they will not crossed out each other this globe is our native land. How regrettable it is that today all the nations strive to advance their over especial interest to the exclusion of the neighbors, while our watchword is "the perfection of all humanity along all the degrees of civilization without limitation or restriction!

In the afternoon the Master with Mírzá 'Alí-Akbar, Doctor Muḥammad K_hán and myself drove through the beautiful Boide Balague. We came down near a wonderful pasteure of navigated flowers. He walked around and admired the artistic arrangements of the beds of so many flowers and of such rich, lustrous colors; then we drove to the Caseade and walked

under it. It was a great sight! Then he walked toward the Caseade Pavillion and entered it. Here we drank tea in his presence. There was a bridal party and that interested the Beloved very much. After that we drove back to the hotel. The Master was invited tonight for dinner by Sardár Mausour. He look with himself Mírzá Jalál, Mírzá 'Alí-Akbar and Siyyid Asadu'lláh. The night was spent in the discussion of the cause of Christ and how with the eleven disciples his Teachings were spread all over the world. Those who were present were extremely attracted.

At three o'clock a most important gathering was held in the room of the Beloved. The son of Zelle Aḥmad Ezza Pás_há with his son were unannounced. Both of them showed great devotion and were engaged in conversation. Right after a few minutes the wife of Munír Pás_há and his brother were hidden in Munír Pás_há's wife is full of enthusiasm and she had under her arm a bundle containing copies of " La vie' in which a good article on the Cause is published. The Master praised her exceedingly. She is enkindled and she will be a great force for good. Tea was served and she showered his blessings upon all those privileged persons. I witnessed his manifold forever displayed under all circumstances.

In the afternoon the Master with Mírzá 'Alí Akbar, Doctor Muḥammad K_hán and myself drove through the beautiful Boisde Balague. We came down near a wonderful pasture of navigated flowers. He walked around and admired the artistic arrangements of the beds of so many flowers and of such rich, lustrous colors; then we drove to the Caseade and walked under it. It was a great sight! Then he walked toward the Caseade Pavillion and entered it. Here we drank tea in his presence. There was a bridal party and that interested the Beloved very much. After that we drove back to the hotel. The

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8 June 1913

June 8th 1913

Dear Harriet!

The fresh and unfailing enthusiasm of 'Abdu'l-Bahá is a miracle of not only this age but of all the past and for all the future ages. Singly and alone he stands in a world run amuck with pessimism and hopelessness as a supreme example of happy inspiration, uplift and optimism to all mankind. The intense fanaticisms of the Eastern religionists against him, the early deprivation and reicissitudes, the subsequent persecutions and sufferings, the confiscation of all his estate an exile over many lands and seas, the close incarceration and confinement in the penal colony of 'Akká. The dramatic and tragic events of forty years imprisonment all these sorrowful happenings capable to break the straight will under their weights have passed over him, leaving behind no mark of bitterness against his fellow men. Today he is a source of joy and exultation to thousand upon thousand in all parts of the world. The more I think over this one fact of the life of the Beloved, the greater becomes my devotion and adoration for him. When I review before my mental eyes all the harrowing details of his epic life and when I see him daily brimming over with fiery enthusiasm, attraction and enkindlement, miracle is this! It is greater than all the miracles attributed to past prophets. The flowers of the garden of his heart are ever blooming, scattering Fragrance to all parts. The tress of his orchard are yielding luscious fruits and all mankind are eating thereof.

This morning we had the pleasure to welcome four believers from London; two Persians, two Londoners. Mírzá 'Alí-Akbar Rafsanjani and Mírzá Luţfu'lláh Ha Kim arrived very early, because they have been traveling all night but Mrs. Benjamin and Mrs. Heriot came later. The Master inquired from both about the London friends and they gave a glowing description of the many meetings which are held in different parts of the city. Praise be to God," the Beloved said, that the Light of Guidance hath shone forth, the Morn of Generosity hath appeared the Providence of God is all enriching; your eyes are being opened, your hearts are united together, your spirits are familiar with each other and you have be held the rise of the Sun of Eternity. Although the eyes are very far from the sun, notwithstanding this, they can see its majesty and its glory. Therefore capacity is necessary; the spiritual nearness does not depend upon shape and time. I hope that we will be together in the divine world; in that holy and radiant world which is sanctified from all environments. We were together in the mineral, vegetable animal but the human kingdom is narrow and dock. I twist that we will meet each other in that realm which is infinite and which is luminous.

With another person he spoke about the Love of God, for when we possess that wonderful Bounty, we possess everything else Little by little his room was filled with the believers who have come to bid him farewell. He asked of one whether he loves Paris. The answer came in the affirmative. Then he said: "I love the believers in Paris, not the walls and the houses. The walls do not protect one from his ego. One must become the embodiment of divine love. This is the greatest fortress. Praise be to God that our relation is purely spiritual. Consider how the Love of God has united us together. We are associating with each other in the utmost of unity and love.

Outwardly I am leaving Paris but my spirit will be always with you. After me, you organize meetings speak in the gatherings, be always full of joy and beatitude so that day unto day you may become more spiritual, more radiant, more heavenly. Your duty is to serve the world of humanity through every channel, through every means. This is my hope for you.

He came down and gave another wonderful talk about taking care of the orphans and those who are in utter need.

He went out to take a walk and on his return he ate in his own soon and rested for a while. At 4'oclock Munír Pás_há came and had a long talk with the Master about the objects of the Bahá'í movement.

Mrs. Benjamin and Mrs. Heriot came in; because they were going to leave tonight for London, the Master invited them again to come and drink tea with him. They asked many questions about their weekly meeting and toward the last the Beloved told them to carry his greeting and love for the London Bahá'ís and tell them: Praise be to God that the lights of Bahá'u'lláh have environed you. I am most pleased with you, because you have arisen faithfully to diffuse the Glad tidings of the Kingdom of God. You will become greatly assisted and you shall with the aid of Bahá'u'lláh, hoist the banner of goodwill amongst all the nations of the world. You are very beloved to me. I always remember you. I hear testimony that you are sincere and that your faces are turned toward the Kingdom of Abhá Arise with ye with the greatest effort to serve the Cause, to create love in the hearts and to promulgate the word of God. Praise be to God that ye are the active members of the Cause. Increase your activity in the path of greed. Through great joy, you must soon toward the heaven of reality. All the prophets and sanctified souls have yearned for this day and you have attained to it without any labor on your part. Therefore appreciate it.

Two Persians came in to see him. They had also just arrived from London. He spoke to them in detail about his American tour and related the contents of some of his addresses in San Francisco. They were of course never seen him before. It was very late when he ascended the stairs and entered his room. Sayod Asssaullah had his simple suffer ready.

9 June 1913

June 9, 1913

Dear Harriet!

Four more presentations and the "heavenly drama" in the west will be closed, the curtain shall come down and the spiritual artist shall retire! The whole Western world has acclaimed him as the supreme and unique figure of this age and all other ages. He came to the West with the Sun of Reality in his mind and the garden of the Holy Spirit in his heart. These lights, he spread broadcast and these sweet fragrances he diffused all around. He blew in the trumpet and a resurrection was set up, the dead arose from their tombs, the ears were unstopped, the deaf became hearing, the dumb found eloquence, the halting and the lame walked like unto gazelles, the blind received sight; the cold winter of unbelief changed into the balmy springtime of faith; the sea of divine generosity set in motion; the depressed ones received a goodly portion; the poor became rich, the despondent hopeful; the pearls of wisdom and knowledge were distributed. The doors of the Kingdom of Abhá were flung wide; the gates of the paradise of the Lord of Hosts were opened and mankind entered therein to listen to the heavenly nightingale, singing the mystic anthems of brotherhood and universal Peace more than ever."

About 4 o'clock he called again on Rúhá K_hánúm. On his return there were present our Jewish friends. He spoke with them about the coming of the Lord of lords in this latter day. He also encouraged them to speak about the extreme hospitality of the Oriental Bahá'ís to those Western Bahá'ís who were present at this interview. Then he went out to call on our many Turkish Pás_hás who have gathered just at this time in Paris. This last month the Beloved met many of the most prominent life of future generations. I do not know whether I shall succeed in this service, but be confident that I will do my best. There, in the heart of the East, the life is much sweeter the view of existence flows with gently rhythms and with a majestic calmness and limpid tranquility; here in the West life is a turbulent, waving sea, always tumultuous. The mountainous waves of intellectual activities and giant like industrial undertakings dash furiously against the enchantments of human lives, washing away the destruction brought. How many ships are wrecked on this active, surging sea and how many lives are totally lost! I shall try to depict to you the calm and contemplative East, the nobleness and gentleness of that tranquil river of life.

This morning the Beloved sent me to call on three important Persians to deliver his messages of love and to show them the translation of the Report of the Mas_hriqu'l-Ad_hkár Convention in New York as written by Mr. Jos. H. Hannen. They were all very interested and thought the feasts must have been very wonderful and the Bahá'í Cause taking greater hold of the people. On my return Mon. and Madame Dreyfus and a number of other friends were present. They handed me a letter which happened to be from your sister, Mrs. Inglis. The Master asked me from whom have I received the letter? I said it was from Mrs. Inglis, Mrs. Magee's daughter. There he said to all those who were present: I love all the members of the family of Mrs. Magee. It is a very blessed family. Whosoever enters in their apartment, returns very happy and rejoiced. Mrs. Inglis is one of the Bahá'í women in America that I love and admire very much. She is my real daughter. She is the

embodiment of the nobility and gentleness, very attracted and enkindled. Her husband is an excellent man, with real determination and firm resolution. I was very pleased to meet him. He is a true man. Mrs. Magee has another daughter. She writes to us after the news of the Cause. She informs us of what is going on in America. She also spreads our news amongst the different assemblies.

She is a very active, very pure girl. She loves the Cause very much. Once I was in meeting, Mrs. Ingles was asked to play Audrey. She did so, but with the greatest dignity and refinement. Everybody applauded her. Then he looked toward me; but he said with a twinkle in his Eyes Mírzá Aḥmad applauded her the most. He laughed everybody laughed.

Persian came with his wife and the Beloved talked with them a great deal, relating stories which I had never heard before. A cable was dispatched to American to forward all letters directly, Port Said.

After the general meetings down stairs, he went out to call on Aḥmad 'Izzat Pás_há. At four o'clock he took a carriage all by himself and went out to pay his last visit on Munír Pás_há and his wife.

On his return he called on Miss Sanderson, met her mother, spoke to both of them very beautifully giving their heavenly consolation. He walked for hours through different avenues and with Mírzá Jalál I followed him.

It was about half past nine we reached the hotel and at 10 o'clock Mon. and Madame Richard come in and had another long interviews with the Beloved.

I do nothing but talking about early departure from Paris. I want to fly away.

10 June 1913

June 10th 1913

Dear Harriet!

At last we shall leave after morrow for Egypt - the land of Mystery. We are full of joy and happiness, because the glorious Sun of the Covenant shall again arise from the Eastern horizon and illumine the hearts of those believers who have been deprived of the refulgent lights for a long time. There must be a great wisdom in his long stay in Europe - the cradle of militarism and wars. There is no doubt that his long presence will at last create a salutary effect. We hope very much that these contending nations will learn from him the sweet lesson of Peace and Salvation.

This morning he called Mírzá 'Alí-Akbar and Mira Latfallah of London to his Presence and giving them the necessary instructions, commanded them to leave today for Stuttgart; stay there a week, associate with the friends and then return to London. About 11 o'clock I went with them to Gare de l'Est, bought their tickets and started them on their way; sending a telegram to Mr. Heirigel to meet at the station.

The other Mírzá 'Alí-Akbar was sent by the Beloved to Cook's office to buy our tickets. Before eleven o'clock Persian and Americans, Turks and Parisians called to say bon voyage and with each 'Abdu'l-Bahá spoke affectionally and tenderly. Many of them cried because "we have learned to love you now than ever."

About 4 o'clock he called again on Rúhâ K_hánum. On his return there were present our Jewish friends. He spoke with them about the coming of the Lord of Lords in this latter day. He also encouraged them to speak about the extreme hospitality of the Oriental Bahá'ís to those Western Bahá'ís who were present at this interview. Then he went out to call on our many Turkish Pás_hás who have gathered just at this time in Paris. This last month the Beloved met many of the most prominent men in both Turkish and Persian governments. The effect of which will be very great for the Cause. In the evening Mon and Madame Bernard visited the Master and he spoke to them in length on the life of St. Peter.

It was altogether a busy day for the Beloved. Our may write pages and say hardly anything.

11 June 1913

June 11th 1913

Dear Harriet

This morning the mail brought a letter from Mrs. Ida Am Benjamin of San Francisco, now of London. It contained the sweet message of Hope. Love, Light and Unity. These are the inner symbols of the Bahá'í life, the perfection of which we finds in the holy temple of 'Abdu'l-Bahá. As these four attributes and as they carry a general message to all the friends on the eve of our departure for the Easter lands, I will quote them herein for the benefit of all:

Hope

You came to me in my early youth

In those dear old days gone by

When life was a joyous happy song,

And all was bright for you and I.

Love

You came to me in later years.

To soothe my griefs and woes,

You came to wipe away my tears,

And exterminate all my foes.

Light

You came as I am growing old.

A treasure within your hand,

One that I prize far more than gold,

Send to me by God's Command.

Unity

And now the Master's voice heard,

Bidding all join with hand and heart,

Hope, Love, Light, each sacred word,

Must tho' united play its part.

Transmuted to a higher plane,

These blessings shall become

As Jacob's Ladder we ascend

And all shall be as one.

Today many believers came to see the Beloved. They were all sad because he is leaving Paris. To a number of them he said: With a pure heart and steadfast mind arise to spread the message of the Kingdom and speak with every one according to his capacity. Explain the divine subjects from the standpoint of the people. If the heart is pure and capacity exists, there is no doubt that the spiritual susceptibilities will play a tremendous influence.

To another group he said: It is my hope that my heart be ever united with yours and the same spiritual susceptibilities that exist in my heart may be reflected in your hearts. May there be a great highway between my heart and your hearts! I have grown to love you very much and this love will be eternal. You are the new plant planted in the Paradise of Abhá. You must be ever stirred by the Breeze of Providence, be watered by the rain of the divine guidance and be trained by the rays of the Sun of Reality. Turn always your faces toward the Kingdom of Abhá. Be filled with Bahá'u'lláh.

A Bahá'í asked that she has read in some of the Holy writing that there were four degrees or pillars for the progress of the soul. What are these four degrees? The Master said: Bahá'u'lláh says! When the soul has travelled through many valleys it reaches to the city of Love. That city contains four pillars and whenever I find a hearing ear. I shall explain what these four pillars are. During the life of Bahá'u'lláh no one asked the explanation of this matter but now you ask and I will elucidate it for you. The first station is the station of

Divinity; the Second is the station of Prophethood or manifestation; the third is the station of Sanctification and the fourth is the station of Servitude."

She said: "We must work real hard to reach to the station of Servitude". It is evident, he said, the station of Servitude is very great.

"It is the brilliant crown of everlasting glory" she answered promptly and every one was pleased with her aptitude and inspiration.

To another group he said: I have been in your midst for a few months. Only God knows how much I have grown to love you. Your love beats in my heart like the artery of life. During every stay, I have explained to you the divine Ideals. I have ignited in the chamber of your hearts the light of the Love of God. Strive day and night that its lustre and brightness may increase, so that the Light of God may fill all the regions the Kingdom of God may be established and the glory of Abhá be revealed. Do not rest for one moment. Make ye a noble effort so that you may guide the souls; confer life upon these dead ones; make mindful those who are heedless, awaken those who are asleep, enkindle the extinct men and women with the consuming Fire of the Love of God and exhilarate the souls with the goblets of the wine of knowledge. I leave you here and I go to Egypt but I expect to revive good news from you that your meetings are glowing with the light of Faith and assurance.

Several other groups found a way to his Presence and with each he spoke sweetly and generously. Beside this bath in the morning and in the afternoon he found time to call on impotent princes and high personage from the East. In the evening his room was full with various nationality a very cosmopolitan gathering. Persian nobilities rubbed shoulders with Turkish Pás_hás and Simple Jewish Bahá'ís shook hand with the educated ladies of America.

His graceful power and divine courtesy hovered over all these people. The barriers castes were broken in his Presence and at least for those few heavenly moments they looked into each others faces with the shining light of brotherhood.

Thus our last day in Paris was spent with joy and fragrance, hoping and praying for the day when all mankind will be united with the high ideals of the Bahá'í life. I close finish this with the words of the Beloved on hope.

I desire for you the station of Hope. Be ye ever hopeful in the Favors of god! Have ye no fear! Hope is the Cause of life.

Love to all

Aḥmad

Room No. 26.

PARIS TO MARSEILLE

12 June 1913

June 12th 1913

Dear Harriet!

We were up this morning with the sole idea of departure ringing in our ears. My heart was singing the glad song, because I was going in the service of the King of Kings. How different would I have felt if I was going to the Orient all alone. There would not have been this enthusiasm, this wonder and this all absorbing interest! I think I can never thank enough the Beloved throughout all the worlds for his heavenly Bounties! I have done less than nothing!

Before five, I was up, putting my last things in the satchel and about six some of the Persian friends and Mon. and Madame Dreyfus came in. We were all in his room drinking the last cup of tea in Paris in his Presence. He was likewise busy with the handbags of his papers and before long they were also ready. About 7:30 the hotel account was duly attended to and the large Omnibus arrived to take us to Le Gare de Lyous. At eight we were all in the Omnibus except the Master who was going with Mon and Madame Dreyfus in their auto. We arrived at the station at about 5 and found the Master in the centre of a large group of believers who had come to say goodbye. Soon the number increased and there were nearly 50 friends. The Master shook hands, had word or two for each and then went to his compartment and invited a number of the believers to go in and speak with him. He sent some very nice roses for Mrs. Sanderson and Madame Jackson. It was so touching that in the midst of all the hurry of the journey he should remember them and send them lovely message of consolation. By certain arrangement it was so decided that I should go with the Master on the train leaving 9:15 and the rest of our party may come with the train of 11:40; so I had a room just next to him. At the appointed time the train pulled out of the station and the last scene was the anxious upturned faces looking toward the Beloved and the waving hands and handkerchiefs. He was delighted with the beautiful country of green mountains and valleys, constantly changing and shifting, bringing before his vision most charming panoramas of nature. He said laughingly at present you and I are into his train. We will see what is going to happen. There he engaged himself in reading some Oriental letters and Arabic newspapers at twelve I served him with the lunch which was prepared by Siyyid Assadallah and he asked me to eat with him, About 3 I prepared tea and for my services he gave me a bunch of grapes. He got acquainted with a young French and in my absence he carried long with him an interesting conversation inviting him to come to Haifa. He found also another friend who spoke Turkish and with him of course he was more at home.

We entered Marseille at 10:45 pm and was taken to Gare Saintcharles hotel which is joined to the station. At first we engaged two rooms but when we went up the Master observed that each room contained two large beds. As his room no. 26 was quite large, he insisted that I should give up mine and sleep in the same room with him. Goodness! I was scared to death! To sleep in the same room, under the selfsame roof with the Beloved had never, never entered my mind! What? Is this real? I struggled in vain to bring up some pretends

and excuses. He would have none of them. At last, before his repeated command, I found myself like a somnambulist bringing next things into his holy room. I was trembling with fear. Then I waited till he went to bed and afterward, slowly I crept into mine.

Long my eyes were open and my mind busy thinking over this great privilege sleeping in the same room with the Beloved of the world! I could not believe in my own sense. In that hour, my American friends were remembered and slowly, slowly, I came out of my bed and crawled toward his. I prayed from the very depth of my heart for their assistance and confirmation. I prayed as I have never prayed before! I wept and kissed the hem of his garment! In that dark night there was no one else except God and my soul, yet I thought a throng of pure angels were hovering over my head.

When I finished my prayer I returned again to my bed and fell into sleep. As I thought I heard a sweet voice, whose every note was perfect words of a poem which I was reading today as the train flew across plain and meadow trooped along in my memory, refreshing my sleep. These I will now share with you because they are dream ideals ere I leave Europe for the East. Met trampled in my dream I was addressing a vast concourse of humanity.

"There is a Height higher than mortal thought;

There is a Love deeper than mortal love;

There is a Life which, taking not its hues

From Earth on earthly things, grows white and pure

And higher than the pithy cares of men,

And is a blessed life and glorified.

O, fair young souls I strain upward, upward still,

Even to the heavenly source of Purity!

Brave hearts! hear on and suffer! Strike for right!

Strong arms! hew done wrong! The world had need

O all of you - the sensual, wrongful world!

Hath need of you, and of thee too, fair Love.

Oh, Lovers, cling together! The old world is full of Hate. Sweeten it, draw in one

Two separate chords of Life; and from the bond

Of twin souls last in Harmony create a fair angel dwelling with you

Lord, the Lord of all!

Waft yourselves, yearning souls, upon the stars;

Sow yourselves on the wandering winds of space;

Watch patient all your days, if your Eyes take

Some dim, warm ray of knowledge . The dull world hath need of you the purblind, slothful world!

Live on, brave lives, chained to the narrow round

Of Duty; live, expand yourselves and make

The Orb of Being wheel on steadfastly

Upon its path the Lord of Life alone knows to what Goal of Good; Work on! Live on!"

13 TO 16 JUNE ORIGINAL MANUSCRIPT MISSING

17 TO 30 JUNE MANUSCRIPT NOT TRANSCRIBED

EGYPT

PORT SAID

1 July 1913

JULY 1, 1913

I believe it would be a good practice if, on the first of every month, we would survey the collective activities of the days just past, to see whether we have accomplished anything either beneficial or harmful to our fellow men; if we find the former, we should make these actions stepping-stones for greater things; if the latter, we should try to turn into the right pathway. For those who have just accepted the Bahá'í Revelation there is nothing more useful than retrospection. In this day the Highway of the Lord of Mankind is plain. Many of the past obstacles are removed, and the hollow places and marshy grounds are filled. If we start walking in His path we shall surely reach our destination, behold the Countenance of the Beloved, receive His benediction and ever afterward commune with the Holy Ones.

The Bahá'í path is one which leads us to the Kingdom of Eternity. God has illumined it with the Light of His face. Hundreds and thousands are joining those who have begun their pilgrimage upon the Highway of Abhá. As they go along they raise their clarion voices in thankfulness and praise. They sing the songs of Peace and Spiritual brotherhood. They know that theirs is the victory of attainment. What a happy band of pilgrims they are! Their faith is superhuman, their energy extraordinary, their faces illumined, their feet untiring, their conviction contagious, their love unselfish, their hope transcendent, their sincerity unquestioned, their integrity unimpeachable and their devotion to the Cause attested! My friends! let us join this holy band of pilgrims!

Last night 'Abdu'l-Bahá told me to come to him in the morning with a number of petitions just received; so I was there quite early. While He was dictating Tablets he carried on different lines of conversations with a stream of callers and pilgrims. Tablets were revealed for a large number of friends in Europe and America, and a wonderful article for the "Theosophy" of Scotland in Edinburgh, the Editor of which is Mr. Graham Pole.

in Regard to Divine Civilization and Man's Illumination

TO THE SECRETARY OF THE THEOSOPHICAL SOCIETY AND THE EDITOR OF SCOTLAND
THEOSOPHY, EDINBURGH, SCOTLAND.

"He is God!

O Thou BELOVED AND RESPECTED FRIEND: —

“Your letter written to Áqá Mírzá Aḥmad was received. I likewise read it. Its contents imparted happiness, for it was an indication of the magnanimity of your effort and of your philanthropic intention. The Articles which you have published in the Theosophical magazine bear testimony to your lofty aim.

“A wise and sagacious writer pens such articles — the results of which are eternal, and its benefits universal; thus the world of humanity may advance toward the kingdom of Mercifulness and divine susceptibilities may shine and gleam like unto radiant lamps from the reality of man.

“Today humanity is in need of heavenly teachings, which are the spirit of this age and the light of this cycle. Material, physical civilization has made extraordinary progress, but Divine Civilization is totally forgotten. In truth, Divine Civilization is like unto the light, whereas material civilization is similar to the glass. The glass without the light will be dark.

“Therefore, great effort must be made so that the heavenly lamp may become ignited, the world of morality illumined and the inexhaustible virtues which are the decorations of the reality of mankind revealed as glowing stars.

“The world of nature is the arena of the animal kingdom. Look thou upon any one of the animals and thou will realize that the virtues of the world of nature are fully manifest in it with the utmost perfection — to an extent that it would be impossible for man to attain. Consider thou a sweet singing bird, beautiful and harmonious, that builds its nest on the topmost branch of a tree growing on the slope of a mountain! In reality this nest is preferable to the palace of the king. The weather is of the utmost delicacy, the panorama indeed entrancing, the water most salubrious, the mountains green and verdant, and the harvest in the valley and on the plain is the wealth of the bird! It has no trouble, no hardship, no thought, no scheme, no sorrow, no grief, no remorse and no regret. Day and night this bird lives with the utmost joy and happiness in its own royal nest! It becomes evident that the virtues of the world of nature are most complete in the animal kingdom.

“But look at the condition of the poor man! Now he is exiled, again he is sick, then helpless or perhaps a prisoner, now he is afflicted with poverty and penury, and then thrown amid dangers. Day and night he is striving, so that he may gain his livelihood through toil and turmoil. With your own reason compare the difference between the life of man and that of the animal! These things demonstrate that the virtues of the world of nature are more apparent in the animal kingdom.

“On the other hand, although man does not seem to enjoy a complete share or inexhaustible portion of these natural bounties, he is, in the Divine World, the center of infinite Bestowals, the lamp of the light of Reality, the shining mirror of the Beauty of God, the manifestor of human perfection, the dawning place of celestial rays and the possessor of the “holy power” which penetrates into and surrounds the essence of all phenomena.

“Man discovers the reality of things, and governing the world of nature, brings its secrets out of the world of the invisible into the realm of existence. Now, like a bird, he soars through the air and again he swims on the surface of the ocean; he travels hither and

thither, then dives under the sea with great power. Thus he causes the revelation of all the laws of nature out of the unseen into the seen realm.

“For this reason, he is endowed with a higher power to make use of this knowledge to benefit the world and stimulate its progress. This “power” is reserved for man, and by it he is distinguished from the animal.

“Inasmuch as man is endowed with such a power, he must become the manifestation of divine civilization, the dawning-place of the light of reality, the founder of heavenly perfections, the spreader of spiritual teachings and the servant of the world of morality. He must rejoice the spirits through the Divine Glad-tidings, free them from discouragement and grant them the hope of Everlasting life.

“This is the excellence and glory of the human world! This is the Everlasting Prosperity.

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

Pilgrims

An article published in the Egyptian Gazette, dated Friday, June 27th, on page three, entitled: —

“‘ABDU’L-BAHÁ IN EGYPT. WONDERFUL SCENES IN PORT SA’ÍD. EASTERN BAHÁ’ÍS ASSEMBLED IN FORCE.”

The description of the Persian believers “who are curiously dressed in great lambskin hats and long divided skirts with enormous pleats” was specially graphic. Here is a quotation giving another sidelight of the manner in which these “Converts” lived: —

“At Port Sa’íd the pilgrims have erected a huge tent on the roof of a native hotel and there they gather and sing with touching devotion.”

Mírzá Núru’lláh Vakíl is an old believer from Bag_hdád. He has been in Haifa and Alexandria for ten months awaiting the arrival of the Beloved. He is a patient, true Bahá’í, ever ready to fulfill the desire of the Lord. He is the keeper of the House in which Bahá’u’lláh and his family lived for eleven years. This house, owing to lack of attention, has fallen into ruin, and for the present there are no means at hand to either rebuild or to repair it. In speaking with him upon this matter he said that with a sum of 500 pounds sterling the house could be suitably repaired. The above answer was given through my own solicitation; but I believe it would cost at least 1,000 pounds sterling to reconstruct the house upon its old plan without any architectural innovation, thus keeping the original form of the time of Bahá’u’lláh. ‘Abdu’l-Bahá spoke to Mírzá Núru’lláh and to a number of Bahá’ís from Bag_hdád. He made it plain that he has great love for the believers of Bag_hdád, and that they are ever in his heart. Let them not be sad owing to the present ruin of the house. The time for its building will come very soon. It may have to be destroyed and rebuilt but its first form must not undergo any change. Let them rest assured that it will be constructed most solidly. This is a Blessed House; do they not realize it was the home of Bahá’u’lláh? All that quarter in which the House is situated will be destroyed and then transformed into wonderful Parks and gardens. It will become most heavenly. The Holy Sepulcher of Christ was for three hundred

years a place for dumping all kinds of rubbish, then St. Helena came, cleared the ground and built over it a most wonderful church. However, these times are different, and the Places wherein the Blessed Perfection has lived will be fully preserved.

Today two pilgrims arrived, Mírzá Faḍl'u'lláh, the son of the oldest brother of Bahá'u'lláh from Persia, and a young Bahá'í from Damascus.

Upon hearing of the arrival of the son of his uncle, 'Abdu'l-Bahá called him into his presence and showered much love upon him. I was not there to witness the scene and to hear his words. But 'Alí-Akbar told me that the Master spoke about his childhood days. Things that I should like to have heard.

In the afternoon we were all invited to the Master's house for tea. We waited a few moments downstairs, and as soon as we heard his footsteps everybody arose. He sat on a chair in front of the window and spoke feelingly.

He stated that the majority of the inhabitants of Persia are yet asleep, although God has demonstrated His Cause to them in so many ways.... If this Cause had appeared in Europe or America, those regions would by this time have become illumined and countless souls awakened. So many were martyred in Persia, so much blood has been spilt! If one of these events had transpired in another country, the effect would have been marvelous! Nevertheless there were many people in Persia who became illumined and celestial, and cried out in order to awaken their fellow men!... An infinite number of these believers of God have been examples of severance, incarnations of devotion, and flaming candles; they have embodied in the world of humanity the Teachings of God, and have become demonstrations, showing how man could be pure, sanctified, attracted, enkindled and honest! The evidences of God they wrote with their own blood upon the earth.

Then he went out to take a walk, telling us to follow him. As the "Greatest Holy Leaf" ('Abdu'l-Bahá's sister) will arrive from Haifa to be with the Master, and as the present house is small and rather unfurnished, another apartment consisting of four rooms and a kitchen is rented for us. "Us" means Mírzá Maḥmúd, Siyyid Asadu'lláh, Mírzá Munír and Aḥmad Sohrab. The Master therefore walked to this apartment to see if it was ready. On the way he told us two stories of his childhood, one about the Muḥammadan clergy and the "big paradise," another about a bare-headed Mullá before a large crowd of people, the sudden shower of hail upon his head and his precipitated flight.

Coming out of the apartment 'Abdu'l-Bahá ordered a carriage and with Mírzá Faḍl'u'lláh they were driven away. We returned to the hotel and had an interesting conversation with a young Bahá'í from Damascus. Having been in Ṭihrán during the Parliamentary period, he gave us a thrilling account of the victory of the Nationalist Cause, and of his journey from Ṭihrán toward S_híráz, and how a large Caravan which included himself was attacked and robbed. He and his friend had to walk six days through mountains and uninhabited places, bedraggled and with large blisters on the soles of their feet before they reached their destination. Although he had suffered much, yet he was very cheerful and happy because today he was privileged to look upon the face of 'Abdu'l-Bahá — the lover of humanity.

2 July 1913

PORT SAÍD, EGYPT, JULY 2, 1913.

Toward the end of a wonderful talk given this afternoon to the Persian Pilgrims, 'Abdu'l-Bahá stated that it was not his duty to command particular persons to teach the Cause. Whosoever arises to spread the Word and to perform this service, will behold the Doors of Confirmation open wide before his face. This is the time for teaching and therefore results will be achieved. In every season a particular service will be productive. If, during the seed-sowing time we want to gather the harvest we shall be unsuccessful, if at the period of irrigation we desire to do something else, failure will be the result. Now this is the divine season of seed-sowing. Every Bahá'í must become a heavenly Cultivator, or at the appointed hour the prayers of all the past and future ages, will yield no fruit. In his long trip throughout Europe and America 'Abdu'l-Bahá's primal object was to show the friends of God by deeds that now is the hour for teaching the Cause. Although 'Akká and Haifa are the headquarters of this movement and he had many reasons to stay there, and from that center administer the affairs of the Cause, yet, he left everything and traveled throughout the earth to herald the coming of the Kingdom of Abhá. Any person desiring to be surrounded by the Confirmations of the Blessed Perfection, must arise and teach the Cause. This is the path.

Seven more pilgrims left for Haifa and Alexandria. Except one Zoroastrian who will depart for Bombay on the 5th, no one is left of the large number of pilgrims. Today two fine young Bahá'í students arrived from Beirut. They are the advance guard of the rest of the students who will be here soon. These two are very polite and speak English fluently. One of them is the son of Muḥammad Taqí Iṣfahání of Cairo his name is 'Abdu'l-Ḥusayn. He has a fine voice and chants the Bahá'í Communes most effectively. He chanted tonight for the Beloved who was very pleased with him.

'Abdu'l-Bahá wishes the believers to cultivate their voices so that they may sing the Bahá'í songs and chant with effect the Prayers of the Blessed Perfection; for Prayer is the food of the spirit.

In the evening, at the end of a long walk, the Master came to our hotel. He walked down the veranda where I was sitting alone, opened the door and entered one of the rooms. Little by little the friends gathered around him. Down in the street a motley crowd of Arabs were passing along; above our heads, the stars shone with utmost brilliancy, while at our left the Mediterranean lay smiling. We were all very happy in the Presence of the Master of Illumination. In the darkness his face irradiated like an orb of light, and his tongue uttered such words of guidance and truth as the "Man of Sorrows" spoke 1900 years ago on Mount Olivet.

In the morning we drank tea in 'Abdu'l-Bahá's presence. He sent for us very early. It seemed that he had slept last night in Aḥmad Yazdí's apartment, so we all went there. After our arrival he spoke about the progress of the Cause in Germany. He had some letters from Mírzá 'Alí-Akbar and Mírzá Luṭfu'lláh Ḥakím giving the description of the meetings in Stuttgart during their one week's stay there. He read the former aloud, and gave me the latter to read to the friends.

There were also letters from the German friends and these he gave me to translate and send to the Star of the West, for publication, which was done on the same day. Then he

spoke very enthusiastically about the German believers, their firmness, and their devotion. For more than one hour he talked about Bahá'u'lláh and about the enemies of the Cause, who had at every turn tried to stop its influence, but who had all failed. And he also related several historical incidents of the early days of Baghdád.

In concluding his remarks he told us that along with the appearance of Truth, the point of opposition raises its head. The former gains signal victory, the other goes into crushing defeat; the first upraises the standard of guidance, the other unfurls the banner of error; one is divine revelation, another is satanic suggestion; the first leads us into the paradise of Peace, the second hurls us headlong into the hell of war.

3 July 1913

PORT SAÍD, EGYPT, JULY 3, 1913.

We are living in the days in which the Spirit of the Lord is manifest, and the rays of the Sun of Reality evident. The divine Jerusalem has descended from heaven and the Glorious Glad-tidings are proclaimed. We must fashion our lives according to the heavenly teachings, live in a state of internal contentment, peruse the Holy Writings and practice that which will be conducive to our own and to the world's prosperity. The Bahá'í Cause is much in need of real, earnest workers — workers who will defy all opposition, meeting their antagonists with smiling faces and standing as firm rocks before the blowing of the winds of tests and of the storms of trials. How many old trees are uprooted by one wind and how many ships have been wrecked by one storm! There are many lands athirst for the water of life, let the friends of God irrigate them with vernal showers from the Kingdom of Abhá. There are many persons hungry for the heavenly bread, we must invite them to the Banquet of the Lord. The lethargic must become active, the sleepy awakened; the deprived must receive a share of the inexhaustible Favors, and the sweet music of the Supreme Concourse must be heard. We should be up and doing some kind of service no matter how slight it is. Praise be to God that the orb of the Center of Covenant is shining and that His Mercy is all-encompassing. He is teaching and gently and lovingly guiding us in the Right Path. We all desire to serve him in some way and win his good pleasure by sincerely walking in his footsteps; we hope to become the signs of his compassion and the humble followers of his eternal law!

All this morning and part of the afternoon we were left to ourselves. The Master was busy in other directions and could not call us to his presence. Meanwhile we found time to pack our trunks and move from the hotel into our new apartment. It is unfurnished but as we do not know how long we will stay in Port Sa'íd, it is not necessary to purchase many things. I have one large black kitchen table on which I do my writing, a chair and a bed. The apartment is airy and has a wonderful side view of the Mediterranean. It is in the Arab quarter and rented for nine dollars a month. Port Sa'íd is famous for its fleas. They bother us to death all night. Those who have mosquito nets escape the attacks of the fleas and sleep comfortably, but I happen not to have any and have to carry on an offensive and defensive war with the swarming army. Several years ago when I lived here, there were many mosquitoes — not as bad as New Jersey ones — but quite ferocious. However, the Egyptian Government organized a Sanitary Commission who undertook the filling of the marshy grounds and thus

exterminated the breeding of mosquitoes. During the spring and summer there is not a drop of rain. All that we see is an occasional patch of cloud aimlessly rambling in the sky. Our apartment being very near the Mediterranean, we enjoy a fresh, vitalizing breeze all the time, especially in the evenings. Many people sleep on the roofs which are flat and paved like the floor of a room.

About 5 o'clock K_husraw, 'Abdu'l-Bahá's attendant, brought the good news that we were called by the Master to the new house. The believers with others just arrived from Cairo, were already assembled when we entered. Ḥusayn Rúhí who years ago was in America with K_hurasání, was present with his three sons. He is a short man and knows English and Arabic very well. He keeps a private school in Egypt, the pupils numbering about a hundred and sixty children; the majority being orphans. The school is named "Abbás" and the master's photograph is hung in a prominent place in every classroom. Ḥusayn Rúhí is an active young man, and I believe that he is doing much good.

The Master had asked Mírzá Faḍl'u'lláh — the son of his great uncle — to draw the design of the house of Bahá'u'lláh in Núr. Therefore, he, with the assistance of Mírzá 'Alí-Akbar, was busy all day making this plan which was completed this afternoon. It must have been a palatial residence according to the architectural conception of the East. The Master, holding the various papers in his hands, described the different parts of the house as though he had left it yesterday. Then with his matchless power, he contrasted this palace of luxury and worldly comfort with the barren and ruined barrack of 'Akká.

'Abdu'l-Bahá spoke on happiness, saying that the soul of man must be happy, no matter where he is. He must attain to that condition of inward beatitude and peace, where outward circumstances can not alter his spiritual calm and joyousness. No one can imagine a worse place than the barracks of 'Akká. The climate was bad, the water no better, the surroundings filthy and dirty, and the deportment of the officials unbearable, while he and his family were looked upon as enemies of religion and destroyers of morals. The Government had given orders that no one should address them during their stay in 'Akká and that they should not be allowed to converse with each other.

Upon their arrival, the officials found that there were not enough rooms in the barracks to imprison them separately, so all were put into two bare rooms. The court had a most gloomy aspect. It contained three or four fig trees, in the branches of which several ominous owls screeched all night. Everyone became ill and there were neither provisions nor medicines.

At the entrance to the barrack there was an undertaker's room. It was a horrible looking place, yet 'Abdu'l-Bahá lived there for two years with the utmost happiness. Up to that period he had had no opportunity to read the Qur'án from cover to cover, but here he found ample time and used to study this Holy Book with fervor and enthusiasm, going over the incidents and events of the lives of former prophets and finding how parallel they were with the events of these latter days. Thus he was consoled and encouraged. He would read, for instance, the following verse:

"How thoughtless are the people! Whenever a prophet is sent unto them they either ridicule him or persecute him."

And then he read this verse:

“Verily our host is victorious over them.”

He was very happy, because he was a free man. Shut off in that room his spirit traveled throughout the immensity of space. At night he went up on the roof and communed with the countless brilliant stars. What a divine feast! What a heavenly procession! What spiritual freedom! What beatific bliss! What celestial Sovereignty!

Then he spoke in detail about the present war between Greece and Bulgaria, and the utter folly of shedding the blood of innocent people. There is no benefit in this human butchery, this spoilation, this destruction! Mankind must learn the lesson of Peace; they must be instructed in the school of love. What is this insanity? What is this fratricide? What is this ruthlessness? Away with the nightmare of war! Banish the thought of strife and sedition! Are we not brothers? Are we not the sheep of one shepherd? How long shall this blindness continue; how long this military lunacy? Then he spoke about the restlessness of kings and rulers and gave us the instance of one Muḥammadan Caliph who, although he had many countries under his dominion, yet could not be happy.

Divine happiness, he said, is obtained through servitude at the Threshold of God, through evanescence, detachment, sincerity and severance from all else save Him.

Before he left us he recalled to his mind the name of the head-shepherd of Bahá'u'lláh and related many stories about him. He asked Mírzá Faḍl' u'lláh whether he were still alive and received the answer: “He is dead, but his daughter is living.”

One day this head-shepherd came to the Blessed Perfection and said: “My Lord! I have one piece of advice to give unto you.”

“What is it?” Bahá'u'lláh asked.

“Never trust the 'Ulamás.”

Bahá'u'lláh loved this man because of his simplicity and faithfulness. We were then given permission to retire.

'Abdu'l-Bahá asked Ḥusayn Rúḥí how many pupils he had in his school. “One hundred and sixty.” 'Abdu'l-Bahá said laughingly that Ḥusayn Rúḥí was rich and that his hands were certainly full! He himself did not have one pupil. Could Ḥusayn Rúḥí find some students for 'Abdu'l-Bahá?

4 July 1913

PORT SA'ÍD, EGYPT,

JULY 4, 1913.

Ḥájí 'Abdu'lláh is a Bahá'í of eighty years of age. He has lived fifty years in Egypt and has ever been a devoted Bahá'í; and a sincere believer. He is dressed in Eastern robes and has a

long gray beard. Although advanced in age, he is vigorous and in good health. He has seen Egypt become most prosperous through the opening of the Suez Canal. He lives in one of the small towns in the interior of the country and having heard about the arrival of the Master has come to see him. Today he received permission to return to his work. He had a conversation with ‘Abdu’l-Bahá.

‘Abdu’l-Bahá asked him how old he was.

He said he was over eighty years old.

Well! He had lived a good long life and now he looked younger than ‘Abdu’l-Bahá!

It was through the Favor of Bahá’u’lláh, voiced the old veteran.

It was true! ‘Abdu’l-Bahá told him, and wished to know whether he desired to live much longer.

Hájí ‘Abdu’lláh gave an affirmative answer.

‘Abdu’l-Bahá was surprised.

What? Was this life so sweet to the old man’s taste for him to long for an extension of it? Why was this? As to ‘Abdu’l-Bahá he was ready to leave this ephemeral world. It contained no attraction for him. ‘Abdu’l-Bahá likened himself to a man who has heard that he must travel twenty days before reaching his destination. Having traveled already fifteen days, he is eager to hasten his trip and arrive at his goal. He is anticipating the eternal union with the Beloved at the end of his journey; therefore he is impatient!

The old man was deeply moved and spoke in a tremulous voice. He did not want to live for himself. Looking back at the map of his life, he saw many barren years stretching before his eyes, for he had not been confirmed in the service of the Cause. Therefore he desired to do something. He was hoping against hope that he might yet be enabled to render a great service to the Cause. He knew that he was very old, but his hope was young, and his eyes were filled with tears.

This morning the Master received in private many of the Egyptian friends who had just arrived to meet him for one day. Meanwhile he found time to dictate Tablets to many of the friends in America and England and an important one to the International Congress of Free Christians, and other Religious Liberals, holding its Congress in Paris from July 16th to 22nd. Let me share with you the contents of the last.

Christians

TO THE SECRETARY OF THE SIXTH INTERNATIONAL CONGRESS OF FREE AND PROGRESSIVE CHRISTIANS, AND OTHER RELIGIOUS LIBERALS, HELD IN PARIS, FRANCE, JULY, 1913.

“He is God

BELOVED AND RESPECTED FRIEND: —

“Your letter was received. Its contents became conducive to happiness of conscience, for it indicated that a group of the well-wishers of the world of humanity have displayed an effort to bring about a Congress of Religions, so that this may become the means of establishing affiliation among those religions, in order that the reality and the foundation of the Divine Religion be disclosed, and the causes of misunderstandings be removed. This is indeed an exalted intention; it is a service to the world of humanity and is conducive to the unveiling of merciful susceptibilities.

“I hope that that Congress may be confirmed in affiliating the hearts of the people of the world, and be the means of the creation of peace between religions, so that the darkness of estrangement may be dispelled from amongst mankind and the followers of all religions may be ushered into the world of Unity — that is, accept the principles of the Oneness of the word of humanity.

“It has been my greatest longing to be present at that International Gathering, but now I live in Egypt, my physical constitution is weakened, and other infirmities of age prevent me from attending the Congress. Therefore, begging your pardon for this shortcoming, I write a few lines on this subject: —

“It is well known and evident to the wise men of humanity — the wooers of Truth — that the aim of the appearance of the Holy Divine Manifestations, the revelation of the Book and the establishment of the Spiritual Religion, has been no other than to create affinity amongst the children of men, and to found the law of Love between the individuals of the world of humanity. Religion is the basis of spiritual Unity; it is the oneness of thoughts; the oneness of susceptibilities; the oneness of morality; and the necessary connection between all the people of the world — so that minds and souls may grow and develop through divine Education, in order that they may investigate reality, ascend to the lofty heights of human perfection and found on this terrestrial globe a Divine Civilization.

“In the world of existence there are two kinds of Civilizations: a natural and material civilization which serves the physical world; and a divine and heavenly civilization which renders service to the world of morality. The founders of natural civilization are the scientists and philosophers of the earth. The establishers of divine civilization are the celestial Manifestations of God. Religion is the basis of Divine Civilization. Natural civilization is like unto the body. Divine Civilization is like unto the spirit. A Body without spirit is dead, although it may be in the utmost beauty and comeliness. In short, by religion we mean those necessary bonds which unify the world of humanity. This has ever been the bestowal of God. This is the object of Divine teaching and law. This is the light of everlasting life. But alas, a thousand times alas! for this solid foundation is abandoned and forgotten; the leaders of religion have fabricated a set of blind dogmas and rituals which are at complete variance with the foundation of divine religion. As these dogmas differ from each other, they cause differences; differences breed strife, and strife ends in war and bloodshed; the blood of innocent people is spilled, their possessions are ransacked and pillaged and their children become captives and orphans. Thus religion, which was designed to become the cause of friendship, has become the cause of enmity. Religion, which was meant to be sweet honey, is changed into bitter poison. Religion, whose function was to be the illumination of the world of humanity, has become the factory of obscurantism and gloom. Religion which was meant to confer everlasting life, has become the fiendish instrument of

death. Consequently, as long as these blind dogmas are in human hands, and these nets of dissimulation and hypocrisy in their fingers, religion will be but a harmful agency in the world of humanity. Hence these superannuated and tattered dogmas which are current among present day religions must be totally abolished, and, thus, freed from past traditions, mankind will be able to investigate the real objects of divine religion; for inasmuch as the foundation of the religion of God is One, and that One is absolute reality, and reality is indivisible and not amenable to multiplicity, therefore complete unity and amity between all religions shall be instituted and the true religion of God shall become unveiled with the utmost beauty and sublimity in the assemblage of the world of humanity.

“Thence, it is the duty of this honorable Congress to rend asunder these veils of imitations, to remove these non-essentials and to disperse these dark clouds that the Sun of Truth may dawn from the Everlasting Horizon with the utmost brilliancy.

“Praise be to God, that this century is the century of success! This Cycle is the Cycle of Reality! Minds have developed, thoughts have taken a wider range of vision; intellects have become keen; emotions are sensitized; inventions have transformed the face of the earth and this age has acquired a glorious capacity for the majestic revelation of the oneness of the world of humanity.

“Should this honorable Congress display an extraordinary effort in the promotion of altruistic aims, and remove these dogmas which are in the hands of the religionists — such dogmas as are in opposition to the Divine Ideals — this world will become another world, the physical earth will be changed into the universe of the Kingdom, the world of humanity will become an arena for the revealing of the mysteries of Truth; the rays of the Sun of the Divine Firmament will shine upon it; East and West will become illumined; North and South will embrace each other like unto two beloved ones; the followers of all the religions will become investigators and champions of Reality, new eternal Institutes will be founded in the human world and the Palace of the oneness of the realm of humanity raised higher and higher, day by day.

“These are the hopes of this Wanderer. I beg of God confirmation and assistance for you, — so that you may be inspired with such a spiritual vision: the appearance of which is looked upon as impossible and unrealizable from the very foundation of the world; but which in this glorious Cycle will become manifest in the utmost beauty and perfection.

“Upon you be greeting and praise.

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

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Although at this time the Master was not feeling well he continued to dictate Tablets and when he was thus occupied, he entered into a spiritual state, and his bodily weariness completely disappeared, and for the time his health was absolutely restored.

For the last few days he has been complaining about the weather and he may shortly leave for Ismailia, which is the summer resort of Egypt. The Port Sa’id weather at this season is most humid. I don’t think he will keep all of us with him, but he may take one or two;

probably Mírzá Munír. In the afternoon, while the believers were sitting in his presence, he dictated many Tablets and they listened most carefully. To them, this is more significant than a talk, because they consider it the greatest privilege of their lives to be present while the holy Tablets are revealed. After an hour or so he said it was enough, and for nearly thirty minutes he related many stories about the futility of studying Muḥammadan theology which is nothing more than traditions and prejudiced dogmas.

The poem of Mr. Chase written on August 9, 1912, San Francisco, California, was read to the Master and he gave his permission to publish it in the Star of the West. It was composed just before his death, begging the Beloved to go to California. The first line of it is: —

“O Thou David of the Promised Kingdom of God.”

Another interesting story about Abraham was sent from Francisco by Miss Bijou Straun who is preparing a book of the Master’s addresses for publication. She desires to include this story as a footnote. It was read to the Master. He gave the source whence the story came. First I will copy here the story as reported in M. K. Schermerhorn’s book, and then I will give the version as the Beloved told it:

“Abraham would scarce break His Fast for one week, lest some hungry traveler should pass who might need his store. Ever he looked out upon the desert, and one day he beheld an aged man, with hair white as snow, tottering toward his door. ‘Guest of mine eyes!’ exclaimed Abraham, ‘enter thou with welcome, and be pleased to share my bread and salt!’ The stranger complied and the place of honor was given to him. When the family gathered round the board, each one of them said: ‘In the name of God!’ — but the aged guest uttered no word. Abraham said: ‘Good man! when thou eatest food, is it not right to repeat the name of God?’ The stranger replied, ‘My custom is that of the Fire Worshipers!’ Then Abraham arose in wrath, and drove the aged man from his house, but even as he did so, a swift-winged Spirit stood before the patriarch and said: — ‘Abraham, for a hundred years hath the divine bounty flowed out to this man in sunshine and rain, in bread and life. Is it fit for thee to withhold thy hand from him, because his worship is not thine?’”

According to ‘Abdu’l-Bahá, this story is recorded in the Mat_hnaví. It is related that an aged and decrepit man visited His Holiness Abraham, and was received with the utmost hospitality and courtesy. When dinner was served, His Holiness Abraham uttered the name of God and then began to eat. His guest, on the other hand, pronounced the name of an idol and also began to eat. His Holiness was grieved, and arose in wrath rebuking his guest most severely; but even as he did so, God’s revelation descended upon him: —

“O Abraham! For a hundred years this man has been an idol worshiper and I have been patient with him; I have nurtured him; I have protected him; I have taken care of him; I have trained him; I have showed him with many bounties and have been kind and loving to him; but thou wert not able to endure his society even for one night!”

His Holiness Abraham was deeply touched by this address and begged his aged guest to pardon him.

When we left the Master's presence he kept Mírzá Faḍl'u'lláh and later on, as they were walking together in the avenue, the Editor of "Peesah Akbar," an important Indian newspaper, met him. This journalist happens to know a great deal about the Cause through the American press notices which were sent to him by Mírzá Maḥmúd who met him while traveling and teaching in India. He has already written several articles about the Cause in his own journal.

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5 July 1913

PORT SAÍD, EGYPT, JULY 5, 1913.

Whether we live in the East or in the West, the invisible Power of God is unifying our scattered forces, and training us for the service of His Kingdom — the Kingdom of Universal Love and interracial Amity. Today, more than at any other time, the world of humanity is in need of this Power. The keen competition which is carried on by the captains of industry and finance, the rumbling discontent and social unrest of the laboring class, the bigotry and fanaticism of some of the religions, the heat and bitterness with which fanatic controversies are upheld between the sectarians, the spirit of superiority with which some nations look upon others, the lust of conquest, and the desire for the extension of territory, the social and political rivalries between nations and governments and the hatred and enmity existing between antagonistic races — all these forces clashing against each other, apparently aggravate the situation and make confusion more confounded. But the Power of the spiritual conscience has come to stay, bringing healing under its wide-outstretched wings. 'Abdu'l-Bahá believes that this power alone is the solvent for all these puzzling problems. Here and there may be found some medicine to give temporary relief, but the lasting and permanent cure is the spiritual Power of Love which unites all people and sets at naught their seeming differences. This Power alone transforms hearts, inspires spirits, uplifts minds, reveals the secrets of Truth and unfurls the Banner of divine brotherhood.

Our last pilgrim, the Zoroastrian from Bombay — Mehreban — has left today for his home. He was an old man with a bushy round, gray beard. He spoke very little, but his eyes were fresh springs of love and gentleness. The Master has been especially kind to him and often praised his race for their uprightness and charity. He called him, this morning, to his presence, and after a few words of farewell, gave him a short Tablet written with his own hand, the translation of which is as follows:

"O thou Mehreban! Praise be to God that through the Protection and Favor of the Omnipotent God thou didst reach the Illumined spot, have kissed the Threshold of the Kind Friend, and have become confirmed and assisted in that which is the highest desire of the angels of the Universe of heaven. Now thou hast for several days been my associate and my companion, therefore return to India and convey the greeting of this Friend to each and all the believers and say: —

"This indigent one does not enjoy one moment of peace. In the evening he is restless, by day he is full of acclamation. He undertook the long trip to Europe and America and cried out over the mountains and on the plains. Now the time has come when the friends may

raise their mighty voices and fill the world with the melody of the Kingdom of Abhá. They must show an effort, render some kind of service, create a whirlwind of ecstasy and appear with manifest signs and power, so that 'Abdu'l-Bahá may obtain peace of mind and of spirit....”

This morning the Beloved sent for Mírzá Munír and dictated several Tablets to the Persian believers, many of them having long or brief accounts of his western journey. Later in the day, Mírzá Maḥmúd called on Moulavi Mahboud Alam, the Indian Editor, and together they visited the Master. As he was a Moslem, the discussion dealt purely with the Muḥammadan world and made an exposition of the means through which the different sects might be brought closer together. The journalist was much impressed by the talk of the Beloved and took notes so that he might write a few articles on the Cause.

About six o'clock we gathered in front of the hotel to bid farewell to our Zoroastrian brother. Then we accompanied him to the pier and while he was leaving in the little boat to be conveyed to the steamer, I looked up, and there in the heavens, beheld the most luminous crescent that I had ever seen! It was small, semi-circular, silvery, and so delicate! For a long time I looked at it, and the hunger of my eyes could not be satisfied. It was the silvery bow of the angels of God, the arrows of which are meteors of Truth to disperse the hosts of ignorance and intolerance. Returning to the hotel, we sat around the table and looked into one another's faces. For the first time we were only five, and not only did we miss our many pilgrims, but also the beloved friends beyond the seas in Europe and America!

6 July 1913

PORT SAÍD, EGYPT, JULY 6, 1913.

The heart of a Bahá'í is a cool spring from which eternally gushes forth the pure water of divine knowledge and heavenly wisdom. This water irrigates the soil of humanity which is parched through the heat of dogmas and the fire of superstitions. Immediately after the distribution of this water, the flowers and anemones of love and affection become manifest and the nostrils of those who are remote and near are perfumed. Barren ground is changed into a luxuriant garden, sterile soil is made productive, bare trees are clad with verdant garments, the silent nightingales break forth into songs of gladness, the frost of the winter is transformed into winsome spring, and the stillness of death is changed into the buoyancy of life!

The Bahá'í heart is a garden. Its gardner is 'Abdu'l-Bahá. With his tender hands he plants roses and violets, carnations and tulips, chrysanthemums and lilies of the valley. The beauty of these ideal flowers is in their imperishableness and in the sweetness of their fragrance. Day and night he sows the seeds from his never-ending store. To him, the ground of every human heart is susceptible to Divine Cultivation. That is why he has so many gardens. He is the most successful spiritual gardener that the world has ever seen! He knows the composition of the soil and the chemical ingredients of every part, and he applies his indisputable knowledge with real success. Give to him the most barren, sterile patch of ground, and before long it is a mass of flowers and an orchard of fruitful trees.

This morning the Beloved had a most interesting interview with the Editor of "Peeseh Akbar." The Editor propounded many questions concerning the return of the old glory of Islám, the education of the Eastern women, the matter of the veil for women, etc., to each one of which the Master gave detailed answer. The Editor was carried away with enthusiasm, because he found all his difficulties removed with such simple, yet eloquent expressions. He wrote down all the Master told him. He understands Persian quite well and is a progressive and intelligent journalist. He has been out of India for nearly seven months and expects to go to Tunis, Europe and New York before returning to his native land. The Master has given him an introduction to the Persian Charge d'Affaires in Washington, D. C., so that he may be shown all due respect and proper hospitality.

Toward the end of his talk to him, 'Abdu'l-Bahá stated that we must ever think of the education of the public and try our utmost to improve the conditions of the submerged classes and to lay a solid foundation for the erection of the Temple of human happiness. For the realization of this hope, divine Education is essential, and the inculcation of the idea of the oneness of the world of humanity is necessary. We must deal with all with loving kindness and be the real well-wishers of mankind. They are the sheep of God and God is the Universal Shepherd. He is compassionate to every member of His flock. He trains all, He feeds all. He protects all. We must free them from the old prejudices. We must confer upon them a new life, which is cordial love, good-fellowship, amity and unity, amongst the children of men. Our behavior and conduct must be an example to them. We must abandon all forms of prejudice, religious, racial, sectarian, and national. The object of all the religions has been the moral progress of the race. Only by walking in this path can the illumination of the world be assured, and the prosperity of mankind obtained.

'Abdu'l-Bahá dictated several beautiful Tablets for Miss Sanderson, Mons. et Madame Richard, Mons. et Madame Bernard and Mr. and Mrs. Scott of Paris. He expressed hope for the future illumination of Paris and exhorted these friends to continue the spreading of the message.

7 July 1913

PORT SA'ÍD, EGYPT, JULY 7, 1913.

Often a letter from a far-off friend gives one good cheer and encouragement. This is part of that invisible chain which unites all mankind; more especially is this the case with those who are working for a common Cause. Thousands of miles, oceans and lands may divide them, but when the word comes, the hearts are united, space and time annihilated and they live as though in one room, talking and conversing together and creating an atmosphere of uplift. This in itself is a sufficient reason why the Bahá'ís from various countries and out-of-the-way places should correspond one with the other and keep themselves informed, not only of the progress of the Cause, which, is of course, the most important thing, but of other current events which would be of interest.

This morning I was summoned to 'Abdu'l-Bahá's presence. Mírzá Faql'u'lláh was there. Packages of letters were all around the Master. He was writing, and now and then he raised his head and spoke, evidently following the thread of a long conversation. When I arrived he

was saying that the Cause has many enemies! The Bahá'ís must be very happy. The priests and the 'Ulamás, the Rabbis and the Mobeds are attacking the Cause right and left, but their attacks make it stronger and more powerful. We are invulnerable. We know no defeat. We are fighters to the very last. There are no deserters in the Grand Army of Abhá! They are all good fighters! One of the missionaries in Beirut in his sermon cried out in wrath and hopeless anger: — “We always thought that the Bahá'ís would be a good, wholesome influence for civilizing Islám alone, now they have started to civilize us and are trying to teach us by demonstrating a plan of propaganda, the like of which has never been seen since the time of Christ and His Apostles!” Ah, me! We have many enemies, bitter, dangerous and revengeful! But we defeat them through the Power of Love! This is our only weapon. The Ocean of the Cause is limitless, shoreless, depthless. One wave and all these foams will be scattered to the four corners of the sea. 'Abdu'l-Bahá did not look at the present disturbed conditions of the ocean. His heart was assured and confident as to the future of the Cause. No person, no matter how powerful, can shake the foundation of the Bahá'í Faith. It rests upon the Eternal Rock of Ages. After the departure of His Holiness Christ, there were only eleven disciples. These were of the humble class, deprived of any social distinction and yet their faith was often shaken, but behold the result of their work! Now after the departure of the Blessed Perfection there were more than one million Bahá'ís scattered all over the earth, each one faithful, sincere and self-sacrificing. Praise be to God, that singly and alone, without any helper or assistant, we are attacking the trained army of darkness and have come out of the field victorious!

Such is the sublime faith of 'Abdu'l-Bahá that must animate and quicken all the Bahá'ís throughout the world.

In the afternoon we were called again. Hájí Níáz had just arrived from Cairo. He has been many times in the presence of Bahá'u'lláh. He is a venerable Bahá'í, about eighty years old, and has lived in Egypt for the last thirty-five years. He is tall, has a long white beard and wears a turban like the Master. He has a gentle personality, and all the American Bahá'ís who have passed through Cairo, have made it a point to see Hájí Níáz. The Master loves him very much, and welcomed him with open arms. He talked with him about the believers in Cairo. Then the Master dictated several Tablets, including a long one on “Universal Peace” for the Christian Commonwealth. From this time on the Beloved may write more Articles for the Western press to be read by many thousands of people who cannot be reached otherwise.

O THOU ESTEEMED KIND FRIENDS: —

“After journeying throughout the United States of America and the great capitals of Europe, I have returned to the East. I am most pleased and well satisfied with the result of this journey — because I met noble people and associated with worthy souls, who are the cause of honor and glory to the world of humanity. They are learned and wise, well informed about the realities of events, well-wishers of the human world, especially they are advocates of Universal Peace.

“In these days, the world of humanity is afflicted with a chronic disease. It is one of bloodshed, of the destruction of the divine edifice, of the demolition of cities and villages, of the slaughter of the noble youths of the world of humanity making children become

orphans and women homeless. What calamity is greater than this? What crime is more heinous than this, what disease more dangerous, what folly more direful?

“Consider that in former days there were only religious wars, but now there are racial and political wars, fought at staggering expense and sacrifice. A thousand times alas for this ignorance, for this bloodthirstiness and ferocity!

“I am pleased and grateful to the Societies which are organized in the west for the promotion of universal peace, with whose presidents, officers and members, I have frequently conversed. I hope that the sphere of their activities may from day to day, become enlarged, so that the lights of higher ideals may illumine all regions, the oneness of the world of humanity be proclaimed in the East and in the West, and men attain composure and well-being. These revered souls who are the servants and the promoters of the cause of universal peace shall ere long shine like brilliant stars upon the horizon of mankind, flooding all regions with their glorious lights. In the past century freedom was proclaimed and the foundations of liberty were laid in all the western countries. Praise be to God that the sun of justice has shone forth and the darkness of despotism and tyranny has disappeared.

“Now in this radiant century in which the world of humanity is being matured, it is assured that the flag of universal Peace shall become unfurled, waving over all the regions of the globe. This is the most great principle of Bahá’u’lláh, for the promotion of which all the Bahá’ís are ready to sacrifice their possessions and their lives.

“Notwithstanding my bodily weakness and infirmity, I have traveled East and West for the last three years. In many temples I have cried out, and before many audiences raised my voice for the enlistment of their sympathy. I have declared the evils of war and explained the benefits of Universal Peace. I have elucidated the causes which lead to the honor and glory of the world of humanity and told of the ferocity and bloodthirstiness of the animal kingdom; I showed the defects of the world of nature and made an exposition of the means whereby the illumination of the world of humanity can fully be realized. I unfolded and disclosed the foundations of divine religion and proclaimed the teachings of His Holiness Bahá’u’lláh. I demonstrated the existence of God by irrefutable, rational proofs, and proved the reality of all the prophets of God. I gave utterance to my inmost conviction that the verity of the religion of God is the cause of the life of the world of humanity; it is divine civilization and pure enlightenment.

“In giving the explanation of these principles, my object has been no other than the desire to promote Universal Peace. Praise be to God, I have found hearing ears, observed seeing eyes, and discovered informed hearts. Therefore I am well pleased with this journey.

“But on the other hand the well-wishers of the world of humanity and the advocates of Universal Peace must make an extraordinary forward step, organize important international congresses and invite as delegates progressive and influential souls from all parts of the world; — so that through their wise counsels and deliberations this ideal of Universal Peace may leap out of the world of words into the arena of actual and practical demonstration. This question is of paramount importance and will not be easily realized, but we must take hold of every means until the desired result is obtained.

“Fifty years ago, whosoever talked about Universal Peace was not only ridiculed, but called visionary and utopian. Now, praise be to God! it has assumed such importance that every one acknowledges that this question of Universal Peace is the light and spirit of the age.

“I hope the noble leaders of the world of humanity who are the divine bestowals among the people, and the means of pacification among the nations, will arise with the utmost effort and with whole-hearted resolution extinguish this world-raging conflagration, especially now that the blood of innocent people and the cries of orphans are reaching to the very gate of heaven, while the harrowing sorrow of mothers penetrates souls with the irresistible force of human tragedy. Thus through the endeavors of these guardians of the rights of mankind, the world of creation may enjoy the repose of conciliation, the banner of Universal Peace be unfurled, the tabernacle of the oneness of the world of humanity be pitched, all mankind be gathered under its protecting shade and the shining star of eternal felicity and happiness of the world of humanity will dawn with the utmost brilliancy from the horizon of international comity, while the luminous arks of spiritual brotherhood of all races and tongues will illumine the united gathering of mankind with the ineffable lights of God throughout countless ages and cycles.

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

8 July 1913

PORT SAÍD, EGYPT, JULY 8, 1913.

Pure religion, free from dogmas, contributes to the happiness and progress of a people, suffering them to attain to the highest summit of democracy and brotherhood. Religion, hampered by the chains of fossilized traditions will keep mankind within limits of intolerance and prejudice. Religion must be as pure as the breeze of the early morn, as bright as the stars of heaven, as fragrant as the sweet flowers of spring, as clear as the limpid and cooling water of the fountain, as verdant as the delectable paradise, and as universal as the rays and the heat of the sun.

Therefore, when religion does not perform these functions, it is not fulfilling its mission. In this connection ‘Abdu’l-Bahá, in a Tablet just revealed to the Sixth International Congress of Free and Progressive Christians and other Religious Liberals to be held in Paris, July 16-22, 1913, says:

“Thus religion, which was destined to become the cause of friendship, has become the cause of enmity. Religion, which was meant to be sweet honey, is changed into bitter poison. Religion, whose function was to be the illumination of the world of humanity has become the factor of obscurantism and gloom. Religion, which was to confer Everlasting Life has become the instrument of death.”

The duty of every one of us is, therefore, to spread the principles of Pure religion, in accordance with the needs of this age.

When one enters the presence of the Beloved, even if it is for the thousandth time, one feels quickened by the spirit of reverence, humility, and evanescence. When this morning I found myself, standing before him and heard his rich vibrant voice greeting me: "You are welcome! You are welcome!" I felt as though this was my first visit to him. He always receives every one, even his servants, with heavenly cordiality, a sweet smile, divine courtesy, and inimitable friendship, making them feel as though they were his own sons and daughters.

With his discourse, his remarks, and his teachings, he uplifts one's heart and makes one long to sacrifice everything in his path. Really to be with him for one hour is more glorious than a long association with all great men of the world; and to render service to him is better than serving kings. To win his good pleasure is a source of eternal joy; to upraise the flag of his truth is more wonderful than all the wealth of this earth! May we all remain faithful to him and live and act in such a manner as to win his approval! If we continue to be firm in the Cause and pray every morn and eve for this pearl of great price our brows will be crowned with the diadem of God's Bestowals! The Cause of humanity must become a glowing fire in our hearts and not a flickering flame in our minds. It must become a flowing fountain, ever gushing forth from the innermost part of our beings! No obstacle must seem to us insurmountable and no difficulty discouraging. We must face all the problems, try to solve them and encourage others through deeds and sympathy! What if the whole world be against us! We may be in the minority — the Christ and His Apostles were in the minority 1900 years ago — but whenever God is on the side of the minority it will become the majority.

After dictating several wonderful Tablets 'Abdu'l-Bahá laid stress upon the fact of the great power existing in this Cause, a mysterious power, far, far, beyond the ken of men and angels. That invisible power is the source of all these outward activities. It moves hearts. It rends mountains. It administers the complicated affairs of the Cause. It inspires the friends. It dashes into a thousand pieces all the forces of opposition. It creates new spiritual worlds. This is a mystery of the Kingdom of Abhá.

The Tablets were for Mrs. Harriet C. Cline, and Mrs. Mabel Rice-Wray of Los Angeles, Calif.; Miss Harriet Magee of New York, Mrs. Dixon of Washington, D. C., Miss Dorothy Hodgson of Paris and Miss General Jack of London.

Leaving the Beloved to his divine contemplation, I went to the hotel and there had a talk with Hájí Níáz. I knew him before my trip to America several years ago. Through him I had received my first Tablet from the Master and because of this I love him very much. In fact everybody loves him. He is a veteran in the Cause. He related in his rich language, the story of a king and his ministers and courtiers.

Once upon a time the king went out to hunt with the members of his Cabinet, the Diplomatic Corps, the officials of the Court and a large number of important personages, especially invited for this occasion. As the king intended to stay in the country, he ordered the Master of Ceremonies to take the Imperial Tent which was a wonderful work of art. On important occasions he had in past seasons caused the inner walls and ceiling of this royal tent to be decorated with hundreds of precious jewels. This year also he asked the Minister of Finance to take with him the casket of jewels. After many days of preparation, the

Imperial Caravan, which was more than a mile long, set forth. The King headed the procession. After him came the Cabinet Ministers, the Diplomatic Corps, the courtiers and the guests. They had to travel six days before they could reach the hunting ground. After four days it so happened that the horse carrying the box of jewels lagged at the end of the Caravan. Three hours march, and the king looked around, when to his apparent surprise, he found no one with him except Ayaz, and observed the Caravan more than a half mile away, surrounded with dust and great confusion.

“What is this?” asked the king.

“Half an hour ago,” Ayaz humbly and serenely answered, “The casket of jewels fell from the back of the horse, and all of the precious stones were scattered on the ground, and in the wild scramble that followed, everyone forgot his duty, and tried to seize the jewels.”

The king did not move or speak to show that an extraordinary event had happened.

But after a few moments of reflection, he said “Ayaz!”

“Yes, my Lord.”

“Why didst thou not join them to get a portion of the spoil? Are they not precious jewels?”

“Yes, my Lord. These jewels are good for them, but I preferred to remain with thee. Thou art the greatest Jewel of my life!”

9 July 1913

PORT SA’ÍD, EGYPT, JULY 9, 1913.

My room has two doors which open on to the veranda and at night there is always a cool breeze from the Mediterranean which is not more than a thousand feet away. At midnight I get up and go out and listen to the music of the waves, played for the bright stars. To-night, the moon is shining. The voices of the Arabs chanting their Qur’án come to my ears. It is a weird, monotonous sound, but very soothing. My table is covered with papers and letters; Mírzá Maḥmúd, a few steps further, is writing and copying Tablets. My light consists of a dear little lamp. I am indeed happy.

We have just returned from a memorial meeting, held on account of the death of Mírzá Jalál Afs_hár’s little daughter, he is one of the Port Sa’íd Bahá’ís. We were invited at 5 P. M. to go to the funeral. Mírzá Maḥmúd chanted one of the prayers of Bahá’u’lláh then the little body was washed, wrapped in silk, and as there was no ring for her finger, the prayer was written on a piece of paper and put in the palm of her hand. The second ceremony, the Muḥammadan, consisted of the coming of the Mullá, and the chanting of prayers and then they carried her body by hand to the near-by Mosque. All those who entered the Mosque left their shoes at the door. The body was laid on the floor, the tall Mullá before it. We stood behind the Mullá. He began then to read the prayer for the dead with the rapidity of lightning, and from time to time raised his two hands to his face and ears, which exercise was copied by us automatically, according to custom. All this, however, did not take more

than five minutes. Several carriages were ready at the door of the Mosque, and as soon as we came out, Mírzá Jalál, his brother, the Mullá, carrying with both hands the body of the child, and another relative got into one carriage, and we followed in the others. We were driven posthaste toward the cemetery, situated in the west of the city. The Mediterranean was on our right and always very near. On the way we observed many little hills of soft silk-like sand, formed by the winds. Often one observed the extremely soft sand trickling down from the upper part of the little hills exactly like the flowing of a tiny rivulet. It was a strange sight, and reminded one of the passing of our own lives.

First we drove by the Christian Cemetery, surrounded by a wall. We saw the cross in all forms — large and small — defying the crescent of the Muḥammadan burying-place. I had to stand up in the carriage to see the Christian Cemetery. It was not as beautiful and flowery as the Cemeteries of America — because it is most difficult, in this land of sand, to raise trees and flowers — but it was fairly clean and one could see patches of green and there were flowers here and there. Finally, we reached the Muḥammadan cemetery! It was very unclean. Shrieking Arab men and women were in evidence. The tombstones are made of wooden boxes, and I believe a spark of fire would burn the whole place. The dead girl was interred beside her grandfather, buried here a few years ago. The poor father was weeping and quite inconsolable. Ḥájí Níáz, being the oldest man, tried to comfort him.

Probably many of the American friends remember the faithful Taqí Mans_ḥadí through whom the East and the West carried on a large and voluminous correspondence with ‘Abdu’l-Bahá. He died a few years ago and his body is buried in this cemetery. I met him during my first visit to ‘Akká, and from that time till the day of his death corresponded with him. I expressed a desire to visit his tomb. Yúsuḥ directed us to it, and we offered a prayer. Unless one knows the place, it is not possible to find it, for there is no tombstone, a piece of wood without an inscription is its only mark. Ḥájí Níáz knew Taqí Mans_ḥadí well. The brief outline of his life is as follows:

He was from Mans_ḥád, a little village near Yazd. In his early youth he had accepted the revelation, but had found the people of his own village extremely fanatical and dogmatic, and as the rabble threatened to kill him, finally left the place and moved to the city of Kirmán. There he began to teach the Cause but when the ‘Ulamás received news of his presence, they sent word to him that he must leave the city immediately or they would take the law into their own hands. So with much difficulty and privation he came at last to the city of S_ḥiráz. After some time, with the object of visiting Bahá’u’lláh, he made a pilgrimage to Mecca, and thus acquired the much-respected title of “Ḥájí.” From Mecca he went to Alexandria. It was before the Arabi Revolution. Here, with a number of other Persians, he engaged in business, but not being constitutionally fitted for that kind of work, and having always the hope of serving the Cause, and of beholding the Face of the Blessed Perfection, he one day left everything and went to ‘Akká. After attaining the supreme desire of his heart, he made ‘Akká his final home and there tried to seek congenial occupation. Little by little, his eagerness to serve the Cause, and his longing to devote his whole time to the Movement, was demonstrated, and Bahá’u’lláh from time to time gave him a packet of Tablets to mail to different parts of the Orient. When the believers from all over the world observed that they received their Tablets through him, they began directing their petitions in his care so that he might give them personally to Bahá’u’lláh and intercede for them. Thus, without any ceremonies or formalities, Taqí Mans_ḥadí became the most well-known and

talked of Bahá'í. Every one was eager to receive his letters. It has often been stated by those believers who are familiar with both Persian and English writings, that Taqí Mans_ h́adí and Mr. Chas. Mason Remey were brothers in calligraphy, only Taqí Mans_ h́adí was an older brother.

Mans_ h́adí's letters are well preserved by all the Persians. H́ájí Níáz tells me that he has 500 of them. I may have two hundred or more. These letters are masterpieces of news writing. He had a sense for bare facts and news and he knew that no one expected philosophy from him or the literary style of Oriental compliments. He had done away with all this form. It was really a radical departure from the established rule and many young people, seeing the wisdom of his course, followed his epistolary innovations. The letters generally opened with a few sentences about the Master's health and his family. This to the Bahá'í world, was considered the most important part. Then the record of the arrival and departure of the pilgrims, their names, the events in 'Akká, a general outline of the progress of the Cause in other parts of the world, etc. They were indeed "newsy letters." After the ascension of Bahá'u'lláh the activities of the Cause increased a hundredfold, the number of the believers became considerably larger, the movement spread in America and Europe and the matter of correspondence with all these heterogeneous elements became of the utmost importance. The Master looked about for an efficient experienced man. who could hold in his hand the helm of the ship of correspondence, and who with a cool head and infinite patience, could direct it through the tempestuous seas of difficulties. In the whole Bahá'í world, there was no one more fitting than Taqí Mans_ h́adí, and he was selected for the position. For many years he worked untiringly, unceasingly, ever receiving assistance from the Supreme Concourse. In his early days at 'Akká and Haifa, his room became a general meeting-place for all the Bahá'ís. "I will see you tonight at Mans_ h́adí's home at such and such an hour," was an oft quoted expression. The door was open to everyone. All pilgrims were welcome. He was always the first to go to the steamer to greet the newcomers or say farewell to those who were returning, laden with the spiritual gifts from the Presence of Bahá'u'lláh. H́ájí Níáz says: —

"Taqí Mans_ h́adí was well known amongst all the Bahá'ís for his fidelity, simplicity, loving disposition, truthfulness, sincerity and above all, for his ability to serve everyone with gentleness, courtesy, and marvelous patience. His room was furnished with simplicity. He always sat on the floor, surrounded with a pile of letters. He was often literally buried in them. He smoked a 'water-pipe' all the time, and an over-indulgence in this, finally caused his death."

When Sulţán 'Abdu'l-Ĥamíd sent several commissioners to 'Akká and conditions became intolerable, the "Beloved" sent Taqí Mans_ h́adí to Port Sa'íd — so that from this place he might carry on his work, it was in this town that he passed away at the age of sixty, serene and happy. The Master was much grieved when he heard the news, and after a while appointed Siyyid Asadu'lláh in his place, this position he has filled with credit to the Cause and to himself. I hear however, that Siyyid Asadu'lláh is going to leave for Russia tomorrow to teach the Cause. After the wonderful trip through America and Europe he will no doubt be confirmed in attracting many souls to the Kingdom of Abhá! The Master, before long, will appoint another person to carry on his work.

This morning, I called on the Beloved. He had received packages of letters, some from America. There is one point which has been brought to his attention of late. It is this: — In certain Assemblies in America a number of the believers desire to exclude all public speaking and to confine themselves to the reading of Tablets, etc. This is positively not in accordance with the Bahá'í Plan of teaching, nor with the instructions of 'Abdu'l-Bahá. To read Tablets, and the Holy Writings is only half of the aspect of the question; the other aspect is the delivery of eloquent addresses and fluent talks elucidating the spirit of the Cause. The Master's wish is always to encourage the believers to speak at the meetings. This I know is his will. When today the subject was again presented to him in a letter from America, he told me that he had written in many Tablets that the friends must speak at the meetings. We must encourage public-speaking, especially in those who have this talent. The Cause must be spread through eloquent, sincere addresses. We must unloose the tongue, spread the Fragrances of God and diffuse the words of God. We must present to the public the proofs and evidences of this Cause with a language of fire — so that souls may be exhilarated, and minds become full of tumult and of acclamation. With words of Love and illumination we must set the hearts aglow with this Fire of Divine Truth, and enkindle the spirits with this Power of the Kingdom. We must explain the Teachings orally, so that the consciousness of men may be stirred; then invisible inspirations will descend. Bounties from the Holy Spirit will be revealed, rays from the Sun of Reality will shine forth, Breezes from the Paradise of Abhá will waft abroad and the Glad-tidings of the Kingdom spread throughout the world.

Then he revealed a Tablet on this subject and may issue others before long: —

“Thou hast written concerning the spiritual meeting. The spiritual meeting must be in the utmost state of ecstasy and tumult. Prayers may be recited, Tablets and verses read, eloquent speeches delivered and divine proofs explained. Then the audience may be encouraged and incited to enter the Kingdom of God, news received from different countries may be imparted and at the end they may repeat collectively a supplication.”

10 July 1913

PORT SA'ÍD, EGYPT, JULY 10, 1913.

Our traveling companion, and fellow-worker, Siyyid Asadu'lláh Qumí, who has been with Bahá'u'lláh and the Master for many years and traveled with the latter throughout America and Europe, left today for the Caucasus to teach the Cause. We will miss him. He has been like a father to us during our wanderings and although Mírzá Maḥmúd wrote the official report of the trip of the Beloved, yet Siyyid Asadu'lláh corresponded with the friends in small assemblies all over the East. They could not receive any direct news, were he not traveling with us. Now, detached from all else save God, alone, at the age of seventy-six, he faces the world. Carrying in his hand the Ideal Banner of the Cause, he leaves port Said with a firm confidence and trust in 'Abdu'l-Bahá.

After the ascension of Bahá'u'lláh he made a trip through Persia, taught many souls, and was bitterly persecuted for his glorious faith. Last night and this morning he went to 'Abdu'l-Bahá and no doubt received his orders and heavenly benediction. Today at one o'clock we

were all gathered at the station, to bid him farewell. He goes first to Alexandria to meet Mírzá Abu'l-Faḍl and then taking a ship, will sail for Constantinople.

I confess that nothing has so deeply stirred me in my whole Bahá'í career as the heavenly resolution of this old man to go alone into the world and teach the Cause! He himself went to the Master and begged for his permission. He said: "I have heard thy glorious proclamation from pulpits and platforms. I have seen wondrous scenes of the Majesty of Our Lord. I have hearkened to the divine words falling from thy blessed lips. My Lord! My cup is full to overflowing. I am an old man. I question if I can accomplish anything in thy cause, but I supplicate thee to let me try. I can contain myself no longer. I do not wish to flicker out on the couch of rest, but long to end on the battlefield. I would love to die as a soldier, fighting the good fight to the very last moment, and not as a pensioner."

And so he went! With such a superhuman example of deeds and self-sacrifices does anybody wonder why the Bahá'í Cause has such stupendous power? All the friends in America and Europe who have met our dear brother Siyyid Asadu'lláh love him, and I know that from the depth of their hearts they will pray that the Lord may keep him and protect him many years yet for the service of His Cause, and as a witness to His Power.

My beloved Siyyid Asadu'lláh farewell! You have been a loving companion and a faithful attendant to our Beloved! Your cheerful face and disposition shall never be forgotten! Your memory will shine in our inmost hearts as a radiant star! Your faith will be a glorious example for all the younger generations. During the years of your life you have served your God to the best of your ability! You have suffered and accepted much persecution in the Path of Bahá! And now, although a veteran of many wars, you are again enlisted in the ranks of active work and are entering on a new campaign! Farewell!

For a few minutes we were privileged to see the Master in the morning. He said that the weather in Port Sa'íd had not agreed with him, and that he expected to leave tomorrow for Ismailia, a town about one hour and fifteen minutes from this city. He is going there for two or three days and if all goes well, he will send for us. Aḥmad Yazdí and K_husraw will accompany him.

In the afternoon Mírzá 'Abdu'l-Qásim Işfahání and Mírzá Maḥmúd, two merchant Bahá'ís from Cairo arrived with their wives to see the Master. They accompanied me into his holy presence. He was dressed in spotless white and looked very beautiful. A large envelope containing the poems of Mr. Frank K. Moxey of 575 Riverside Drive, New York City, had just been received. The Master gave them to me to read. After looking over the title of each, I told him about them. He then asked me to translate the poem on the Báb, which I did immediately. He was most pleased and praised it very highly. The poem is very eloquent and shows true inspiration. It is hoped that he will continue to write upon such soul-stirring ideals. A Bahá'í poet is needed in America There are many in Persia.

Then the Master took from the table the "Star of the West," No. 5, and showed all those who were present the photograph of the Mas_hriqu'l-Ad_hkár Convention in New York City. He was very happy, saying: "Look at this photograph and wonder at the penetrating influence of the Bahá'í Cause."

He expressed the hope that the “Star of the West” would, little by little, widen its field and become a power for good in the Cause and in humanitarian activities. Its Persian section is eagerly read by all the Bahá’ís.

Then, referring to his arduous tour through the United States, he mentioned that the confirmation and assistance of the Blessed Perfection were his companions; otherwise his body could never have stood all the difficulties of the voyage. He did not feel well, yet he worked. He traveled. He went there. He came here. He did not give any importance to his body. The wisdom of this was that the believers might see with their own eyes that he was rising above hardships, vicissitudes, sickness and troubles so that the Cause might prosper. Except for the diffusion of the Fragrances of God, he desired nothing. Except for service at the Threshold of Abhá, he cared for nothing. His hope was to teach the Cause, to proclaim the Glad-tidings of the appearance of the Kingdom of Abhá, and to advance the Cause of International peace and human brotherhood.

11 July 1913

PORT SAÍD, EGYPT, JULY 11, 1913.

Knowing that the beloved departs today for the city of Ismailia, we called on him about 6:30 A. M. The train leaves at eight, so we had ample time to have our last meeting. There were several pilgrims, who had just arrived, and to them he expressed his regrets. He will stay there two or three days. If the weather agrees with him, he will rent a house and send for us. If not, he will return, and go either to Alexandria or Ramleh.

He spoke about the innumerable meetings he had attended in America, and how he found in the believers a true spiritual sense, and a divine and heavenly attraction which made them strive upward; how the paeans of their glad praises were raised to the supreme Concourse; how they were making great efforts to bring into being the spiritual consciousness of mankind; how they were servants of the oneness of the world of humanity, the promoters of universal Peace and the standard-bearers of the spiritual brotherhood of man.

Then he told the Persian friends about Fred Mortensen, a young Bahá’í from Minneapolis, who had been so anxious to meet the Master that he risked his life by concealing himself under the train till he reached Green Acre, Maine.

Praising the courage of this fine clean fellow ‘Abdu’l-Bahá said that when he passed through Minneapolis he had again met him and his wife. Such events could not happen by the effort of any human being, but they are the confirmations of the Holy Spirit and the marvelous signs of this Dispensation!

About 7:45 the carriage was ready, the two small satchels of the Beloved were brought down, and after saying farewell to each one of us, he was taken to the station, Aḥmad Yazdí and K_husraw accompanying him.

We returned home saddened because we could not go with the master, but were consoled by looking forward to our reunion, which would not be long.

A young Persian Bahá'í, by the name of Áqá Jamál, arrived yesterday from Haifa, and he will cook for us in our own apartment as long as we are here. He is a tall, quiet man, very willing to serve and to please everybody.

Mírzá 'Alí-Akbar, Hájí Níáz and Mírzá Faql'u'lláh live in the hotel, but for their board and tea they come to us. Hájí Níáz is a good conversationalist and knows many anecdotes and stories. While I was writing in my room, they had gathered around him on the veranda and he spoke to them about many things of interest.

At noon we received a telephone message from Aḥmad Yazdí assuring us of the master's safe arrival and that he is stopping at the Hotel Vaseteef. He is pleased with the place and is well.

In the afternoon we were again gathered on the veranda, drinking tea and talking about the Cause; Hájí Níáz described his meetings with Prof. E. G. Browne of Cambridge University, when he was in Egypt, when the latter was invited to the house of K_hurasání, where all day one of the Bahá'í teachers discussed with him aspects of the Cause referring to rational and scriptural proofs.

Let me translate for you a few extracts from recent Tablets: —

“Less than a year, 'Abdu'l-Bahá raised the cry of 'Ya Bahá'u'l-Abhá' from his heart and soul as he crossed the mountains and deserts of that continent! In churches and meetings he imparted the Glad-tidings of the appearance of the Kingdom of God. With a resonant voice he announced the dawn of the Sun of Reality and explained divine proofs and evidences. With a heart and spirit overflowing with the Love of God he raised the New Wonderful Melody. Undoubtedly it will have great effect. Consider that the soul-imparting Melody of His Holiness Christ, (may my life be a sacrifice to him!) became effective and world-conquering after three hundred years, but in a short space of time the Song of the Kingdom of Abhá has quickened the East and the West!

“I hope that the Ensigns of Divine Verses may be upraised in Stuttgart; the Fire of the Love of God be so enkindled as to set all those parts aglow, and that each one of those blessed souls may become as a bright candle, shedding the light of guidance in every direction.”

“The Glad-tidings of the Kingdom of Abhá can overcome hard stones and resuscitate dried bones. Like unto the downpouring of the vernal shower, they cause the growth of roses and hyacinths, jasmine and jonquils to come forth out of black soil! Likewise if the inhabitants of a city are submerged in the sea of materialism, it may take some time to awaken them, yet the Melody of the Kingdom of Abhá shall finally quicken them; the cup of the Love of God will become full to overflowing, imparting a wonderful exhilaration to allay the thirst of the thirsty ones.”

12 July 1913

PORT SA'ÍD, EGYPT, JULY 12, 1913.

Today at noon we received a telephone message from Ismailia giving us news of the master's improved health and wishing us to give his greeting to each one of the friends. Two Bahá'ís arrived from Cairo, not knowing that the Master was not here. We entertained them to the best of our ability with stories of the spiritual Conquest of the Beloved in the West. As one of them had only two days leave from his work, we got the Master's consent by telephone, that he might be permitted to see him in Ismailia.

Everybody was here as usual talking about the Cause; Hájí Níáz told us about some incidents in the life of Bahá'u'lláh. Toward evening we walked to the quay where the Casino Palace Hotel, the small municipal garden and DeLessep's statue are situated. We observed great preparations for festivities and upon inquiry were told that the French were celebrating their Independence Day, 14th of the month.

As there is a strong element of French in the Canal Company, they seem desirous to impress the Egyptians with their patriotism, and they are making very elaborate preparations. In Cairo they celebrate this Feast on a much larger scale.

The last few days Mírzá Maḥmúd is preparing 'Abdu'l-Bahá's addresses from the time he sailed from Alexandria to America. These addresses will form the first volume; the second will be his diary in Persian of the journey, and the third the translation of the articles which appeared in the principal papers and magazines of America and Europe. Once these books are published and circulated in the Orient, they will have great effect in furthering the Cause of the Kingdom of Abhá!

The following is a Tablet to the believers of Kirmán, Persia:

"O ye kind friends! A letter was received from Kirmán giving you utmost praise and saying, the friends of God are like unto flames of fire and radiant lamps of the Kingdom; they are as fire-temples of spirituality and brilliant stars of heaven. This letter has become the cause of happiness to my heart, for praise be to God, the Fire of the Love of God is set aglow in Kirmán, the veils which have covered their eyes are burned away; the believers are attracted and stirred into gladness, and the friends are in a state of supplication and invocation. Therefore, I prayed and implored at the Divine Threshold and wished for the beloved ones a cup overflowing with the Grace of God, so that, in Kirmán, the day of resurrection may be set up, the hearts become exhilarated, the city moved by the resounding voice, and the world stirred with the power of the Holy Spirit!

"Praise be to God! The Eastern horizon is luminous and the nostrils of the people of the West are perfumed. The splendor of the luminary of the East has cast a reflection upon the West which has illumined it. The Voice of the Almighty is raised in these regions and the Pure Religion of God is being promoted. Ere long it shall yield important results and the ensign of 'Ya Bahá El Abhá' shall be lifted so high as to wave over all the continents."

"The basis of this divine call (teaching and delivering addresses) must be the oneness of the world of humanity; so that religious fanaticism, sectarian bias, racial prejudice and political rivalry may be removed, so that all mankind may enter under the uni-colored tent of the oneness of the world of humanity, and hearts may affiliate with each other, souls be

attracted and East and West embrace each other. This must be the basis of your addresses in public meetings.”

“All great movements have advanced through altruism, selflessness, and self-sacrifice and not merely through an interchange of public opinions. It is my hope that all may arise with the greatest power to serve this most important Cause (Universal Peace) and become the means of the welfare of the world of humanity.”

“It is nearly two years and a half since I have been a wanderer over mountains and deserts and a traveler over seas and lands. The journey was extended to many climes.... The penetrative power of the Holy Cause has stirred the columns of the world. In many cities of America the Divine Call was raised. Likewise in the countries of Europe. In numerous churches, clubs, groups and Universities of America the Glad-tidings of the Kingdom of Abhá were explained precisely with resonant voice, and no one arose to make opposition. They listened most attentively and afterwards expressed their pleasure. Ere long this Call shall yield glorious results and will fill the world with its fruits.”

13 July 1913

PORT SA’ÍD, EGYPT, JULY 13, 1913.

One of the believers, Mírzá Abu’l-Qásim Işfahání coming from Cairo a few days ago brought with him a package belonging to Siyyid Asadu’lláh. This package among other things contained three precious volumes of Tablets from the pen of ‘Abdu’l-Bahá. They are copies of very old letters, some of them addressed to the believers in America. Herein I will translate a few. The following may have been revealed to one of the American Assemblies and probably is sixteen years old: —

“He is El Abhá!

O YE FRIENDS OF THE BLESSED PERFECTION!

“This century is the century of attraction. This Cycle is the Cycle of His Highness the Lord of Lords. The East and West are in commotion and acclamation and the North and South in ecstasy and tumult. The world is progressing with marvelous acceleration and the realm of existence is growing and developing with an eternal velocity and at geometric ratio. Mankind, like unto a suckling babe is being trained in the Arms of Providence, and humanity like unto a newly planted tree in the ground of the world, is waxing in stature and size, becoming more beautiful and lovely through the downpour of the rain of Grace. The greater the exertion, the more the descent of the divine Bestowal. The more we ascend heavenward, the greater will be the realization of universal progress from all directions.

“Therefore, O ye friends of the Ancient Beauty and ye beloved ones of the Most Great Name! Make an effort, so that in all the grades of Human existence, whether spiritual or material, ye may make extraordinary advancement. The Mercy and Favor of His Highness, the One is with us!

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

Here is another Tablet which was revealed probably thirteen years ago to (Mrs. Helen G. Goodall), a believer in San Francisco, California, the contents of which shows how the Master's prayers are fulfilled in her behalf: —

“O thou spiritual pearl and leaf stirred by the wafting of the Breeze of God! Verily with a heart overflowing with love and affection I perused thy letter which was an eloquent expression of thy praise for the love of God, of thy firmness in the Covenant of God, thy gladness through the Fragrances of God and thy great exertion in the guidance of the servants of God!

“Verily I supplicate God to confirm thee with the Breaths of the Holy Spirit, to dilate thy breast with the Zephyrs wafting from the direction of the Paradise of Abhá and to suffer thee to become a light from which radiates the rays of supplication, invocation and prayers toward the Kingdom of God: — so that thou mayest become a Cause of the awakening, mindfulness and quickening of the servants and maid servants of God, and a means of giving them of the wine of knowledge and of summoning them to the Kingdom of the Merciful with evidences and proofs...”

I will close this day by the translation of another wonderful Tablet: —

“He is El Abhá!

O YE REAL FRIENDS!

“This day is the day of the Glorious Bounties of the Invisible Kingdom of Abhá and of the tumultuous waving of the seas of the Inexhaustible Bestowals of the Supreme Countenance. The rays of his effulgences have dawned from all directions and the breezes of His generosity and compassion are wafting from all parts. The doors of His kingdom are flung wide and the verses of His Omnipotence are spread abroad. His ancient Grace like a mighty torrent is flowing with great impetuosity, and His manifest light is apparent from the horizon of Certainty like unto a shining moon.

“But these servants must appreciate the value of this Eminent Grace and consider this sublime generosity as the most great Bounty; — so that we may become its signs and be illumined with its rays. When vernal showers descend upon good and pure soil, flowers will grow therein and the black earth will become a delectable Paradise.”

Mrs. J. Stannard, an English Bahá'í, is back in Port Sa'íd and may stay with us for several days. I had a most pleasant conversation with her about the progress of the Cause in Germany and England. The Master may send her to India. She is a very active and energetic worker and no doubt will be able to spread the Bahá'í movement very effectively.

14 July 1913

PORT SA'ÍD, EGYPT, JULY 14, 1913.

The European part of Port Sa'íd is decorated with thousands of Japanese lanterns, the French flag is seen everywhere, and everybody seems to enter into the spirit of celebration

on this National Feast of the Republic of France. After sunset the principal avenues, the French Consulate, the Banks, firms and buildings are lighted up by electricity. The street in which the Eastern Exchange, Continental and Casino Palace Hotels are built, is a riot of music promenaders, Arabs, Greeks, Italians, English, German, and French. Everybody is out to have a good time and to see the sights. The avenue from one end to the other is wired, and a roof is constructed of Japanese lanterns. The trees also bear such luminous fruits. During the day there have been many public functions and receptions in the Consulate, in the government house and in the Canal Company headquarters. Last night there was a grand Ball in the Casino Palace Hotel. About eight o'clock we left home, our destination being the Municipal Park. The Casino Palace Hotel is so built that it fronts the Mediterranean and on the other side faces the Park. The hotel was illumined from top to bottom with electric festoons and it was indeed a glorious sight to thousands of Arabs, men, women and children — who had come to see what wonders these — “strangers” have wrought! The weather was cool, a brisk breeze was wafting from the sea. The heaven was clear and the soft silver rays of the Queen of night streamed down upon a merry-making population. The searchlight, built upon a high pillar to guide ships into the harbor, revolved round and round, sending its powerful rays into the remote distances of the sea. At nine o'clock a cannon boomed forth, and the display of fireworks was started. More than twenty coal barges were tied together at the wharf. People crowded near the harbor. The fireworks were on these barges and hundreds of rockets ascended to the skies displaying many colors. Some strange, fantastic contrivances, were displayed on the water, which ran hither and thither like lizards. For one hour and a half the display of pyrotechnics continued, showing all the original devices and magical works that a French mind can invent.

As soon as the fireworks started, three ships illuminated from top to bottom, came into view from the other side of the port. These were followed by more than one hundred boats in an orderly line, all brilliantly lighted with electricity. It was really a very imposing naval procession, fairy-like, picturesque and beautiful. Beside these boats there were several hundred others belonging to the merry-makers, afloat on the calm sea. Now and then the air brought to our ears the sweet notes of a mandolin or guitar.... It was half past eleven when we returned home!

This morning Aḥmad Yazdí returned from Ismailia and brought good news of the Beloved. The first two days he had not felt well, but now he is resting better. While there he had met an old friend of his, a famous doctor who had prescribed a regime of rest and diet to be followed strictly. The Master has decided to remain a week; if the weather agrees with him he will send for all of us, if not, he will return and then may go to Ramleh. He has sent for Mírzá Faḍl'u'lláh to go to him as soon as possible. So he left at seven P. M., and will be in Ismailia at 8:15 P. M.

Today I will translate another Tablet to an American Bahá'í:

O THOU WHO ARE ATTRACTED BY THE LIGHTS SHINING FROM THE KINGDOM OF GOD!

“Verily I have read thy eloquent letter and wonderful epistle expressing thy excessive joy through the divine Glad-tidings, and reflecting the susceptibilities of thy conscious and spiritual emotions through the Bestowals of His Majesty the Lord of mankind. Blessed art thou for this Bounty! Gladness be unto thee for this Gift! Rejoicing be thine for this

confirmation. Happiness be unto thee for this assistance. Ere long thou shalt behold with eyes of beatitude the signs of success and prosperity because of thy firmness in the Love of God, thy steadfastness in the Covenant of God, thy superlative attraction to God, thy unwavering perseverance in the diffusion of the Fragrance of God and thy source of joyousness through the Glad-tidings of God!

“Know thou, verily I say unto thee that the condition of this mortal world, even if it is the kingship of the whole expanse of the Globe, is ephemeral. It is an illusion. It ends in nothing, neither does it contain any results nor in the estimation of God is it equal to the wing of a mosquito. Where are the kings and the queens? Where are the palaces and the empresses? Where are the imperial thrones and jeweled crowns? Where are the mighty rulers of Persia, Greece and Rome? Verily their palaces are in ruin and desolation, their thrones destroyed, and their crowns cast in the dust. But any one of the maid-servants of God who has arisen in the diffusion of the Fragrances of God, serving the Kingdom of God, summoning the people to the Word of God, eternally her signs shall be widely spread and handed down through centuries and cycles; her dawn shall ever be luminous; her star always shining; her flag continually flying; her station divinely glorified; her crown scintillating; her message living; her fame immortal; her voice resonant; her spirit in the apex of the Kingdom; and her effulgence in the horizon of the Realm of Might I beg of God to make thee one of these maid-servants.”

15 July 1913

PORT SAÍD, EGYPT, JULY 15, 1913.

In the Persian notes of our brother Mírzá Maḥmúd I find a glorious message to the Unitarians of America which I am sure was not translated at the time: It is the second day after the Beloved’s departure from Alexandria, March 26 or 27th, 1912. An American woman expresses her interest in the Cause, saying that she is a Unitarian and requesting the Master to send a message to them in the United States. Then ‘Abdu’l-Bahá utters the following words: —

“Convey to the Unitarians my loving greetings and say; The most exalted aim in this world is the promotion of the Love of God and the establishment of good fellowship and unity between the people. This is the signal distinction between man and beast. When thou reachest America, announce to the Unitarians: —

Glad-tidings! Glad-tidings! The Sun of Universal Love hath dawned;

Glad-tidings! Glad-tidings! The Banquet of friendship and divine association is spread.

Glad-tidings! Glad-tidings! The Banner of the Kingdom of God is unfurled!

Glad-tidings! Glad-tidings! The heavenly Spring hath appeared.

Glad-tidings! Glad-tidings! The Cloud of spiritual Grace is pouring down!

Glad-tidings! Glad-tidings! The trees of the orchard of humanity are verdant and abloom.

Glad-tidings! Glad-tidings! The Herald of the Kingdom hath become manifest.

Glad-tidings! Glad-tidings! The prophecies of the holy Books have been fulfilled.

Glad-tidings! Glad-tidings! The age of human brotherhood is dawning upon mankind!

Glad-tidings! Glad-tidings! The Century of light and Universal Peace hath come!”

As I read these vital words it seemed to me that they were a most significant prelude to the enthusiastic reception given to him by the Unitarians of America at their Convention in Boston, in the Tremont Temple.

Another beautiful talk that I may be permitted to translate here from the Persian notes is the Beloved’s words to Bishop Birch of New York, who came to call on him at the Hotel Ansonia on the sixth day of his arrival. After a preliminary conversation he said:

“Praise be to God that stupendous material developments are obtained in this country; but material civilization alone does not safeguard the progress of a nation; because through material civilization, dynamite, Krupp guns, projectiles and Mauser’s rifles are invented: thus the infernal instruments of human fratricide are multiplied and constantly perfected. Therefore, natural civilization fosters both good and evil. All this warfare, and bloodshed, and all this feverish multiplication of military armaments are the results of material civilization. When material civilization joins hands with spiritual civilization, then it will be perfect. In former times a wooden box may have protected your objects from the thief, but now safes with their complicated keys and signs do not daunt the robbers. Consequently just as ‘good’ is advanced through material civilization, ‘evil’ has taken the same pace. Earthly civilization must become the handmaid of heavenly civilization. Natural civilization is like unto the body of man. If the body is animated by the spirit, it is alive, otherwise it is a corpse which in time will become decomposed.”

The Bishop expressed his pleasure and delight at hearing the above words of truth. The Master replied:

“I am likewise very grateful to you. Praise be to God that your churches are free from prejudice. They are not so creed-bound as to be unable to breathe. Many Christian Churches in Europe are as yet extremely dogmatic, but I have already spoken in churches belonging to your denomination. The congregations consisted of most delightful and intelligent people. This is a great distinction. I love you with all my heart and soul. My chief aim is to remove the present misunderstanding between the nations of the East and the West: — so that we may express love toward each other and promote the essentials of heavenly civilization. I hope that such a confirmation may be vouchsafed, so that we may become united.”

The Bishop said —

“Up to this time no one has come from the East to the West with such power, such lucid teachings and such exalted aims. Therefore I am very grateful to you and most pleased to have met you.”

The third contribution for today is going to be a part of a touching Tablet revealed by the Beloved to a friend in 'Akká, on the fourth of this month. He says in part:

“Truly I say, the extreme desire of my heart and soul is to be present at the Court of Bahá'u'lláh, so that I may perfume my face and my locks with the dust of the Holy Threshold. It is now three years since 'Abdu'l-Bahá has been deprived of this Favor and has remained too far to become the recipient of the dawning lights of that brilliant spot. Day and night he has suffered from regret and deprivation. It is hoped from His Highness the Desired One, that this weak body which through the effect of the long journey has come to the verge of complete disintegration, may before the cessation of breath, become so assisted as to throw itself upon the Dust of the Holy Threshold. May this servant attain to a new life, illumine his eyes, and transform his heart and spirit into a rose garden and meadow, start on his journey to reach the Abode of the Friend and haste from this to another world.”

In a Tablet revealed on the same date to Mírzá 'Alí Akbar he says about Germany: —

“In short, Germany shall become illuminated; because its inhabitants are religious and not submerged in the sea of materialism. Those souls who travel along the path of nature are like unto dead people; the breath of life does not play upon them to any effect. Praise be to God that you have become assisted in service and that you have ignited the candle of guidance before the eyes of all. It is hoped that most weighty results may become apparent. The German believers are in a state of real enkindlement; firm and steadfast in the Cause of God; therefore their influence will be very great.”

Today a letter was received from Mírzá Munír who is in Ismailia, giving the news of the well-being of the Master, and saying that he will soon send for us; he is looking for a house large enough to accommodate all. In the morning we called on Aḥmad Yazdí at his store; in the afternoon Madame Stannard came to see us and we talked a great deal about the probability of the Beloved's trip to India. She has lived in that country for a long time, and is thoroughly familiar with the situation.

Today several letters arrived from America imparting cheer and happiness. Through the golden chain of correspondence hearts are united even if seas and lands separate them.

16 July 1913

PORT SA'ÍD, EGYPT, JULY 16, 1913.

Now that we are temporarily separated from the Beloved, we occupy our time with the past, working upon the notes of his American tour. I am copying all the Master's public and private talks given in California, so that when I am with him, he may correct them for future publication. The Master's talks in California reached the high water mark of his trip, showing the wonderful versatility of his divine mind. During those days, a flood of teachings was poured from his tongue, irrigating the soil of hearts.

Mírzá Maḥmúd is busy writing the diary of 'Abdu'l-Bahá's tour in America. Mírzá 'Alí-Akbar copies the Tablets and addresses of the Beloved. He is eager to have these heavenly words

to read in the Bahá'í meetings which he will attend on his way to Persia. For the present our group consists of only these three persons. We live very quietly. Seldom anything or anybody disturbs 'the peacefulness of our abode. I get up at five o'clock and after reading a few prayers, go out on the veranda and look at the Mediterranean, sometimes perfectly calm, and again rough. Then I work for an hour or two, till my friends are awake. Mírzá Jamál, our Bahá'í cook, has by this time prepared our breakfast, which consists of tea, bread and cheese. Then we work again till noon, and now and then one of us may go upon some errand or to visit Aḥmad Yazd'ís store to receive the news. For lunch, often we have bread, cheese, cantaloupe or watermelon, and if not these, "abgousht" or "Persian stew." Our friends take a nap. I work. At four we have tea. At six we take a walk and call on Madame Stannard at the Eastern Exchange Hotel. Generally we are back by eight. Between nine and ten we have our supper, sometimes rice or meat. Then we sit on the veranda for about an hour, speaking about the Cause, and enjoying the moonlit night, then we return to our room to work until eleven or twelve o'clock, after which we retire. This is the program of our life for the present. A great contrast to our strenuous activities in the West.

This morning Mírzá Faḍl'u'lláh returned from Ismailia with a package of Tablets from the Beloved for me to translate. On the envelope the Master writes with his own hand:

"Translate these Tablets immediately. We hope soon to rent a house. As soon as it is prepared, we will send for you."

This message danced before my eyes and I started on my translations. Our happiness was complete when Mírzá 'Alí-Akbar brought us permission to leave for Ismailia tomorrow, to spend the day. The anticipation of meeting the Master gave us a new vigor and all day and night we walked on a cloud of joy and happiness.... Mírzá Faḍl'u'lláh has received permission to leave tomorrow for Persia.

The following is the translation of a Tablet revealed for the Persian believers on July 4th, which may be of interest: —

O YE FRIENDS OF 'ABDU'L-BAHÁ! Material friendship is not permanent; for every kind of love which is not purely for the sake of God is ended in hatred. Amity which is not for the sake of the Lord, changeth into enmity. But the divine friends are the faithful ones. They are the consolation of the heart and the peace of my spirit. They are spirit embodied, love personified, sincerity incarnated, loyal friends and staunch lovers. Therefore they are the cause of the happiness of the heart and the soul.

"During this long journey, whenever the memory of the friends crossed my mind, hardships were forgotten, inconceivable joys were realized and vicissitudes and Inconveniences changed into composure and tranquillity Then I supplicated toward the Kingdom of Glory, saying:

"O thou kind Beloved! Be thou the associate of the hearts and the souls of the friends; send them at every moment dew from the sea of thy bestowals; exhilarate them every second with new wine and cause them to become intoxicated with thy cup; so that they may take the divine goblet in their hands, give the choice wine to the seekers and confer the exhilaration of the wine of 'Am I not your Lord?' upon the wooers!"

“In short, during this trip you were all with me and were visible before my sight. In my wanderings, the Melody of this divine bird reached the apex of heaven, and the cry of “Ya Bahá’u’l-Abhá” was heard by the people of the world. Now it is the turn of the believers of God. I will be silent and they must sing with acclamation and joy: — so that they may awaken the heedless ones.

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

17 July 1913

PORT SA’ÍD, EGYPT, JULY 17, 1913.

To begin this day with thanksgiving on my lips and in my heart, I will translate a Tablet revealed by the Master many years ago to the Persian believers. It is from one of the books of Siyyid Asadu’lláh.

“I praise Thee, O Thou Remover of Sorrows, Overlooker of faults, Rejoicer of hearts and Illuminator of faces! Verily to the beloved ones at the door of Thy oneness, the worthiest amongst Thy people, the noble ones amongst Thy creatures and the righteous ones in the congregation of Thy servants, are evidences of the manifestation of Thy singleness. Verily Thou hast chosen Thy believers for the sake of Thy Love, elected them for Thy Knowledge, appointed them as the custodians of Thy Mysteries and exalted them above all Thy other servants, under all circumstances, and conditions.

“O Lord! O Lord! Illumine their eyes with the beholding of Thy Lights, refine their consciences with the appearance of Thy Mysteries and enlighten their hearts with the traces of Thy Names! Suffer them to become the signs of Thy Unity, and the Banners of Thy singleness, the stars of Thy Graces and the candles of Thy Assemblages; so that they may arise to serve Thee and be steadfast in Thy worship. Verily Thou art the Merciful, the Giver, the Mighty and the Generous.

“O ye kind friends of ‘Abdu’l-Bahá! It is night. The impenetrable darkness hath covered all regions, but the hearts of the yearning ones are illumined and enlightened by the rays of the Bestowal of the Clement. The effulgence of the Morn of guidance is manifest and clear and the brilliant rays of the Sun of Reality are diffused throughout all Continents. The verses of the divine Majesty of the Most Great Name are read by all the people in all tongues; and through explanations, the evidences and proofs of the Blessed Perfection are demonstrated. The Melody of Holiness ascends to the ethereal sphere and the songs of Unity descend from the Kingdom of Singleness. The Breezes of the most eminent Guidance confer life, and the sweet Fragrances of the Paradise of Abhá perfume this world and the world beyond.

“Notwithstanding this effulgence and this diffusion of the Fragrance of the Rose garden of the Covenant, innumerable souls are yet afflicted with the sleep of negligence. Their eyes are veiled and their nostrils do not inhale its fragrant perfume. What negligence, what inadvertence, what ignorance and what heedlessness is this! Verily this is the condition of the deprived ones in this Most Great Dispensation!

“But as regards you, turn your faces toward the Kingdom of Abhá and join your voices in anthems of thanksgiving and glorification! — that, praise be to God, the Sun of Unity hath so illumined the hearts of the righteous ones as to cause them to become the envy of the dawning-places of light and this is only through His all-comprehending Mercy and special Favor! Its source is:

— ‘He chooseth for His Grace whomsoever he willeth,’ and its mainspring is: — ‘This is through the Bounty of your Lord, He bestoweth on whomsoever He desireth.

“Therefore, appreciate the value of the Most Great Bestowal of this ineffable Grace, and of this manifest Favor and Bounty which has been given to all the inhabitants of the world; so that by this appreciation and thankfulness the Mercy of the Peerless Lord may be increased, the Ancient Grace be revealed in the hearts and souls and spiritual outpouring be vouchsafed.

“Upon ye be greeting and praise!

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

As we were leaving this morning for Ismailia we arose early. The train left at eight o’clock. In our company there were several other Bahá’ís with their families who planned to stop over at Ismailia to meet the Master and then continue upon their journey to Cairo. All along the road the mighty Canal joining the two seas was visible, and now and then great ships passed before our eyes. On the other side was the barren desert with its lack of vegetation. We also passed by a great salt lake, the whiteness of which dazzled us in the light of the sun. The train stopped at many stations, allowing passengers to get on or off as the case might be. By ten o’clock we reached Ismailia. It has a small, up-to-date station. As it is practically inhabited only by Europeans, it is one of the cleanest spots in Egypt. It has, of course, an Arab quarter, but in comparison with other Arab quarters I have seen this one is quite clean. Ismailia is a new town.

As soon as we reached the station we hurried to the hotel of J. Bosta. The first persons we met were Mírzá Munír and K_husraw, who have been fortunate enough to be with the Master. One of them conducted us to room 13 where the Beloved was living. When we entered we found ‘Abdu’l-Bahá in bed in a weakened condition He welcomed us and inquired about our health. One of us had brought a package of letters and after a few minutes it was delivered to him. For a while he read them. There was one from an American believer (Miss A. Boylan) announcing the sad news of the death of her mother; another from India welcoming him to Egypt and inviting him to visit the former country. There were many more letters and cablegrams which for the present were left unread.

He raised himself and sat up in bed. He complained of the hardness of the cushions, saying, that when he was in Paris one of the believers had brought him a soft cushion and had urged him to put it under his head. He had become accustomed to it, and as there was none in the present hotel his neck consequently suffered pain all night. He said it was very bad to become the slave of habit, and that when he was young he often had a brick or a piece of rock to rest upon and slept soundly.

Hájí Níáz said he had a soft pillow with him and begged to be allowed to go out and bring it. 'Abdu'l-Bahá would not have it, because he wished to get accustomed again to his old habits. One must never habituate himself to anything the absence of which may affect one's comfort.

Then he related the story of Bahá'u'lláh's cruel incarceration in the barracks of 'Akká, substantially as follows:

When two years had passed, a regiment of soldiers was assigned to 'Akká. Of course there was only one place for them to live and that was the barracks. Therefore they had no alternative other than to turn out the Bahá'í prisoners. At the time there was an inn in 'Akká which was inhabited by different people. In after years this inn became an hospice for the pilgrims. 'Abdu'l-Bahá went to the innkeeper, stating, that inasmuch as the Bahá'ís were numerous and included several families, he desired to rent the inn and if it were possible for the present inmates to lodge themselves elsewhere.

The innkeeper agreed to accept this offer, but when after a few days he came back to draw up the papers and to sign the document, the Master observed that one of the rooms was still inhabited.

"Who is here?" he asked.

"It is the German Consul," the innkeeper replied.

"He must leave the premises, otherwise I will not rent the place. It is impossible for an outsider to live here."

The innkeeper looked at him with ridicule and contempt.

"Ha, ha!" he laughed. "And they say you are a prisoner! You talk to me as though you are my lord and master. What do you think, Mr. Prisoner! Do you expect to get an exclusive palace in this prison town? Not much, not much. This man is the German Consul. I cannot drive him out." To which 'Abdu'l-Bahá replied:

"There are many palaces in the outside world! If a prisoner can find a palace in a prison town, he has indeed accomplished something."

Finally the German Consul left of his own accord, only requesting the use of the room for two hours a day so that he might attend to his official duties, to which proposition 'Abdu'l-Bahá consented cheerfully. Then the Bahá'ís began to repair the rooms, but one of them had to be left untouched because their funds were exhausted. The rooms were then assigned to the various families and friends, and 'Abdu'l-Bahá chose the unrepaired one for himself. This room was so damp that grass had grown on the walls and there were several cracks in the ceiling which gave free admittance to the rain. The floor consisted of humid earth, and was a breeding place for fleas.

'Abdu'l-Bahá had a mat and a long Persian fur coat. The latter was his garment by day and his blanket by night. When he covered himself with it, an army of fleas, hiding in the ambush of fur, attacked him and did their best to defeat him, but he outwitted them by

turning the coat and by using its other side. Then for an hour he slept, until the wily, indomitable fleas would find their way again to the inner side. Every night he had recourse to this maneuvering eight or ten times, yet notwithstanding this, he was by far happier and more joyful than at this time, sleeping on a fine bed in the hotel.

Then to our surprise he informed us that he would leave today for Ramleh, and stay there for one week. If the weather agreed with him, he would send for us; if not, he would return to Port Sa'íd and together we would all go to Haifa. Therefore at 2:30 P. M., accompanied by Mírzá Munír and K_husraw, he left for Alexandria and Ramleh. The station master was a European, and when the Beloved reached the station a few minutes before time, he was conducted by him to his private office to rest. When the train arrived, this station master followed him very politely to the first class compartment. This sign of distinction was great enough in the eyes of the natives and officials of the railroad to excite their wonder and curiosity. Then as the train pulled out from the station we were once more separated from the Master. Our train leaves for Port Sa'íd at half-past nine, and therefore we have several hours on our hands.

In order to pass the time profitably we took in the sights. There is a beautiful large park, lovely buildings, clean avenues and many electric lights. I was quite surprised at the size of the park with its big pine trees and flowers. We saw also the native quarter. The goats, the hens, the donkeys and the other animals live in the same room with the Arabs, making a peaceful family.

When we set our feet in the Port Sa'íd station, familiar faces greeted us. Aḥmad Yazdí, Ibrahim Effendi and Áqá Jamál. They were, of course, surprised to hear that the Master had left Ismailia, but they said quietly: "He doeth whatsoever he willeth."

18 July 1913

PORT SA'ÍD, EGYPT, JULY 18, 1913.

I have no news to write. We did not hear anything from Ramleh. It was a hot day so we stayed at home and worked until 7 o'clock P. M. Then we paid a call on Madame Stannard and returned by way of Aḥmad Yazdí's store. He had received the Master's little bust from Stuttgart. Mr. Herrigel has sent one to Mírzá Maḥmúd and one to me. At present, mine is on my writing table and is a reminder of his wondrous personality and heavenly Love. "His spiritual face" is printed on the Tablets of our hearts. We think of him and work for him, for his spiritual face" is the Love of God, is the Knowledge of God, is the Breath of the Holy Spirit, is the Divine Inspiration and love for all mankind.

The following is a prayer revealed from the tongue of the Beloved many years ago: —

"He is Glory, the Most Glorious!

"O God! O God! Behold Thou these radiant faces made joyous through the Fragrances of the flowers of Thy Kingdom, El Abhá, and illumined with the lights of Thy Supreme Concourse. Verily Thou seest that the temples of the believers are stirred by the fresh breezes of the

Morning of Eternity and that the hearts of the pure ones are attracted by the signs of the Sacred Mysteries!

“O Lord! Fill for them the cups of joy; enlighten their faces by the rays emanating from the lamp of divine prosperity; cause them to hear the sweet songs of the birds of Holiness in the rose garden of Spiritual success; gladden them by allowing them to listen to the melodies of the Doves of light in the delectable heavenly fields, and suffer them to enter into the Paradise of Abhá, Thy Celestial Garden.

“O My Lord! O My Lord! Intoxicate them with the Wine of Knowledge, sweeten their taste with the delicacies of prayer in the early morn and eve; gather them together into one congregation; confer upon them a shelter; protect them in the cause of Thy Covenant and Testament; shield them from doubts and from the evil suggestions of the waverers; make them Mines of Knowledge, of Wisdom and of Assurance, cause their feet to be firm and steady in the Straight Path, and grant unto them prosperity in whatever country they call the people to Thy Name! Verily, Thou art the Lord of the Cause and Thou art Powerful to do whatsoever Thou desirest!

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

Here is another prayer. It may have been revealed for the American believers.

“He is El Abhá!

“O Thou Incomparable God! Make Thou these hearts intimate with Thy Mystery; suffer them to be detached from the known and from the unknown; cause them to drink from the overflowing cup of the morn of Unity and intoxicate them with the wine of ‘Am I not your Lord?’

“O Lord! These servants are captivated by Thee. These longing ones are attracted and enthralled by Thy Beauty. They are wanderers about Thy abode; lovers of Thy Countenance, and the flocks of gazelles of Thy meadow.

“O Lord! We are stumbling in the desert of remoteness and are scattered in the valley of deprivation! Send Thou to us the Messenger of Providence and the Angel of Guidance: — so that the Fragrance of Thy Garden may reach unto our nostrils, the refulgent light of Thy Countenance illumine the ‘house of sorrows’ of these grief-stricken people; the darkness of night be changed into the sunlight of day and the thorny place of regret transformed into the garden of hope. Verily Thou art the Mighty, the Seer and the Hearer!

“O ye believers of God! Rejoice in the Most Eminent Bounty of your Lord! Be happy; for the Favors of the Glad-tidings of the King of the Kingdom are unlimited. Be ye prepared for the downpouring of the Cloud of Mercy. Upon you be the Bestowals of your Lord, the Ancient! Dilate your breasts, increase your fervor, exalt your ambition, add to your yearning, and be rejoiced in heart, for God hath chosen you from amongst His creatures, for the sake of His Love. Verily He is Merciful and Clement to you.

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

I bring this day to a close by translating another Tablet revealed to an American Bahá'í several years ago: —

“O thou spiritual leaf, which is verdant and fresh through the downpourings of the Kingdom of God!

“Verily I pray at the Threshold of God, the Mighty the Powerful, that He may illumine thy heart with the light emanating from the height of the kingdom, cause thy tongue to speak the praise of the Living, Self-subsistent, Eternal Lord, and suffer thee to become a light shining with the rays of Knowledge, so that thou mayst enlighten those vast cities and great states.

“Verily, Verily, I say unto thee, the Covenant of God and His Testament is a lamp with world-illuminating rays which from the Supreme Concourse enlightens the horizons of the earth and heaven. Whosoever stations himself before this divine light, will be illumined with Manifest Glory, his speech will become effective in the hearts and spirits, and God will reinforce him with a power which will penetrate through the realities of all things. Upon thee be Bahá!

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

19 July 1913

PORT SAÍD, EGYPT, JULY 19, 1913.

This morning we received a short note from Mírzá Munír telling us about the safe arrival of the Master in Ramleh where he has taken rooms in the Hotel Victoria. Unfortunately owing to the fatigue of the journey and to the recurrence of fever, he had not been sleeping well at night. On the way they had met Siyyid Jalál who was also going to Ismailia to meet the Beloved.

Toward evening I called on Mrs. Stannard. She read me a letter, just received from Miss Hiscock of New York, who has been living in Ramleh for two or three years. She spoke of her happiness on hearing of the arrival of the Master. Mírzá Abu’l-Faḍl has already called on him and she and other friends intend to avail themselves of the first opportunity to do the same.

The Master has sent one of the Bahá'ís, Siyyid Yaḥyá, to Haifa to accompany his daughter, Rúḥá K_hánúm, back to Alexandria.... A house will be rented in Ramleh, and in a few days we will be on our way to join the Spiritual Caravan.

When the Master leaves a place all the different elements which have been holding together are seemingly scattered; the collected individualities regain their entities each person follows his own inclination; one feels that something is lacking, for the touchstone of life has gone the great social leveler has disappeared. The “I” and the “MY” stalk abroad. Futile conversation and bickering, sneak around the corner and if encouraged, step boldly in to the courtyard and to the private chamber. We must ever gaze toward the sun of Universal Fellowship, otherwise we will dissipate our forces.

This morning I was reading the diary of the Master's voyage on the steamer Cedric from Alexandria to New York. Omitting the usual details and descriptions of the trip, I have chosen a few selections from his talks with different travelers which have a general bearing upon his expected arrival in America.

It is the third day of the trip. An American, after hearing the Master's teachings on reincarnation, goes

to his cabin and carries to him an idol worshiped in China and Japan. The Master holds it in his hand and remarks: —

What vast difference exists between the souls of mankind! One retrogrades to such a low level as to worship statues and stone idols: forms which are devoid of spirit and reason, while God hath conferred upon him reason and adorned his shoulders with the mantle of spiritual attributes! Another soars to such a high summit of perfection and perspicacity as to become the Sign of God and the Instructor of humanity. Brahma, Krishna and Buddha never advocated polytheism. They were eminent teachers of monotheism as were all the other prophets of God; but succeeding generations misconstrued their words and in order to further their own selfish interests fabricated these false doctrines.

On the sixth day he spoke to a group of passengers as follows: —

“All created phenomena are subject to the law of change and transmutation. Youth is followed by old age; a tender plant grows into an aged tree; dynasties are born, wax strong, reach to the zenith of glory and then totter to the ground. Likewise every one of the world religions has been a cause of progress and advancement in its own time, but now they have become as very old trees, and do not yield any more luscious fruits. Some people persist in the unscientific belief that these very old trees will again become young and push forth leaves, blossoms and fruits. This is impossible. This age needs a young sapling with universal growing capacity. Are you informed of such a plant?

On the eighth day, he speaks to the Persians: —

The Blessed Perfection has torn up the root of the tree of superstition and religious offices. In the past the the ignorance and the retrogression of nations. In this Cause there is no religious title, no ceremony of ordination. One is not respected simply because one wears a peculiar dress or has been given a religious title or has inherited one from Patriarchs of the Church. No! These are not marks of distinction.

“On the other hand, there are holy souls, the signs of whose divine sanctity and spirituality become apparent in the hearts of others. People are unconsciously attracted to them through their pure morality, their justice and loving kindness. Everyone is drawn to them on account of their praiseworthy attributes and pleasing qualities and all faces are illumined by the light of their virtue and integrity. In this Movement there is no title to be given to anyone, and no position to be inherited. ‘The hands of the Cause’ are the hands of Truth. Therefore whosoever is the promoter and the servant of the Word of God, is the hand of Truth. By ‘the hands of God’ certain definite spiritual meanings are conveyed. It is not only a

verbal expression. The more a man is humble in the Cause of God, the more he is confirmed; and the more he is evanescent, the more he is favored.”

20 July 1913

PORT SAÍD, EGYPT, JULY 20, 1913.

The heart of ‘Abdu’l-Bahá is the fountain of life out of which flows the Water of Truth. Are you thirsty? His Universal Teaching is divine Food descending from the exalted heaven of the Will of God. Are you hungry? His utterances are the roses and anemones of the garden of Abhá. Do you love flowers? His words are the brilliant stars of the firmament of spiritual Glory. Are not the stars beautiful? His presence inspires confidence, manhood, loyalty and uprightness. Should you not characterize yourselves with these attributes? His Ideals are fresh breezes heralding the approaching dawn of the springtime of human regeneration. Are you stirred into gladsome life? His message is the sweet melody of the Kingdom of Abhá. Do you listen to the soul-enrapturing strains? His pathway is the pathway, leading the traveler to the ultimate reality. Are you ready to walk in it?

Today the French inhabitants had a gorgeous religious procession which started from their church. All the streets through which it passed were adorned with flags, bunting and Japanese lanterns. The priests were dressed in their pompous surplices of red, gold and silver. There were long lines of young girls dressed as angels, also a company of choir boys. The procession was brought to an end by a large statue of the Virgin Mary, holding the child, Jesus, in her arms. Of course thousands of Arabs left their work to gaze at this very spectacular sight of what they called “idol worship,” and not understanding the sacredness of these symbols, they poked fun and laughed in their sleeves. How sad is the ignorance of humanity!

I will continue to translate a few more sayings of the Beloved when on the steamer Cedric.

Ninth day: — “Formerly it was most difficult to cross the Atlantic and up to this time few travelers with our aims and intentions have gone from Persia to America. There are some who have visited the United States, but it has been either for personal affairs or for the transaction of business. One can therefore say, that this is the first disinterested journey of a group of Persians to America. Our great hope is in the divine Confirmations through which all doors will be opened to us. Today the nations of the world can be conquered by divine Power, and this divine Power revolves around the servants of the Blessed Perfection. All personal interests must disappear beside this wondrous Aim.”

Eleventh day. — “I go to America on account of the invitations of the American Peace Societies and the urgent appeals of my friends, because the objects of this Cause are universal Peace, the oneness of the world of humanity and perfect equality between all mankind. As this century is the century of light and the cycle of the revelation of Mysteries, undoubtedly these glorious aims will be fully established, and the influence of this great Cause will encircle the East and the West.”

Twelfth day: — At the table the Master speaks about simple diet: how much better it is for one’s constitution to eat one or two courses. One of the American Bahá’ís asks Him if he will

not prescribe a simple recipe of dieting for the believers upon His arrival in America. He laughs heartily and says: —

“We do not interfere with their material food, but we will give them a simple recipe of spiritual food. This is our work.”

Sixteenth day: — “We will be only one more day on the steamer. In reality steam is a marvelous energy. Were it not for this power, how could we cross the Atlantic Ocean? What a wonderful means of transportation God has prepared for us and how the Blessed Perfection has confirmed us! Otherwise what relation between America and Persia!”

Seventeenth day: — Great skyscrapers are visible in the distance. The Goddess of Liberty holds aloft her lamp. The Master walks up on the deck watching with great interest the shifting scenes; hundreds of Bahá'ís are impatiently waiting on the pier. He talks with the Persians: —

“When we embarked on the steamer in Alexandria no one dreamed that we should reach America in such safety, and cross the Atlantic with such ease.”

Now the steamer docks in its berth; the Bahá'ís on the pier wave their handkerchiefs and hats; The Desire of their hearts is not seen from the dock; he is in his cabin surrounded by a number of newspapermen. Patiently 'Abdu'l-Bahá gives interviews to each, answering every question and satisfying all. Here I will translate one of the many beautiful interviews. It is the shortest.

“What are your aims?” the reporter asks.

“Our aims,” he answers, “are Universal Peace and the Oneness of the world of humanity. Last year I visited London and Paris. This year I have come to America to meet the lovers of Peace, perchance we may find a basis or cooperation. It is my hope that the American Peace Societies may consolidate their forces, and thus, shoulder to shoulder, may render an effective service to humankind.

“How will Universal Peace be established?”

“By educating the public with the sentiments of Peace. Today the full realization of Universal Peace is a panacea for every social disease.”

“What are these diseases?”

“One of the diseases is the poverty of the middle classes through the unbearable burden of war taxation. This craze for militarism has reached its height and shall soon recede. The income of the farmer and of others is taken by the power of a military government and foolishly expended upon useless implements of destruction. The prospect becomes gloomier every year because the war budget of every nation is being increased without any regard to the feverish signs of social unrest and industrial upheaval. The people are seething with ideas of insurrection and agitation. Their burden has become too heavy and their patience is exhausted. They groan under this load, and grope in the darkness, seeking the light of Peace. Their pitiful cries ascend to the throne of the Almighty. Lo, lo! He has listened

to them; He has answered their prayers. The dawn of Peace has appeared, the lights of brotherhood are breaking through the foul clouds of human prejudices. Lovers of Peace. Rejoice! rejoice! O ye who are heavy laden, be happy, be happy! Weep no more, for your burden will be taken away from you.

“This military and naval expenditure is a great disease. Look at the result of the war between Italy and Turkey! How dreadful! There exists a reign of Terror. Fathers weep for their sons; sons weep for their fathers. How many peaceful villages are laid waste! How the wealth of the nations is exhausted! The remedy for this disease is through Universal Peace. This will insure public security! Today that which is the cause of dispersion is war. If the nations enter into a faithful agreement to at once lay armaments aside, they shall secure for themselves and their posterity eternal welfare; they shall become freed from every difficulty and from international confusion. This end must be attained through the development of minds and hearts and by inculcation of peaceful ideals in all the institutions of modern civilization.”

21 July 1913

PORT SAÍD, EGYPT, JULY 21, 1913.

Aside from the impression that the Beloved will stay in Ramleh and not go to Haifa, there is no news. We are anxiously waiting to receive the word for our departure. Not only do I miss the glory of his presence, but so much of his wonderful words of light and guidance are lost because there is no one to report them. The art of diary writing is comparatively unknown in the East. The believers have not been accustomed to it. For example, throughout the life of Bahá'u'lláh and during that of 'Abdu'l-Bahá until the present no one dreamed of reporting their sayings. I have not yet seen a book or pamphlet, biographic in tone and diary-like in construction. The recent Persian pilgrims, learning this from the West would whenever they were summoned to the presence of the Beloved, beg either Mírzá Maḥmúd or myself to go with them and report the Master's words. We were really stenographers, and our services were much in demand. Had the Master lived in America for the last forty years, there would besides his Tablets have been volumes of memoirs and diaries written by those who were fortunate enough to be near him.

While we are waiting patiently to receive his command, we are not idle. The calmness and sweetness of the Peace which passeth all understanding wafts over our minds and hearts, and in this temporary separation we have experienced that deeper spiritual union which will more and more be realized as time goes on.

Just as the Master has sacrificed everything in his life in order to spread the Fragrances of the Paradise of Abhá, just as the Spirit of Bahá'u'lláh is his guardian and protector, so likewise must we forget all other thoughts and occupy ourselves with those matters which pertain to the exaltation of the word of God among mankind, and be confident that the Blessed Perfection, under all circumstances, will sustain and reinforce us. At the present time the promulgation of the Teachings is of paramount importance because the Power of the Supreme Concourse is behind it.

In a Tablet revealed by the Beloved many years ago, to the Persian friends, He says: —

“O ye believers of God! Supplicate and entreat at the Threshold of the Almighty that He may confirm you in the diffusion of the Fragrances of Holiness which are wafting from the direction of the Garden of God. Blow ye over all creation like the Breezes of the early morn and impart ye a freshness and verdancy through the Power of Truth upon the flowers, the sweet hyacinths and the roses of the garden of existence. This is the quintessence of the meeting and the superlative degree of success and prosperity, for it causes the attainment of man unto the kingdom of Abhá, attracts him to the Sacred Court of His Highness the Almighty and suffers him to reach the Sublime Presence of the Powerful, the Omnipotent Lord.”

The translation of another dynamic Tablet to the Persian believers, revealed likewise many years ago, may be of interest: —

“O ye merciful friends of ‘Abdu’l-Bahá! Although it is night, yet it is the morn of the dawn of the divine Kingdom. Lights are shining and faces are radiant. The Ancient Bestowal of the Beauty of Abhá is the Companion of every pure heart and the Effulgence of the Manifestation of the Mount of Sinai is the associate of every firm and steadfast one. The soul-entrancing Melody of the Blessed Perfection is heard from the Invisible World by every upright and righteous person, and His Glad-tidings and gospels of joy bestow undeniable Favor. The Fame of His greatness hath filled all regions and the songs of the birds of the meadow of His Reality confer spirit upon all the inhabitants of the globe.

“Consequently, we must send forth a joy-cry and through the Power of God infuse a mighty thrill of spiritual emotion through the pillars of this mortal world Eternal Life must be revealed in this mundane existence heavenly Grace must become apparent and the Everlasting Bounty of the Paradise of Abhá must adorn this earth. How long this silence! How long this speechlessness! How long this lukewarmness! The flaming torch of the burning Fire of God is set aglow on the apex of the world and the lighted candle of guidance is a witness in the gatherings. If we are not enkindled with the heat of this divine flame, with what heart-burning fire will we then be lighted! If we are not intoxicated with this Wine of God, what kind of wine, then, will exhilarate us! If in the Assemblage of Transfiguration we do not forget ourselves, becoming joyous and enraptured then in what gathering will we make tumult and acclamation. O ye divine friends! The Call is the Call of the Beauty of Abhá, streaming down from the Invisible Kingdom! The Melody is the Melody of the Supreme Concourse, be ye happy, be ye joyous, be ye exultant, be ye glad!

“Upon ye be greetings and praises.

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

22 July 1913

PORT SA’ÍD, EGYPT, JULY 22, 1913.

The material progress of Port Sa’íd is a great lesson for all the Bahá’ís. Forty years ago there were only a handful of dingy hovels with half-naked Arabs. There was no trade, there were no houses, and no communication existed with the outside world. Almost all the area on which the present up-to-date city with its 60,000 busy inhabitants is built, is land reclaimed

from the sea. When the Suez Canal joined the two mighty oceans together, Port Sa'íd became an international port, and from that date the magical progress of the city continued uninterrupted. Just as God inspired the heart and mind of DeLesseps with this most wonderful thought of joining the two seas, in like manner, Our Beloved, as a spiritual Engineer, is appointed by Bahá'u'lláh to unite the East and the West. The concerted efforts of thousands of laborers made possible the realization of the Suez Canal, and thus the greatest engineering feat up to that time was accomplished. Similarly the united zeal and endeavor of all the Bahá'ís are needed to join together the mighty seas of humanity. This is not child's play. This is a stupendous undertaking. Could the laborers complete the Canal if they sat around and criticized one another? Let us be faithful in our enterprise, and work to the end; let no harsh words discourage us, let us leave behind fruitless discussions, and engage in that whereby the Word of God may be promoted and the Fragrances of the Cause diffused. Thus we may bring happiness to the heart of 'Abdu'l-Bahá. Let us look forward, and not backward; heavenward and not earthward. Bahá'u'lláh will assist us. The Canal will be completed and there will be witnessed the Confluence of the seas. Then the two mighty oceans of the human families — East and West — which are being stirred at the present time by the contrary winds of conflicting prejudices, shall be joined together. There will be millions of laborers in the future; but we must hold the breach honorably until they arrive! God does not need our services, but we are in need of His continued Graces. He is the most Potent! He can wait. A thousand years in His sight, is as one day. If, through our negligence and inadvertence, we retard His work, we are the losers. He will raise other generations to fulfill His command. He will inspire other hearts to proclaim His words. He will illumine other minds to grasp His ultimate plan. He will reinforce other armies to achieve His triumph. He will instruct other nations to magnify His name. We must not let this matchless opportunity escape us! The tool is his who can handle it.

About six o'clock we left our apartment in search of news. The headquarters of news is Aḥmad Yazdí's store, so thither our feet directed us. There to our surprise and delight we found Ḥájí Siyyid Javád and Rúḥí Effendi, just arrived from Haifa at the bidding of the Master. The former is an old Bahá'í of the time of Bahá'u'lláh and has an interesting history as a background; the latter is the grandson of the Master. He is about 13 years old, the son of Mírzá Musin.

23 July 1913

PORT SA'ÍD, EGYPT, JULY 23, 1913.

I feel that the Beloved will call us to him before the end of this month. I have heard that two houses are rented, one for himself and his family; the other for the secretaries, etc. The houses are near each other. This has indeed lifted our spirits, and has made us decidedly cheerful; now we sing as we work. Mírzá 'Alí Akbar whistles Russian songs; Mírzá Maḥmúd chants Persian poems, and my choice, strange to say, falls to American music. We do not refer to this great change — but as we look at each other, the joy in our eyes speaks volumes. After all, environment plays a large part in shaping our thoughts and aspirations. However, the Master is teaching us to live above environment, and not to let our minds be colored by the changing film of events.

This morning Ḥájí Siyyid Javád and Rúḥí Effendi came to call, and we welcomed them with Bahá'í cordiality. Ḥájí Javád gave me a short account of his trips to 'Akká to see Bahá'u'lláh during the early days of His imprisonment. Javád is an old gentleman, he is tall, with a short white beard, and has a fund of reminiscences of the days of the Blessed Perfection.

After five o'clock we sauntered out toward Aḥmad Yazdí's store, and it was with genuine satisfaction that we met Mrs. Getsinger, who had landed two hours before. She was well and happy, and overflowing with the joyful anticipation of meeting the Master. Strange enough a telegram was received from the Master within an hour, giving her permission to leave the next morning for Ramleh.

I would now like to translate from my Persian notes a most interesting interview between a correspondent of the Examiner and the Master in San Francisco. The date is October 3rd, 1912. The hour is about eight P.M. This fine interview appeared the next day in a most crude form, almost unrecognizable: —

Correspondent: "Are you pleased with the United States?"

'Abdu'l-Bahá: "The Continent of America is most progressive. The means of instruction are prepared; the educational institutions are thoroughly equipped and the pupils are being systematically trained and educated. Its wealth is on an upward tendency. Its government is democratic. Its advancement unceasing. Its nation hospitable. Its people loyal, energetic and noble. Its inhabitants free and lovers of liberty. Its men civilized and its women cultured, refined and idealistic. On the other hand, all these advantages are on the objective plane and I observe that the majority of the people are submerged in a sea of materialism and agnosticism. Its material civilization is well nigh perfect, but it is in need of the civilization of heaven divine civilization."

Correspondent: "What do you mean by divine civilization?"

'Abdu'l-Bahá: "Divine Civilization is the light. Material civilization is the lamp. Material civilization is the body; In itself it is not sufficient, and humanity, from every point of view, stands in need of divine civilization. Natural civilization produces material welfare and prosperity; divine civilization develops man's ideal virtues. Natural civilization serves the physical world; Divine Civilization serves the world of morality. Divine Civilization is a symposium of the perfections of the world of humanity. Divine Civilization is the improvement of the ethical life of a nation. Divine Civilization is the discovery of the Reality of phenomena. Divine Civilization is spiritual philosophy. Divine Civilization is Knowledge of God with rational and intellectual evidences. Divine Civilization is Eternal Life. Divine Civilization is the immortality of the soul. Divine Civilization is the breath of the Holy Spirit. Divine Civilization is heavenly wisdom. Divine Civilization is the Reality of the Teachings of all the ancient prophets. Divine Civilization is Universal Peace and the Oneness of the world of humanity. The Holy Manifestations of God have been the founders of Divine Civilization, the first teachers of mankind and the spreaders of the fragrances of holiness and sanctity amongst the children of men."

Correspondent: "Are you satisfied with the American people?"

'Abdu'l-Bahá: "The Americans are a kind, and affectionate people. All nations are welcomed in their midst. They give to every one the right of living and allow each to seek happiness in his own way. Here no one feels a foreigner. I am most pleased with them."

Correspondent: "I have heard that you advocate the complete equality of men and women. This radical teaching coming from an Oriental thinker, is of great interest and supreme significance. Just at this juncture the Californian women are clamoring for the right to vote for all the National and State officials, and your opinion on this important question would be greatly appreciated by the people."

'Abdu'l-Bahá: "The question of equality between men and women has made greater advancement in America than anywhere else, and day by day it is assuming more importance and coming nearer to its full realization. However, so long as complete equality does not exist between men and women, the world of humanity will not make extraordinary progress.¹ The woman is an essential column, while the man is also an essential column. If we aim to have a lasting building, the foundations of both columns must be laid very deep. Women are the first teachers of the children. They instruct them and inculcate morality in their minds and hearts. Later these children attend schools and universities for higher education and specialization. Now if the teacher or instructor is deficient, how can the scholar be properly trained? Therefore, it is proven that the culture and development of men will be intensified and will attain perfect fruition when women have equal opportunities with them. Consequently, the women must enjoy all the learning they are able to assimilate, so that they may reach to the level of men. The same privileges and opportunities must be conferred upon both; so that, just as they share life and its responsibilities, they may also share the same virtues of the world of humanity. Undoubtedly partnership in education and culture presupposes equality in rights. The world of humanity has two wings, one the male, the other the female. Both wings have to become strong so that mankind may soar to the empyrean of its destined perfection; for if one wing is left weak, the upward flight must from necessity be slow. God has created both human. They enjoy in common all the faculties. No one is endowed with special privileges. How can we make a distinction which is unknown in the sight of God? We must follow the policy of God. Moreover, there are male and female in the vegetable kingdom. They are on equal footing.² Inherently they enjoy suffrage and there is no distinction between them. Likewise in the animal kingdom, the right of suffrage and equality is enjoyed without any feeling of superiority or privilege. Therefore it is admitted that there is no distinction of gender in the vegetable and animal kingdoms, although they are deprived of reasonableness and have not the distinguishing faculties. But we, who are confirmed with the bestowal of reason, and who enjoy all the characteristics which distinguish man from the animal, how can we act in this manner, and build these false barriers? Many women have appeared who have won for themselves fame and name by the versatility of their thoughts. Amongst the Bahá'í women a number have shown remarkable talent for literature, science and art, and have rendered distinct services in all the departments of life."

"In history many capable women have displayed special genius for government and political administration, like Semiramis; Zenobia, Queen of Palmyra, and Queen Victoria of England. In the religious world the Israelites wandered for forty years in the wilderness and could not conquer the Holy Land. Finally a woman achieved this signal victory. In the dispensation of Christ, the apostles became confused; even Peter denied Him thrice, but Mary of Magdala

became the cause of their firmness and steadfastness. In the religion of Bahá'u'lláh, Qurratu'l-Ayn, and many other Persian women, demonstrated their knowledge and wisdom to such an extent that even the men were astonished and listened with deference to their advice and counsel."

Correspondent: "What is your object in coming to America?"

'Abdu'l-Bahá: "I have come to America to promote the ideal of Universal Peace and the solidarity of the human race.³ I have not come for pleasure, or as a tourist."

Correspondent: "What do you think about woman's fashions?"

'Abdu'l-Bahá: "We do not look upon the dresses of women, whether they are of the latest mode. We are not the judge of fashion. We consider rather the wearer of the dress. If she is chaste, if she is pure, if she is cultured, if she is characterized with heavenly morality and if she is favored at the Threshold of God, she is honored and respected by us, no matter what manner of dress she wears. We have nothing to do with the ever-changing world of mode and picture hats"

Correspondent: "What is the greatest thing you have seen in America?"

'Abdu'l-Bahá: "The greatest thing I have seen in America is its Freedom. In reality this is a free nation and a democratic government."

Correspondent: "What is your opinion about Turkey and the Balkan war?"

'Abdu'l-Bahá: "We have nothing to do with war. We are advocates of Peace. Speak to us about the conditions of Peace. Go to the diplomatists and militarists and ask their opinions about this war. But as regards Peace: In the world of humanity there is no more important affair, no weightier cause. It is conducive to the well-being of the world of creation; the means of the prosperity of nations, the reason of eternal friendship between peoples, the cause of solidarity between the East and the West, the promoter of real freedom and the most eminent Favor of His Highness the Almighty.⁴ We must all strive to upraise the Flag of International Peace, the Oneness of the world of humanity, and the spiritual brotherhood of mankind."

The correspondent tried to ask a few more questions but 'Abdu'l-Bahá interrupted him by this final statement, while putting his hand on his shoulder and kissing his face: —

"Consider how much I love thee and to what extent I respect Mr. Hearst that, notwithstanding the fatigue coming over me as the result of a very busy day, I have answered all thy questions."

Thus the young man left the presence of 'Abdu'l-Bahá with a sense of awe and respect that one feels only when one is saturated with the holy atmosphere which is created wherever he is — the Center of Spirituality and heavenliness.

24 July 1913

PORT SA'ÍD. EGYPT, JULY 24, 1913.

The Port Sa'íd believers have gone to the station to say good-by to Hájí Siyyid Javád, Rúhí Effendi and Mrs. Getsinger who are leaving today for Ramleh to be honored with the blessing of the Beloved's presence. I am with them too. The train leaves at eight A.M. They are very happy. The train pulls out of the station, and we return home in the heat of the sun to spend another day in quiet work and uninterrupted solitude. I sit at my table, Mírzá Maḥmúd at his and Mírzá 'Alí-Akbar in his room is copying the addresses of 'Abdu'l-Bahá, when the door opens and Áqá 'Azíz enters. He looks at me and smiles. Like a flash of lightning his thought is transferred to me. I get up from my seat:

"Have you any news for us from the Master?" I ask.

"Yes," he quietly answers.⁵ "Aḥmad Yazdí has just now received a telegram giving you permission to leave for Ramleh."

We are very happy. We must leave by the one o'clock train. In half an hour all our baggage is prepared. What spiritual ecstasy! What divine beatitude! We go to Aḥmad Yazdí's store to thank him personally for this good news. Returning home we finish our work and at a quarter after twelve start for the station. There, to our surprise, we find Aḥmad Yazdí who has come to say good-by to us.

Finally everything is ready; the first and second bell rings, and the train starts. In our hearts the birds of joy sing; behind us the pleasant memories of more than a month, all about the sandy, quiet desert — the garden of Alláh; ahead of us union — with whom? — With the Beloved of our hearts. As I sat in our compartment contemplating the love of the Master, my eyes were filled with tears of joy and I realized more than ever — and no doubt thousands have had this same experience — that 'Abdu'l-Bahá is our Beloved, our Hope, our Desire, the sum-total of all our longings. If one has 'Abdu'l-Bahá for his Beloved, his happiness is not dimmed; his peace is not broken; his faith can move mountains and all his aspirations are fulfilled! O Joy of Joy! O Heavenly Light! O Love Divine! Art Thou not the most beautiful, the most satisfying, the most ennobling, the most rapturous! Would I not gladly dedicate my whole life to treasure Thee in the secret chamber of my heart? Thou art the Poet of transmutation. Thou art the Philosopher's stone. Thou art the remedy for all sorrows! O Love! O God!⁶ O Unchanging Lord! sustain us, feed us with thy ambrosial food; suffer us to drink from thy diamond cup of pure affection. We feel throughout our whole body the spiritual thrills of thy compassion and mercy.

By this time we reach Ismailia, the small clean town, blessed by the presence of our Beloved. After a few minutes, the train starts again. The country is fresh and green from the unfailing blessing of the Nile; the palm trees are laden with bunches of green dates, the cotton belt is extensive and the reports are that this year's crop is excellent. As the train passes on we see hundreds of men and women working in the fields, camels are grazing, and there are many cows and sheep. Rice also is cultivated in this part of the country. At 4.30 P.M. we reach Benha where we have to change trains, and after thirty minutes we are again on our way. It is 7.30 when we enter the station of Sidi Gaber, and here Hájí

K_hurasání and Mírzá Munír are present to welcome and guide us to our new quarters. On the way our train had crossed the noble Nile. It is spanned by a most excellent iron bridge. Toward sunset, the men and women farmers — Fellaheen — showing their religious spirit, leave their work and perform their ablutions and prayers wherever they happen to be. It is a most divine picture to see these simple people praying to their Maker under the open sky. Another lovely scene which is truly Biblical, is the procession of women with jars on their heads, leaving their curious mud-built villages to fill them at the spring.

Ramleh is a modern Egyptian town with all the conveniences of western civilization.⁷ It is a summer resort for the most important European officials in the service of the Egyptian Government, and also for the native Pás_hás. There are lovely parks, all kinds of hotels and splendid houses. We have a nice furnished apartment about two hundred yards from the residence of the Beloved. At eight o'clock he came to welcome us and our joy at again looking upon his benign face, knew no bounds.

He had just returned from calling upon Mírzá Abu'l-Faḍl. He inquired about our health, and after a few more questions, left us, but the happiness of those minutes will remain in our hearts. During the last days while the Beloved was living in the Victoria Hotel, many English officials, native Pás_hás, and Arab S_hayk_hs have called upon him, and on many occasions more than twenty of these important men would gather in the salon to listen to his talks. None of these are preserved. There is a weekly meeting at the house of Ḥájí K_hurasání and the Master attended it. At present Túbá K_hánum, the Master's daughter, with her son Rúḥí and Mrs. Getsinger, are staying in the house of the Beloved.

I will end this letter by the translation of two quotations from Tablets: —

“If thou desirest to be confirmed in the service of the Kingdom of God, live in accord with the Teachings of Bahá'u'lláh, and that is: real love for the world of humanity, and the utmost of kindness for the believers of God.⁸ This real love, like unto magnetic power, attracts divine Confirmations.”

“If a soul calls the people to the Kingdom of God according to the Principles of Bahá'u'lláh, there will be many listeners. First, one may teach by deeds, then speak the word. First, one must become thirsty, then the salubrious water may be offered. No matter how delicious the water is, one who is not thirsty will not enjoy it. Therefore, make ye an effort, so that the people may become thirsty; then enable them to quaff from this divine Chalice.”

RAMLEH

25 July 1913

RAMLEH, EGYPT, JULY 25, 1913.

This morning the Beloved visited our apartment and sat on the Veranda. He is trying to find a house in Ramleh for Mírzá Abu'l-Faḍl, so that he may be near us. After a few moments he went out with Hájí Muḥammad to look for one. We learned later that a house has been found almost adjacent so that we shall have the privilege of seeing Mírzá Abu'l-Faḍl quite often.

In the afternoon Hájí K_hurasání came and expressed a wish to call on Mírzá Abu'l-Faḍl. Mírzá 'Alí-Akbar and myself begged him to take us, too. It is about one hour's ride to reach the place, and then one must walk several blocks. We knocked at the door. After a minute it was opened and Mírzá Abu'l-Faḍl welcomed us. He looked much older than when I used to serve him in America.⁹ He still has the same desire to be left alone. He loves to wait on his guests personally. After greeting us, he inquired about many of the believers in America. I was glad to convey to him their messages of love and respect and to tell him how he is remembered and honored by all the friends. He recalled his pleasant summers spent in Green Acre, and wished that place a great future. He asked about the health of Miss Farmer. He inquired about the publication of his recent book, the "Brilliant Proof" and requested that a copy be forwarded to the Rev. Easton. He deplored his inability to travel caused by his physical weakness.

"If I were strong enough I would never stay in one place more than a month. I would travel constantly have advised the Bahá'í teachers, that this is the best way to spread this universal message. They must fly from one bush to another, and sing the songs of the Kingdom — the Kingdom of Abhá."

Then he served us with tea prepared by his own hands and Mírzá 'Alí-Akbar related some of the incidents during the trip of the Beloved in America.

We were on our way home when we met Áqá Muḥammad Báqir. The Master has appointed him to attend to the occasional needs of Mírzá Abu'l-Faḍl. He lives near him. He told us that 'Abdu'l-Bahá sent him to accompany Mírzá Abu'l-Faḍl to Ramleh.

Alexandria to all intents and purposes is like a progressive American city. Its tall buildings, its large department stores, its clean avenues, its double-decked electric cars, its delightful parks, its electrically lighted boulevards and streets, its fine promenades around the seaport, are all signs of a wonderful prosperous spirit.⁰ As I passed along the streets it seemed as though I was walking on an avenue in New York, and I wondered at the magical transformations which had taken place since this city was burned to the ground during the Arabi revolution thirty-one years ago. The inhabitants of all nations, Greeks, Italians, French, Jews, English, Arabs, Persians, live here and associate with one another in perfect harmony.

When we reached home it was nine o'clock and the Master was sitting on the veranda with a number of believers. I learned to my regret that I had missed a large gathering of friends.

"What did he speak of?" I asked. The answer was given; about America, his addresses in churches and temples, the unity of mankind and the beauty and holiness of the spiritual life.

Mírzá Abu'l-Faḍl was there and the Master asked him to inspect the house which he is going to rent for him. When he returned he said that he was very satisfied with the place and in a few days we will have him with us. I shall ever be indebted to Mírzá Abu'l-Faḍl who bestowed so much kindness upon me during my first years in America. He is today the greatest teacher in the Bahá'í world, and through his writings he is beloved by friends and respected by foes. May he live many years longer! How the Master loves him, considers his comfort and tries to prepare all means of happiness for him.

In talking with Mírzá Abu'l-Faḍl 'Abdu'l-Bahá said when he will come to Ramleh he would be his physician, and take good care of him.¹ Abu'l-Faḍl is coming and like a wise mentor he will guide and instruct us as long as we are in Ramleh.

26 July 1913

RAMLEH, EGYPT, JULY 26, 1913.

Before chronicling the daily events I would like to share with you the wonderful contents of a very great Tablet revealed for the believers of God in Azarbayejan.

O YE SPIRITUAL FRIENDS OF 'ABDU'L-BAHÁ!

"The faithful envoy has arrived and in the spiritual world has conveyed the message to the believers of God This blessed happy messenger is no other than the Fragrance of attraction and the soul-refreshing breeze of the Love of God. These stir hearts into cheerfulness and make the spirits the treasures of joy and gladness. The effulgence of Divine Unity has cast such splendor over the hearts and spirits and created such tremendous effect as to establish a bond of spiritual communication between each and all, making them throb as one heart and beat as one pulse.² Therefore one observes that spiritual reflections and merciful impressions are printed in the utmost beauty and art, upon the Tablets of the hearts and that their delicate forms are transparent and graceful I pray God that, day by day, this spiritual communication may become reinforced and cause more and more the appearance of this Divine Unity in the world of humanity; so that all mankind like unto disciplined soldiers, may abide under the shade of the Word of God and under the Flag of the Covenant, striving with all their hearts and souls, that universal conciliation, cordial love and spiritual communication may be firmly established among the hearts of the inhabitants of the world; and that all the children of men through the radiant, new Bestowal, may consort and associate with each other in one loving meeting; that strife and war may vanish from the face of the earth; that the love of the Beauty of the Most Glorious may encompass every atom of Creation; that enmity be changed into amity; differences transformed into good-fellowship; the foundation of animosity destroyed; the basis of hatred demolished; the illumination of Union cause the disappearance of the darkness of limitation and the

transcendent light of the Merciful suffer the hearts of humanity to become the mines of the refulgent Love of God.””

“O ye friends of God!

“Now is the time when you must affiliate with all nations with joy and the utmost kindness — thus may you become the manifestors of the Mercy of His Highness the One. Become ye the spirit of the world and the quintessence of life in the temple of mankind. In this wonderful century in which the Ancient Beauty — the Most Great Name — has dawned from the horizon of the world with infinite Bestowals.³ the Word of God hath created such dominion and potency over the realities of mankind that the effect and influence of human conditions and environments are neutralized. With a penetrative power He hath gathered all into the Court of Union and addresses them as follows: —

“Now is the time when the believers of God must unfurl the Banner of Unity, singing the songs of friendship in the Assemblages of the world and inviting all to the universality and all-inclusiveness of the Grace of God — so that the canopy of Holiness may be pitched on the apex of creation and the nations brought under the shade of the Word of Unity. This bounty shall become unveiled in the Center of the world when the believers of God will live in accord with the Teaching of the Merciful One and occupy their time in the diffusion of the sweet Fragrances of Universal Love.’

“In every dispensation the Command of friendship and the law of Love have been revealed, but it has been circumscribed within the circle of believing friends and not with those outside of it. Praise be to God that in this wonderful cycle the laws of God are not confined by any limitations; neither must they be exercised toward a special community to the exclusion of another. He hath commanded the friends to show love, friendship, amity and kindness to all the people of the world.

“Now the believers of God must live in accord with these divine Teachings. They must become kind fathers to the children of humanity; affectionate brothers to the youths of mankind and soul-sacrificing children toward those who are laden with age.⁴ The aim is this: You must be in the utmost state of joy and fragrance and show love and kindness to all, even to your enemies. Meet persecution and adversity with trust. Whenever animosity appears, deal with it with forbearance: make your breasts targets for the arrows and spears of opposition. Brave the ridicule, the blame and the rebuke with perfect love: so that all nations may observe the Power of the Most Great Name, and all people acknowledge the Potency of the Blessed Perfection — showing how He hath destroyed the foundations of strangeness, hath guided the inhabitants of the world to unity and love, hath illuminated the realm of man and transformed this terrestrial globe into a delectable Paradise. These people are like unto children, negligent and mindless. One must train them with the utmost love and carry them with infinite tenderness in the arms of Grace so that they may taste the love of the Merciful One, become illumined like unto candles and dissipate the darkness of this world. Thus they may behold clearly and manifestly the glorious crown and brilliant diadem with which the Most Great Name — The Blessed Perfection — may my life be a sacrifice to Him — hath adorned the heads of His Believers; what graces He hath poured upon the hearts of His friends; what love He hath brought into the world of humanity and what friendship He hath caused to appear among the children of men?

“O Lord! O Lord! Confirm Thy righteous servants in the practice of love and friendship to all mankind and assist them in the diffusion of the Light of Guidance which is descending from Thy Supreme Concourse upon all the inhabitants of the world.⁵ Verily Thou art Powerful, Mighty, Omnipotent, Generous! And, verily, Thou art the Merciful, the Clement, the Compassionate and the Bestower!

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

This morning the Beloved called me to his presence He spoke of the weather and of the state of his health saying that he had not been feeling well, in Ramleh, but that for the present he would not move to any other place, no matter what might happen. He said, he has finished his work. He has nothing else to do. He is now ready for the last call! How he longs to quaff from that cup! How sweet will be its taste! How delightful will be that hour!

He was surrounded by letters and papers. He handed me a package just received from America to be translated and made ready for his answers. He told me to come back in the afternoon. Before leaving he wished me to go into the reception room and visit Mrs. Getsinger, which I did with great pleasure. We had an interesting conversation about the Movement in the United States and I read to her the above Tablet and together we hoped that the believers of the Merciful would be inspired to carry out its contents.

At four o’clock I returned. As I passed along the street in front of the house, I looked up and lo — I saw the Master sitting on the balcony dressed in his beautiful white robe. He saw me and bade me come up. When I entered the room he welcomed me with genuine hilarity. He felt better this afternoon, and asked me to read him the letters. He told me to sit down near the open window, so that I might get the cool breeze, while he walked back and forth. Did you ever think of the great attention which he pays to all his servants? We began to work.⁶ Because Mr. Joseph H. Hannen of Washington D.C., was an active worker in the field and a special friend of mine, I often read his reports first — so this time I asked: —

“May I read Mr. Hannen’s report?”

The Master laughed heartily and said, that if Mr. Hannen was my dear friend, he was at least his son.

He was amused when I read how a clergyman was brought into the Cause by hearing a lecture against it.

As regards speaking at meetings he emphasized the fact that he has written many times on this subject. He sent a Tablet only a few days ago, which was meant for all the believers. He wished me to send a copy of it to Mr. Hannen and to write him that at the meetings and gatherings eloquent addresses and inspiring speeches must be delivered, explaining the principles of the Blessed Perfection, and setting the hearts aglow with the Fire of the Love of God.

He also was pleased to hear that \$250.00 had been sent to Dr. Moody in Tīhrán, Persia, and expressed the hope that the activities of the Persian American Educational Society may increase yearly, and may be enabled to wipe out its debt. He often speaks about this

Society, its large, disinterested platform and the fame which it has acquired in such a short space of time.

He revealed a Tablet for Mrs. Hannen about the Bahá'í Sunday school and to many other believers in different parts of the world.⁷ While he was dictating these Tablets he was carrying on a long conversation with an Arab S_hayk_h. When he had finished he came out, followed by all of us. He took a long walk and about eight o'clock returned to our apartment and stayed for nearly an hour speaking at times and then lapsing into silence.

Here I end with the following quotation from a recent Tablet: —

“Thou has written asking what thou shouldst do and what prayer thou shouldst offer in order to become informed of the Mysteries of God. Pray thou with an attracted heart and supplicate with a spirit stirred by the Glad-tidings of God. Then the doors of the Kingdom of Mysteries shall be opened before thy face and thou shalt comprehend the realities of all things.”

27 July 1913

RAMLEH, EGYPT, JULY 27, 1913.

We are bathed in the sea of 'Abdu'l-Bahá's love; are flying in the atmosphere of his beauty; drinking the wine of his Grandeur; eating the food of his humility; listening to the thrilling music of his divine voice; resting under the ever-spreading tree of his teachings, and watching the light and shade of his countenance. He inspires our hearts with wondrous thoughts of social service and mutual helpfulness.⁸ He reveals to our souls the secrets of forgiveness and loving kindness. He teaches us patience and long suffering. If hearts are not stony, these lessons will, in the long run, bear fruit; and I believe they will affect even the most adamant. For behind every heart of stone, there is a warm one of flesh and blood and under many a tattered coat, may live a noble prince. His presence teaches us how insignificant are our endeavors, how narrow our thoughts, how futile our works in comparison with his grand accomplishments, his sweeping, universal conception of mankind, his increasing activities in all directions, and his attention to all details. If we could walk in his footsteps, emulate him in all our lives, serve our fellowmen as he serves them, spread the Glad-tidings of the Kingdom as he spreads them, then we shall have won his good pleasure.

This morning 'Abdu'l-Bahá called Mírzá 'Alí-Akbar to his Presence. He felt radiant and most happy. Mírzá 'Alí-Akbar, finding him in some light-giving mood, relates a few funny stories which make him laugh more. Afterwards he sends for Mírzá Munír, and dictates to him many Tablets for the Oriental believers, some of which I translate herein because they contain paragraphs concerning his trip to America. From now on there will be a flood of Tablets flowing from his tongue. For more than three years the Eastern believers have been deprived of the traces of his pen. Now it is time to compensate them.

Toward noon he passed by the door of our house, followed by an Arab. We thought that he was coming in and so we prepared to receive him, but he passed on, making the sign of salutation.⁹ He was evidently going to fulfill an engagement.

Later he returned with a letter in his hand and distributed among us several tickets for a charity entertainment, which was to be held in the San Stefano Hotel. A Pás_há, who is a patron of the hotel had sent these tickets to him. The fete was for a worthy cause — the erection of a school, called Orwat-Ul-Woska.

After the distribution of these tickets he spoke very emphatically about cleanliness, especially in cooking. He wished our Persian Bahá'í cook to wear a spotless white apron, to wash his hands often with soap, to keep his kitchen as clean as a pearl and to be as tidy and neat in his cooking as the best French chef.

Concluding his remarks he smilingly stated that if he did not see these changes in the cook, he would use the big stick, because some educators believe that one whipping will do more good than a hundred words of advice.

He recalled with much satisfaction a cook who had kept a restaurant in Beirut many years ago, and who was the embodiment of cleanliness. This cook did not touch the meat with his hands, but cut it with a special instrument and cooked it with great taste and delicacy. 'Abdu'l-Bahá stayed in Beirut for a long time and he went often to his kitchen to watch him at his work. As long as the Master lived in that city he remained his customer.

When he left we hurried along to the fete in the San Stefano Casino. It was a palatial hotel, most splendidly built. Hundreds of carriages and automobiles were waiting in rows. As we entered we saw a large crowd of people, nearly five thousand, dispersed all over the grounds. Several bands of music were playing at different places. Many other amusements attracted the attention of the people. The wonderful sea with its ebb and flow was shimmering under the sunshine. The crowd was orderly and jovial. Except for the Tarboushes on the heads of the young men, and the thin white veils which covered the lower halves of the faces of women, letting their black eyes and eyelids shine forth, I could not see much difference between this and any American charity affair. By seven o'clock it was almost impossible to move, so dense was the throng. At night there were many moving pictures, and an excellent display of fireworks which evoked general applause. Later, the Master called at the house of Hájí K_hurasání, and finding there a number of Arabs, he gave them a talk which was taken down by one of those present. After this meeting he returned to the house, and entertained us with stories which evoked much laughter. He was well and happy today.

28 July 1913

RAMLEH, EGYPT, JULY 28, 1913.

The following are a few quotations¹ from Tablets revealed yesterday for the Persian believers:

“After my return from America and Europe, owing to the difficulties of the long voyage and to the innumerable inconveniences of the journey, a physical reaction set in and I became

indisposed. Now, through the Favor and Bounty of the Blessed Perfection, I am feeling better; therefore, I am engaged in writing this letter, so that thou mayst realize that the friends of God are never forgotten under any circumstances.... Now is the time when the believers of God may imitate the conduct and manner of 'Abdu'l-Bahá. Day and night they must engage in teaching the Cause of God but they must be in the same spiritual state which 'Abdu'l-Bahá manifested while traveling in America. When the teacher delivers an address, his words must first of all have a supreme and powerful effect over himself so that everyone may be in turn affected. His utterances must be like unto flames of fire, burning away the veils of dogmas, passion and desire. Moreover he must be in the utmost state of humility and evanescence — so that others may become mindful. He must have attained to the station of renunciation and annihilation. Then and not until then, will he teach the people with the Melody of the Supreme Concourse.”

“Praise be to God that, through the Bestowal and Grace of the Beauty of Abhá, (from the Continent of Europe) (I have returned to the Continent of Africa.) I have tarried in Egypt for a few days because I was weakened by the fatigue of traveling through the Cities of Europe; by the variable climates of the American mountains and prairies and by the length and hardships of the voyage.² While in Europe one day we were in London and another in Edinburgh; now in Paris and anon in Stuttgart; once in Budapest and again in Vienna. We were almost every hour in another place, delivering lengthy speeches and addresses, and notwithstanding the indisposition of the body, day and night I cried and raised my voice in large meetings and important churches.... As there were many obstacles, the door of correspondence was closed; but the faces of the illumined friends were manifest at every hour in the Court of Consciousness, and at all times they were present in my memory. As I have now found a little leisure. I address you this letter so that I may occupy myself with the servitude of the believers of God, and become the means of the happiness of the hearts. This is the utmost desire of 'Abdu'l-Bahá.”

“During this long trip great capacity was created in every clime for listening to the Word of God; even in the vast countries of the Orient the fame of the Cause of God is spreading more and more. Therefore, the friends of God must take as example my behavior and demeanor. They must not rest one moment. They must not seek quietude for one second. At all times they must emanate joy and gladness. They must be occupied in teaching the Cause of God. No event must sadden their hearts. No catastrophe must break their spirit.³ With divine happiness they must withstand every impending disaster. During the time of peace, security, comfort and the absence of grief, even the monkey will be a jovial fellow. He will be happy, joyful, grateful, patient and overflowing with gladness. But the sincere servant of Bahá'u'lláh, who is firm in the Covenant and steadfast in the Testament, while surrounded by the most great sea of tests; threatened by surging, rocking waves of persecution, encircled by whirlwinds of calumnies and backbitings — will blossom like unto a rose and break into joyous songs and sweet melodies like unto the nightingale.”

“Your letter was received; but 'Abdu'l-Bahá, owing to the infirmity of the body; the difficulty of voyaging over seas and lands, the lack of rest, the striving and exerting day and night; the delivering of long addresses in different cities; and of answering the varied, and intricate questions of the people; — has not been able to answer it. His life, his identity, his heart and his body are gladly sacrificed in the Path of Bahá! This is the Bestowal of the Almighty! This

is the Inestimable Favor of God! This is the Favor of the Blessed Perfection! These are the Graces of His Highness the One!”

It was about six o'clock in the morning when the door of the house was opened and the Beloved came in. I had Just finished dressing and was about to take my place at my table to translate a few Tablets. The rest were asleep, but they jumped out of bed and were dressed in a few minutes. He was surprised that they were yet asleep and told us he had already read many letters, written several Tablets and attended to various other things before leaving the house.⁴ Up to the time he was 32 years old he never slept in bed, preferring always a piece of mat and using for a pillow one or two books. He went to sleep without changing his clothes, fearing that it would take him some time to dress in the morning. But now he cannot do these things. When he lived in 'Akká he generally kept ten secretaries busy; often dictating important letters to three of them at the same time.

Then he started to correct one of his addresses delivered in San Francisco, and made some remarks about the speeches before the open Forum and the Japanese Independent Church. Just as he came suddenly, he left suddenly, and there were many pledges that henceforward everybody will be up before six A.M.

He again came in the afternoon, stayed a long time, and told us stories about three men who were great cowards, but who became courageous and intrepid after accepting the Bahá'í revelation. How graphic, how simple, how matchless he is in his description of such events Then he called on an important native Pás_há and after nine o'clock, returned to our house bringing an Arab with him. After offering him coffee, he described the meetings in the Bowery Mission in New York, and spoke of the Salvation Army in London and of other incidents of the wonderful Western trip. When he left the room, we felt the sweet fragrance of the presence of God.

29 July 1913

RAMLEH, EGYPT, JULY 29, 1913.

This morning the Beloved sent for me and within a few minutes I was standing in his holy presence. He dictated several cablegrams, and spoke a few minutes on various topics. Then I went to Alexandria to despatch the cables and attend to other errands. As he handed me one of the corrected addresses of California, he said these talks must be translated into Arabic. Let it be done at once

A package of newspapers was received from Minneapolis in which the Glad-tidings of the Kingdom of Abhá were printed. These Glad-tidings had been sent to the Master for correction while we were in Paris. I would like to quote them because the Master was pleased with my Persian translations of them.

“Glad-tidings of the Kingdom of Abhá!

“We announce to you Glad-tidings of great Joy! Similar words were spoken almost two thousand years ago. Reflect and be not of the heedless. This is the Great Day of God. This is the Day of Universal Peace of Universal Brotherhood, of a Universal language and of the

Union of All Religions. This is the Day wherein the Prophecies of the Holy Books of every tongue have been, or are being, fulfilled. This is the Cycle of Bahá'u'lláh!

“We announce to you His Holiness, the Báb, the Precursor of ‘He whom God shall manifest.’

“We announce to you Bahá'u'lláh, ‘He whom God shall manifest.’ The one who has broken the Seals of both the Creational and Collective books.

“We announce to you ‘Abdu'l-Bahá, the Center of the Covenant, the Interpreter of the Holy Books of all peoples and of the Bahá'í Teachings, and the door through which mankind can enter the Kingdom of God in this Day and Dispensation.”

For dinner the Beloved ate a special dish prepared by one of the Pás_hás and left at his house.⁶ In turn he sent part of it to us. It was one of those rare delicacies of Arabia, a kind of meat cake with vegetables and pinenuts.

I forgot to write that yesterday we called on Siyyid Jalál, the son of a celebrated Bahá'í poet and teacher, living in Tíhrán. He is in the German hospital. A few days ago he was operated on but now he feels much better. The hospital is a model of elegance and cleanliness. All the floors and walls are built of marble. Really I am amazed at every turn, at the practical signs of progress in Egypt. It is nothing short of miraculous! Walking through the avenues and the European business districts of Alexandria one thinks that one is living in Europe or America.

In the afternoon I called on the Beloved and in his presence found DeBons, a French Bahá'í dentist practicing in Cairo — now on his way to Switzerland to meet his wife. ‘Abdu'l-Bahá is going to take him for a drive through Nozha Park, which is the National Park of Alexandria. I have heard much praise of it, but have not yet been there. They say it rivals any park in Europe or America. For nearly two hours ‘Abdu'l-Bahá entertained the doctor driving through the park and speaking to him about his spiritual experiences in America.⁷ When he returned, he was as fresh as when I saw him in the morning. For the last three or four days his health has been improving and for this great blessing we proffer thanksgiving and praise to the Lord. He walks among us as a divine witness to all men. Every day spent in the neighborhood of his light is equal to an age, the significance and beauty of which cannot be grasped by the mentality of man.

30 July 1913

RAMLEH, EGYPT, JULY 30, 1913.

The Cause of Bahá'u'lláh is the Cause of life. Life is the mainspring of material and spiritual activities. One of the active principles is Love, the other is Peace. The life of a Bahá'í is not rounded and developed without the full manifestation of these two active principles. They must become the dominant influence of his whole existence. He must “love” the world and be at “peace” with humanity; so that these two harmonious notes may blend together and assist him to ascend to the highest summit of true greatness and innate spiritual perception. The prophets of God have come to inculcate in the life of every individual these two principles; especially Bahá'u'lláh. “He hath held aloft the banner of love and peace. Whosoever is imbued with the realities of these two principles, has life.⁸ Love and Peace are

the causes which hold together all the different elements of the mineral, vegetable and animal kingdoms. Were it not for the presence of these two divine forces constantly exercising their benign influence, the whole scheme of creation would have been smashed to pieces long ago. The power of gravitation or attraction is no other than one of the signs of these heavenly energies. Whenever the secret power of these two spiritual verities is fully revealed in the world of humanity, impelling mankind to grow greater and greater in its capacity, then the glorious zenith of divine civilization will become visible. It is our duty to cause these two principles more and more to be revealed, among ourselves, toward one another, and among the people of the world. What a lofty privilege! What a divine Bestowal! What a wonderful responsibility! What a radiant glory! What ecstatic joy! What pure happiness!"

This morning 'Abdu'l-Bahá sent for me. Joyfully I hastened to his holy house to receive the rays of his love and benediction. He dictated cablegrams to various parts of the world and spoke about the amount of work to be accomplished. He stated that no one can imagine how many different issues must be met, and how many conflicting interests harmonized! He was now advanced in age. The physical reaction of his long journey has had a terrible effect upon his weakened constitution, and he cannot work as vigorously as he used to in his youth. When he reads a letter his eyes grow weary; when he dictates a few Tablets, his mind gets tired, when he walks a few thousand feet he becomes exhausted.

How heart-breaking and joy-imparting is his condition in these days.⁹ The barometer of his health never stands on one mark for two days. Like the ebb and flow of the sea, is the condition of his health. We watch him with great solicitude, but are unable to do anything to alleviate his pain or to increase his health. One day he told us that the doctor enjoins upon him the dictum, Do not work, Do not speak, Do not write, but God commands him to work, speak and write. Now whose commands should he obey?

A few minutes later I was out in the open, sad at heart because I had seen 'Abdu'l-Bahá so heavy-laden with the burden of the world and there is not a single soul to lighten it. While Siyyid Asadu'lláh was here he carried on a large and profitable correspondence with all parts of the Orient, thus informing the friends of the passing events. They did not receive any Tablets, but his correspondence kept them in touch with the Center and was of course, a great consolation. But now he is gone to be a soldier in the field and up to this date no one has been appointed to fill his place; thus the believers in the Orient are concerned and anxious. Mírzá Maḥmúd, upon his arrival on Port Sa'íd, discontinued writing weekly letters and is now, day and night, busy compiling his notes. I also am occupied with my own duties. Mírzá Munír takes the dictation of Tablets for the Oriental Bahá'ís which are being revealed almost every day.

When I returned, the Master was in the house, Mírzá Abu'l-Faḍl also being present. He recited in detail a resume of his addresses in the Jewish synagogues of America.⁰ The respect and utter humility of Mírzá Abu'l-Faḍl in the presence of the Beloved is most touching. He hardly raises his voice when he addresses him. Those who have seen and heard Mírzá Abu'l-Faḍl, know the extent of his knowledge, the wide range of his learning, and the brilliancy of his services to the Cause of God. Men like him are rarest jewels and therefore they are loved and honored by the Master. He has suffered imprisonment for two years for the sake of his faith and has undergone much persecution.

In the afternoon the Master came in again and immediately two Muḥammadan Mullás called on him. These Arabs love hair-splitting religious controversies; and therefore one of them tried to start the ball rolling. The Master, with a wonderfully divine attitude, silenced him and gently rebuked him for the utter uselessness of theological discussions which are not productive of any result. They were advised to investigate the Truth, free from any prejudice. Then he spoke about his lecture in Oxford University, his meeting with Mr. Alexander G. Bell, the inventor of the telephone, in Washington, and ended by telling them that his field of activity was in Europe and America. He had come here to rest for a few months.

The Mullás were utterly defeated, begged humbly for his forgiveness of their apparent negligence, and expressed their conviction that they were highly profited by the meeting and hoped that they would never forget the lesson they had learned today.

31 July 1913

RAMLEH, EGYPT, JULY 31, 1913,

The progress of the Bahá'í Cause is evident. The signs of awakening are apparent. The beauty of the spiritual life is manifest. The traces of the Sun of Reality are spreading. The mysteries of the Words of God are revealed. The clouds of superstitions are dispelled. The horizon of divine religion is clear. The rose-garden of hearts is adorned. The nightingales of significances are warbling. The flowers of faith are perfuming the nostrils. The Breezes of the Holy Spirit are vivifying the dead. The fountains of eternal life are flowing. The vineyard of the Lord is verdant. The servants are faithful, The gardeners are honest and sincere.

From all all parts of the Orient the news of the forward march of the Bahá'í Cause is being received. Men and women are advancing toward the Kingdom of El Abhá! On their lips are new hymns of praises! In their hearts tumultuous voices of glorification. In their ears are the sweet, ravishing melodies of the birds of paradise. The teachers of the Cause are inspired with a new zeal. Their hearts are fired with the unprecedented example of 'Abdu'l-Bahá. Difficulties! There are none.² From every corner of the Orient the still small voice grows into volume and force, becoming irresistible in its might, removing every obstacle from its path, and attacking the rank and file of the forces of darkness, putting them into complete rout.

Through the gloomy night of ignorance and fanaticism, the light-bearers of Reality, with torches in their hands are running through the length and breadth of the East, illumining hearts with the effulgence of the Kingdom. Lo! do you hear the songs of the Eastern teachers which are being co-ordinated into one mighty voice: —

Let us follow the example of 'Abdu'l-Bahá! He has paved for us the highroad of teaching! Let us follow him! Let us emulate him! We shall seek no rest, wish for no comfort! We are his soldiers and he is our commander! We must increase the power of our activity! We must travel! We must forget everything else save the promotion of the Cause!

Thus a new spirit is aroused all over the East, impelling the teachers to go forward, to rush onward, to follow 'Abdu'l-Bahá!

The Beloved called this morning. He was in a happy mood. Mírzá Abu'l-Faḍl was there; so the main part of the talk was directed to him. First 'Abdu'l-Bahá spoke of the two Mullás who visited him yesterday, saying that these Arab s_hayk_hs do not understand what fair discussion means. They love a good fighty argument better than their lives. They do not mean to investigate a given subject, examine its minor and major points and obtain the conclusion. They love to go on, pro and con, ad infinitum.

Then he spoke about Ras_híd Pás_há, a former Governor of Syria who had called upon him many times in Paris. He said, in part, that this man, according to popular tradition, must have been bad even before Adam and Eve.³ He extorted money with the flimsiest excuses from the peaceful citizens of Syria. For example, he would send for a wealthy merchant or manufacturer to come to Beirut on urgent business. Then on his arrival he would tell him, "I have received bad reports concerning your character and dealings. You must stay here till I send a committee to investigate these reports and then I will set you free." The man, finding himself helpless in the face of such accusations, stayed one, two, three, four weeks. Meanwhile, there was no one at the head of his business, and alarming reports come to him. Finally he felt constrained to give a few hundred pounds to the governor so that he might get away. Ras_híd Pás_há was also a favorite spy of the Sulṭán of Turkey. He would forward the most dreadful reports about the law-abiding citizens, thus filling his pockets with bribery and extortion.

It so happened that at one time the secretary of the Turkish Embassy in Paris met Madame Jackson at a reception. Madame Jackson told him about 'Abdu'l-Bahá's incarceration in the town of 'Akká, and of the cruelty and injustice of the Turkish authorities. This secretary, being a relative of Ras_híd Pás_há, answered Madame Jackson, saying, that there must needs be at least 3000 pounds sterling to bring about 'Abdu'l-Bahá's freedom. Madame Jackson agreed to pay this sum if he succeeded in achieving his liberty. Immediately he reported to Ras_híd Pás_há that there lived a woman in Paris who was willing to pay a large sum if 'Abdu'l-Bahá could be set free. The governor, who loved money better than his life, cabled back to Paris, "Very well, it will be done."

Meanwhile 'Abdu'l-Bahá heard about the episode in this way:⁴ One day, the Mutaṣarrif of 'Akká, who was the husband of the sister of Aḥmad 'Izzat Pás_há, came running to him, saying, "God be praised! All the means are prepared!" "How?" 'Abdu'l-Bahá asked. "What has happened?" "Oh! do you not know?" he said. "Soon you will be free. You will go out of this prison. You will travel wherever you wish." Then he told the rest of the story. As soon as he left 'Abdu'l-Bahá's abode, the latter sent a cable to Madame Jackson. "Beware! Beware! lest you pay one cent for my freedom. In prison I am feeling happy!" When the governor heard about 'Abdu'l-Bahá's instructions to Madame Jackson, he was, of course, furious. He had thought it would be so easy to get this sum of money. So he changed his tactics, and 'Abdu'l-Bahá one day received a letter from his secretary saying that the governor was very anxious to see him enjoying the air of freedom. 'Abdu'l-Bahá did not answer. After a week, he received another letter from the same secretary announcing that the governor had instructed him to draw up a petition to his Imperial Majesty, begging for 'Abdu'l-Bahá's liberty. Again 'Abdu'l-Bahá did not answer. Then he wrote that the petition was ready to be mailed. No answer. Again: the governor is going to sign the papers and mail them tomorrow. No answer. Then 'Abdu'l-Bahá received his last letter, saying that the governor had read the petition and had written over the envelope, 'Not to be sent.' No answer. When

the governor realized that he had failed in everything, he sent his own son to 'Akká to see 'Abdu'l-Bahá personally, thinking that perchance he might succeed. The son was, of course, lavishly entertained by Mutaşarrif. 'Abdu'l-Bahá was invited to meet him. After dinner the son brought up the subject from various points of view. 'Abdu'l-Bahá took the attitude that he knew nothing about the matter.⁵ After dinner he followed 'Abdu'l-Bahá to his house and spoke a great deal, but to no effect. "I am sorry to see you in prison," he would say. "Here I am happy," 'Abdu'l-Bahá answered. When in the morning he was leaving, disappointed, he made another effort by saying, "I hope, my Effendi, that I shall see you next time in Haifa." 'Abdu'l-Bahá waved the matter aside. When the governor heard the unsuccessful report of his son, he was crestfallen and angry. At that time he was so powerful that all the inhabitants of Syria trembled through fear of him. His reports to the Sulţán were laws. One word from him would bring down the ire of his Majesty on anybody's head, no matter how important and influential they were.

When 'Abdu'l-Bahá realized that they were again at their old tactics, trying to make him say the word "yes" to their extortionate demands, he one day called Mutaşarrif to his house and told him defiantly: "Do not make any more intrigues; you shall fail in all your secret machinations. There is a destined period for my imprisonment. Before the coming of that time, even the kings of the earth cannot take me out of this prison, but when the appointed moment arrives, all the emperors of the world cannot hold me a prisoner in 'Akká. I shall then go out. Rest thou assured of this."

When the Mutaşarrif heard this emphatic statement, he wrote a letter to the governor, advising him not to make any further move "because 'Abbás Effendi knows the Talisman of Imám 'Alí. He has learned from the position of the heavenly Constellations the time of his freedom and no one can hasten it.⁶ It is better for us to give up this idea."

At noon Mírzá Munír brought me a letter to translate into Persian. When this was finished I called at the Master's house to deliver it. I knocked at the door three or four times before K_husraw answered. As I waited outside I heard the voice of the Master, dictating Tablets to Mírzá Munír. I was then announced and ushered into the room. The Master welcomed me. He was sitting near the balcony; in front of him was a chair piled high with letters from the East and West. His dress and turban were of snowy white matching his beautiful locks and beard. Across the street there was a tall green acacia tree which attracted his attention. Now and then his eyes closed and again opened revealing infinite pity and love hidden in his eyes. Mírzá Munír was sitting writing down the heavenly words which flowed like a fountain from the tongue of the Beloved. As I watched him, I was struck by the divine beauty of his countenance, soft, tender and most adorable.

The many difficult problems of the Bahá'í world are solved by him. Now he writes to Persia on how to hold an election, then to far-off America on how to rent a hall. One Bahá'í desires to know whether she should cook food for her child; another person asks how to proceed to buy a piece of land. There are some misunderstandings in this assembly to be removed; the feelings of some person are ruffled, and must be smoothed down. One man's mother or father is dead, he requests a Tablet of visitation, another desires to have a wife. To one a child is born, she begs for a Bahá'í name; another has taught several souls, he asks for Bahá'í rings for them. This man has had business reverses, he must be encouraged, another has fallen from a ladder, he implores for a speedy recovery.⁷ One has quarreled with his wife,

and he wants advice on how to be reconciled; another supplicates for blessings upon his marriage. The Master goes over these one by one with infinite patience and with his words of advice, creates order out of chaos. The sorrows of the world troop along in review before him, and as they pass, lo, the transformation happens! The sorrowful becomes joyful, the ill-tempered good-natured, the lazy active, the sleepy one awakened. With magical words he transmutes iron into gold and darkness into light. At last he rises from his seat and for a while walks to and fro, still dictating Tablets to the philosopher and to the simple; soaring toward the empyrean of spirituality, giving us a vision of sanctity, and of the roses of Paradise, and for a while we roam, guided by him, in those delectable gardens of Abhá, intoxicated with the fragrance of God; and then we find ourselves in the streets, walking home upborn on the wings of light.

1 August 1913

RAMLEH, EGYPT, AUGUST 1, 1913.

What can we do to become more fitting instruments, and purer channels, devoted wholeheartedly to the furtherance of the Bahá'í Cause? Is it through the organization of various committees? The discussion of various plans? The reading of Tablets and Words? The delivery of public addresses? The expounding of the Holy Utterances? The holding of Friday or Sunday meetings? The announcement of the Message? The publication and circulation of literature? It may be through any, or all of these, in fact each one of the above methods is important in its own place. But from a larger outlook, it is through the attraction of the heart, the purity of conscience, the spirituality of ideals, the concentration of selfishness, the leaping forth of the fire of the Love of God and the entire renunciation of self.

For the last few days many Tablets have been revealed for the Persian believers, and therefore it is very fitting to translate a few extracts: —

“The long journey over sea and land, the innumerable difficulties in the morn and at eve, the lack of rest and sleep, the delivery of detailed addresses in public congregations, the meetings with visitors from sunrise to midnight in America, the answering of countless questions and the withstanding of the hardships of the trip, have made their impression on this earthly constitution, and the result is a great weakness.... It is now a few days since I arrived in Ramleh, and feeling somewhat better, I am engaged in writing to you.

“Convey infinite longing and love on behalf of ‘Abdu’l-Bahá to all the believers of God. Day and night I am remembering the friends, kneeling before the Threshold and begging for them the confirmations of the Kingdom of Abhá.⁹ I hope that from now on the broken chain of correspondence will be taken up and that through the protection and preservation of the Blessed Beauty the pen will be set in motion.”

“The Glances of Divine Providence are always vouchsafed, the infinite Bestowals are continually descending. There are clear evidences that in the service of the Cause of God you are confirmed. Know ye the value of this most great Favor and render ye thanksgiving unto the Threshold of God by day and by night; because you have adorned your heads with such Glorious Crowns and have illumined such a light-giving candle in the assemblage of the

world! Now the greatness of this station is hidden and invisible, but ere long it will become evident and manifest.”

“Thank God that thou are assisted in serving the believers of God. Thou art the enkindled brasier of the Fire of Love and a lamp of the utmost purity through which the Light of God’s attraction shines forth. Appreciate the value of this Divine Favor. Be self sacrificing, and give exhilaration and rejoicing to the friends of God and engage in adoration and thanksgiving to the Most Glorious Lord with infinite gladness and happiness.

Today the Beloved came to see us in the morning. He sat on the veranda and asked Mírzá Munír to bring the Tablets which he dictated yesterday to be corrected by him. For half an hour he read them over and made a few corrections here and there. Then he dictated a Tablet to Maharajah of Couch Bahar of India. He also dispatched eight cables to the various cities of Persia giving the believers the good news of his health. Then went out to call on Mírzá ‘Abdu’l-Faḍl.

For the first time since my arrival in Ramleh I went to a Bahá’í meeting in the house of K_hurasání. There were many Persian and Arabian Bahá’ís present. After our entrance, according to the Eastern custom, rose-water was given us with which to anoint our faces. Then tea was served and conversation started. I told them something about our American trip in which they were greatly interested. We spoke of certain people who rise to a great station in the Cause, then suddenly fall and are forgotten. One of the old believers illustrated this subject as follows: —

“If a person scales only a few steps of the ladder and falls, he can arise, shake off the dust, heal his bruises and scale the ladder again. But if he falls from the highest step, it will be most difficult for him to arise.”

Then an old man began to chant a prayer of Bahá’u’lláh when some one brought in the news that the Master was arriving. Immediately the man stopped his chanting, all voices were hushed, and everybody was on his feet, awaiting the coming of ‘Abdu’l-Bahá. As he entered all heads bowed down and he walked toward the upper part of the room and seated himself on the divan. He spoke in Arabic, for the sake of the Arabian Bahá’ís The subject was the Pyramids and their antiquity. When he left the room he called me to go with him and I was very happy. He spoke to me with much gentleness and kindness. He is at all times thinking of the welfare and comfort of his servants.

While he walked along the street he was commenting on the fact that he desired every Bahá’í to be severed and detached. If he passes between two mountains of gold, he must not look to either side. Those souls who have entered under the shade of the Blessed Perfection must display such independence as to astonish the people of the world. If men come to them with money and supplicate them to accept it, they should reject it.

On the way Mírzá ‘Alí-Akbar brought the news that the Greatest Holy Leaf, ‘Abdu’l-Bahá’s sister, his daughter, Shoghi Effendi, and five or six others had arrived from Haifa. The Beloved came to see us, sat for one hour, drank a cup of coffee, and then left us to return to his house to see the newcomers.

In the evening Shoghi Effendi brought me a few letters from America sent by Aḥmad Yazdí, and the new book by Mr. Horace Holley “The Modern Social Religion,” which is just out.

2 August 1913

RAMLEH, EGYPT, AUGUST 2, 1913.

Today the Beloved did not come to see us in the morning because he was entertaining “the Greatest Holy Leaf” and the rest of the friends who had Come with her.² In the Bahá’í Cause she is a unique woman. She has devoted all her life to the service of humanity. She is a glorious star set upon the crown of womanhood, and a light-giving personality. Everybody takes her advice because she is a loving mother and sister to every Bahá’í. Her noble life is a glorious epic of self-sacrifice, generosity, and kindness. She radiates joy and ecstasy and is the worthiest representative of her kind. All those who have come within the radius of her calm, spiritual influence and have spoken even a few words with her, bear testimony to the fact that she is a heavenly soul — wonderfully spiritual, highly cultivated and attuned with the ethereal music of the celestial spheres. Well may all womankind be proud of her sweet life, spent in the path of God, consecrated to the Love of God and dedicated to the service of the Almighty!

Two pilgrims have just arrived from Persia. One is from Yazd, the other from K_hurasán, a relative of Bábu’l-Báb, Mullá Ḥusayn Bus_hrú’í — the first believer in the Báb.

I was going to take a walk when I saw the Master, dressed in his pure white garment, slowly coming toward me. I stood aside in a reverent attitude until he arrived, then I followed him. He felt very tired because he had read and written a great deal during the day.

He wished that he could get away, and be alone for several weeks and do nothing but rest, but he wondered whether he would be happy! He entered the house and our dear pilgrims wanted to kneel before him and kiss his hands, but he prevented them from doing so.³ He inquired from each how the Cause was progressing in their respective cities. The one from Yazd answered that the Cause was spreading very rapidly in that part of the world, the teachers were very zealous and active, the meetings very radiant and that every day from ten to fifteen people were instructed in various gatherings. The Master praised their zeal and courage and expressed the hope that they would increase their enthusiasm and their power of teaching.

In talking with these pilgrims the Master emphasized that this is the day of teaching. This is the day of service. This is the day of the illumination of the world of humanity. Nothing else will give permanent result. This is their work.

Then he left us, but our hearts were full with his love, a love which never grows dim, but is light upon light.

I went out, walking toward the Hotel Plaisance where Miss Hiscock and Mr. Atwood live. I had a most interesting talk with the latter. He is very cultured and learned and the Master thinks highly of him. He writes articles for Magazines, is well-informed on many subjects and has lived in Ramleh with his wife and two children for nearly four years.⁴ From now on I

hope to see him as often as I can for I have great admiration for him. He is a man of intelligence and sound mind.

I will end my letter today with the translations of a few extracts from the Tablets.

TO A FATHER WHOSE SON IS A TEACHER IN THE CAUSE.

“Every son who does not become a cause of glory for his parents is a manifest loss. How many children turn out to be fruitless and unfaithful! Therefore render thanksgiving unto the Lord that thou hast such a kind and skillful son. He is a servant of the Cause and very efficient. He is favored at the Threshold of the Most Glorious King. His heart and soul are vivified through the Breaths of the Merciful. His eyes are turned toward the horizon of His Highness, the Unconstrained. His tongue is fluent with the divine proofs and evidences, and his nostrils perfumed with the sweet Fragrances of the Clement One.”

“The region of Núr is the birthplace of the Speaker on the Mount. Consider to what grandeur, importance and splendor it shall attain throughout future ages and cycles. It shall become the abode of the Paradise of the Kingdom; the forest for the lions of the Forgiving Lord, the Holy Ground for the people of all nations and the abode of the angels of the Most High, for the Fire of Sinai flamed forth from this region and the Most Great Luminary dawned from this horizon. But a thousand times alas, that the inhabitants of that country are still heedless and unaware.⁵ Ere long they shall become awakened and mindful, and they will glorify and magnify the Lord for these privileges.”

O YE ILLUMINED FRIENDS OF ‘ABDU’L-BAHÁ:

“It is well-nigh three years since, like unto the wind I have been crossing vast deserts and like unto the nestless and shelterless bird, I have day and night been singing over mountains and shores. Now, in the middle of the ocean, I watched the crest of the furious tempest and while traveling I beheld the vastness and the immensity of the wilderness. One moment of rest I enjoyed not; one second of peace I sought not. Throughout many cities of the Occident I delivered the Glad-tidings of the appearance of the Sun of the Orient, in many churches I raised the cry of Ya Bahá’u’l-Abhá, and before innumerable audiences, with resonant voice gave the Gospel of the Kingdom.

“Praise be to God that the rays of the Sun of Reality are shining upon the East and the West, changing dark nights into luminous days. From every direction the cry of ‘Ya Bahá’u’l-Abhá’ is being heard and from every side the voice of ‘Oh my Lord the Supreme!’ has reached to the zenith of heaven....

“In short, after great difficulties, from the West I have returned to the East. I shall tarry in Egypt for a while so that I may gain physical strength and energy; perchance, God willing, I may render a service to the Threshold of God, and at the Court of the Beauty of Abhá, may be confirmed in Thralldom.⁶ If the believers of God loosen the tongue of teaching, in a short time, undoubtedly this world will become another world, the rays of the Most Great Luminary shall shine and its darkness be transformed into the illumination of the East and the West.”

3 August 1913

RAMLEH, EGYPT, AUGUST 3, 1913

His Holiness the Báb has said that every day before sunrise the spiritual sustenance of mankind is provided and distributed. Similarly, how appropriate it is to adore the beginning of every letter with the name of the Lord of mankind and with quotations from the Tablets revealed from the tongue of the Beloved! He thus writes to a Persian believer:

“The Cloud of Providence hath poured down the rain of guidance upon the East and the West; the rays of the Sun of Reality has shone forth upon all the inhabitants of the world, but out of the brackish ground nothing will grow except thorns and thistles and the effulgences of the Orb of Truth do not penetrate through the black stone. Therefore, thank God that thy pure heart was the clear mirror reflecting the radiant rays of divine guidance, and that thy mind was fertile soil, because, through the downpour of the rain of Grace there have appeared the flowers, anemones of wisdom. Thank God for this Eminent Bounty, for verily thou art of those who have attained.”

“Thy letter was received.⁷ Thou hast lamented and complained because it is some time since thou hast received any letter from ‘Abdu’l-Bahá. For forty years ‘Abdu’l-Bahá was kept in prison, but his infinite longing was to spread with a resonant voice the word of God throughout all countries and to unloosen his tongue in the exposition of Truth and in teaching the Cause. No sooner was he freed from prison, than he hastened to every clime and country. On every mountain he raised a cry of ‘He is God’ and in every city he spoke with public-spirited men. In every garden he sang a new melody, and like unto the bird of the morning raised the note of Ya Bahá El Abhá. In every meeting he elucidated the teachings of this divine Cause and while traveling through the Western countries he summoned all to the Kingdom of God. Under such circumstances, there was no time to write, and therefore correspondence was neglected.”

This is the first of the month of Ramaḡán — the month of Muḡammadan fasting. The Beloved made this announcement this morning as he entered the house. He sat down on the veranda and spoke on the subject of fasting. The Muḡammadans are very strict about it. One must eat, drink and smoke nothing from sunrise until sunset. As the eastern calendar is lunar, the month of fasting falls in different seasons; as a result of this arrangement it is in August this year — a month extremely hot with days exceptionally long. The laborers and farmers suffer very much from thirst during the day, but they do not break the laws of their religion. If by mere chance a Muḡammadan is seen eating in the street, he is punished by the S_hayk_h.⁸ In the evening all good Muḡammadans go to the Mosque to pray, and strictly obey all the ceremonials connected with this holy month. Every person — whether he understands it or not — should read the Qur’án, at least once, from cover to cover. This act is most meritorious.

The Master told Mírzá ‘Alí-Akbar to go to Alexandria and bring our two new pilgrims back to live with us. They had taken rooms in a native hotel somewhere down town. By three o’clock they were here full of joy and delight because they were going to be near the Beloved and see him every day.

In the afternoon the Master came and as there were present several Arabian believers, he talked in Arabic on physical and spiritual fasting. Real fasting is to abstain from carnal desires and the promptings of ego. Fasting means to purify the heart from every stain of egotism, replacing material tendencies with spiritual susceptibilities, refining the moral fibre, intensifying the Fire of the Love of God, cleansing the self from the dross of haughtiness, teaching humility and dispelling the darkness of ignorance.

After the Beloved left, the audience scattered, and went out for a brief stroll. In a few minutes I found myself in the Hotel Plaisance talking with Mr. Atwood, Miss Hiscock and a very charming Turkish lady.⁹ She spoke French and English quite well besides three or four other languages.

I will conclude today by quoting the translation of another Tablet.

“THROUGH REV. PROMOTHO LOLL SEN “TO HIS HIGHNESS PRINCE MAHARAJ COUCH BAHÁ,
“(Upon him be greeting and praise)

“He is God!

“O HAPPY STARRED AND NOBLE PRINCE:

“The gift you have forwarded was very acceptable because it was from your Highness: this exiled one over mountain and plain, this wanderer over land and sea took that cup as a symbol, signifying: ‘I am thirsty for the Water of Reality and longing for intoxication with the Wine of Knowledge.’

“Therefore I upraised the hand of supplication toward the Kingdom of the Incomparable One, praying: — O Thou Almighty, Deign to fill this Divine Cup with the Wine of Thy Love and let this golden goblet overflow with the nectar of Thy Grace; so that friends and strangers may become exhilarated with the wine of ‘Am I not your lord?’ and shareless ones become the adorers of the Ideal Wine.

“In short I offered the utmost prayer and supplication at the Threshold of the Possessor of Glory that your kind father the leader of the Worthies, the Glorious Amir, may be submerged in the Ocean of divine Grace, become intoxicated with the Wine of Celestial Bestowal and Favor, obtain the Peace of the spirit in the Rose-garden of the Merciful in the midst of the Paradise of Knowledge, and attain to the station of Transfiguration in the Delectable Heaven of God.

“May the almighty confer the happiness of both worlds upon thee, O happy starred Prince, grant eternal joy and felicity never-ending, suffer thee to become the manifestation of confirmation and to inspire thee under all circumstances with a new spirit!

“This is the prayer of this wanderer in behalf of that leader of freedman.

“Upon thee be greeting and praise!

(Signed) “‘ABDU’L-BAHÁ ‘ABBÁS”

4 August 1913

RAMLEH, EGYPT, AUGUST 4, 1913.

Praise be to God that the world has heard the message of Reality, listened to the clarion call of Wisdom, quaffed the Water of Eternal Life, hastened toward the arena of Knowledge, embraced the Beloved of Truth, has been quickened by the breaths of the Holy Spirit, stirred by the Glad-Tidings of the Lord of Hosts and rejoiced by the wonderful words of God! May the hearts become as fountains from which the limpid water of divine spirit ever flow! May the minds become as the rose-gardens wherein the flowers of idealism grow and develop! May the spirits become as mines out of which nuggets of love and jewels of friendship are produced! This is the world's heavenly heritage. The inner world, like a beautiful meadow, is carpeted with hyacinths of affection, violets of harmony, anemones of immortal ideals, and lilies of spiritual susceptibilities.¹ No one should hide these tender flowers under a glass. Let the light shine. Sing like unto a nightingale. Gird up the loin of endeavor. Soar heavenward. Step into the arena of activity. diffuse the radiancy of the celestial light. Leap forward. Raise the ringing watchword of Peace and Brotherhood. Do not tarry. Travel on and on in the mystic realms of Guidance. Your helper is God. Your inspirer is the Holy Spirit. Your co-workers are the angels of the Supreme Concourse. Ye have received the Truth, and the Truth hath made you free. What greater blessing is there than this? This is Eternal Glory and everlasting Life.

In order to teach the Cause of Peace, every person must become a clear channel for the expression of God and the manifestation of the attributes of God. We are all His servants, and before His throne we stand with the utmost humility. We must increase our effort, strive in the pathway of righteousness, illumine the world of humanity with the rays of brotherhood and interracial feeling and upraise the standard of the solidarity of mankind. This is the world's work! This is the task set for man! With the assistance of God and the cooperation of all public-spirited leaders we will not fail.

Hardly were we out of our beds when K_husraw rang the bell. Ḥájí Siyyid Javád and myself were summoned by the Beloved. When we arrived at the door of his apartment, K_husraw made a sign to wait. The door was shut and we could see nothing. In a moment I heard a sweet voice of a woman. Oh! She was chanting a prayer and I was all attention. I knew what it was. Like a flash it dawned upon me.² It was the family morning prayer offered at the Threshold of Bahá'u'lláh and presided over by the Center of His Covenant. As I waited there I pictured in my mind a spiritual society, when every home would be a temple of God like unto the home of the Beloved. From these hearths every morning chants of thanksgiving and praise would be sent up to heaven from the lips of those whose hearts were stirred by the spiritual Fragrance, whose spirits were treasuries of the mysteries of God and whose consciences reflect the longing and aspirations of the angels!

The chant continued soaring higher and higher, carrying me away to a glorious world! I thought I was listening to the delectable voices of the Seraphim and Cherubim. Then it ended in a hush of silence, leaving behind the delicate hues and perfumes of the world of God and filling the void with a rare atmosphere of spirituality!

Now the door opened and we were bidden to the Master's writing room. As we sat there we heard Shoghi Effendi chanting with pathos and sweetness. As he ended the prayer suddenly I heard the voice of the Master. I was on my feet. What marvelous depth of feeling! It causes the stones to dance with joy! He was teaching Shoghi Effendi how to chant and how to control his voice under various expressions.

What a heavenly Feast I have had this morning! Manna from on high! What a great privilege to have even a mental glimpse of this Holy Shrine of the Lord of Mankind where every morning, prayers are proffered for the general welfare of all the human race;³ such prayers as will effect the very foundations of the social consciousness of every man and woman in this world.

Then the Master entered our room and said that, inasmuch as it was the month of Ramaḍán, he couldn't serve us tea. He had prepared many envelopes containing Tablets to be mailed and he asked Hájí Siyyid Javád to take them to Port Sa'íd and there to be registered.

While I was in 'Abdu'l-Bahá's presence the mail man brought several letters from America and four big packages of the Magazines, "Travel," kindly sent by Mr. Roy C. Wilhelm. These magazines delighted many. Already several copies are with Shoghi Effendi, some of them are with Mr. Atwood. Everybody is interested in the pictures. I would appreciate it if the friends could send every month some of the current magazines and papers. They would delight the hearts of many friends, especially the illustrated ones.

In the afternoon I called on the Master. He was sitting on the balcony. He asked me about the news from America. I read him the letters just received from Miss Thompson, Mrs. Ralston, Miss H. Magee, Mrs. Fraser, and others.

After half an hour's talk about the Cause in America he left the house and I accompanied him. He is shown marked respect by everyone as he walks in the streets. The policeman standing at the corner salutes him, the man sitting on the ground gets up as though compelled to do so by a superior force.⁴ He walked toward our house and surprised everyone by his sudden appearance. For nearly an hour he sat on the veranda watching the slow stream of life passing by. Now and then he spoke in monosyllables and then he took his customary walk.

During the days of Ramaḍán life is very interesting just before and after sunset. Before sunset, because everybody is exhausted with hunger and thirst; then restaurants are filled by the people awaiting anxiously the setting of the sun, and the streets present a hustling, motley crowd; after sunset, because once they have satisfied their appetites they go out to the cafes, amusement places and theaters.

Mírzá Abu'l-Faḍl came in the evening, and told us a few incidents out of the rich treasury of his life. When he was imprisoned in Tíhrán with 18 others, there was an old man among them by the name of Mírzá Muḥammad Riḍá. He was well known for three rare qualities: firmness, fearlessness and truthfulness. He defied the prison authorities by his courage; awed the enemies by his firmness and set at naught the intrigues of the foes through his truthfulness.

“Whenever,” Mírzá Abu’l-Faḍl said, “Ḥajíbu’d-Dawlih, one of the Ministers of the Court, came to the prison to investigate the condition of some one, Mírzá Muḥammad Riḍá would approach him and speak to him with great earnestness. Finally Ḥajíbu’d-Dawlih would turn to him with a despairing look saying, ‘Sir! This is impossible! I cannot do it. Why did you not ask the Prince Ná’ibu’s-Sulṭáníh about this? He can do it.⁵ He has the authority.’ At last one day we asked him ‘What is this which you talk about with Ḥajíbu’d-Dawlih, whenever he comes to the prison, and why does he refuse you so emphatically?’ He said: ‘I ask and plead with him to sentence me to death. I tell him: I am an old man, I am of no good to the world. I want to bathe my body in blood for the sake of Bahá’u’lláh. Please, please, I beg you to do something for me. Is this too much of a favor that I ask of you? Are you not kind enough to fulfill this last wish of an old man? Praise be to God that you are an influential person. But he does not listen to me and answers me loudly in the manner you have all heard.’”

Mírzá Abu’l-Faḍl was giving us a graphic description of another prison scene, and he had just reached its climax when the door opened and the Master entered. Apparently he felt well and in a happy mood. He told us that last Friday he had gone to the Mosque of Sidi Jabar. There were many Mullás present. One of them was chanting verses of the Qur’án, while another was addressing the people. ‘Abdu’l-Bahá could hear neither, so he addressed the one who was speaking, “What art thou doing? Hast thou not heard the saying of Muḥammad, that when the Qur’án is read everyone must listen?” The man turned red and was ashamed and all the other Mullás looked at each other wonderingly.

Then he related another story: During the early years of his arrival in ‘Akká, he was one night invited to a feast, where, for the edification of the guests, the Qur’án was being chanted by a very good singer.⁶ The Muḥammadans having forgotten their reverence for Holy things, and overlooking the injunction of Muḥammad, smoked and talked on such occasions, and when ‘Abdu’l-Bahá arrived, there was a hubbub of confusion, people chatting, smoking and drinking coffee and tea; while in a corner of the room two singers chanted the Qur’án with great feeling. ‘Abdu’l-Bahá looked about and saw beside him a very fanatical s_hayk_h, Mullá Sádiq. ‘Abdu’l-Bahá asked him whether this was fitting and if, according to the text of the Qur’án these people should not listen quietly. He answered: “Yes.” “Then enjoin the law of God upon them,” ‘Abdu’l-Bahá told him. Mullá Sádiq arose from his seat: “Be silent,” he hurled at them with tremendous fury, and struck at their water-pipes, glasses and cups, breaking them all in his religious zeal. He then harangued them for their lack of religious spirit, their forgetfulness of the Laws of God, and their awful disobedience. The people were astonished and thought that he had become a lunatic; but from that time on, at all the feasts, nothing was served and everybody listened reverently while the Qur’án was chanted.

Although Mullá Sádiq considered the Bahá’ís infidels, yet he used to come every night to ‘Abdu’l-Bahá’s house; staying for supper and talking until midnight. He was so fanatical that if any person deviated one hair’s breadth from the prescribed formulas of the religion, he would consider him an atheist.

The Beloved continued talking and relating several amusing stories, which made us laugh. When he had finished he told us that his intention had been to entertain us. Then he arose to leave and as he passed me he looked at me with twinkling eyes — and raising his hand brought it down on my left cheek.⁷ It was a hard blow and everybody enjoyed it, especially

myself. It has been some time since I had received a “love-pat” and I was thinking that I was somewhat neglected. A “love-pat” from the Master is worth all the kindnesses of all the people of the world.

5 August 1913

RAMLEH, EGYPT, AUGUST 8, 1913.

Let me share with you another translation of the words of the Beloved revealed to the Persians:

“It has been some time since ‘Abdu’l-Bahá has been deprived of correspondence, because he has been engaged in the delivery of public addresses. He has been speaking constantly. He has been crying out at every morn and shunning rest at every eve. On many a night and day he has been giving the Glad-Tidings of the appearance of the Kingdom of Mystery in the temples of both friends and strangers. This delay in correspondence comes from the lack of time and opportunity; otherwise you are always before his sight.⁸ It is hoped from the Favor of the Self-Subsistent Lord that your hearts may be flooded with a new effulgence — that is, that you may obtain a new joy and ecstasy and leap high like an inextinguishable flame — so that the light of your love may illumine all regions.”

“The meetings that thou art holding in thy house are the means of strengthening the hearts of the spiritual ones, of guiding the seekers and of awakening the sleepy ones. These meetings are illumined with the splendor of divine Providence, and like unto the rose-garden of Wisdom they are adorned with the flowers of significances and Ideals. I hope that they will make progress.”

“O thou who are attracted by the Fragrances of God! Every person is a farmer. One sows the seeds of Industry; another scatters the acorns of commerce, and a third farms politics. All various agricultural pursuits culminate in harvests, yet these do not enjoy the blessings of the eternal springtime, neither do they yield inexhaustible benefits. but as the friends of God are scattering seeds in the farms of reality, they will gain an increasing blessing and will collect throughout centuries and cycles thousands of harvests. Now praise be to God that thou art sowing seeds in the ground of Truth and art the farmer of His Highness the Peerless One.”

“Thank God that a light of guidance has shone in the court of thy heart and soul! Thirsty wert thou, thou didst attain to the fountain of eternal life.⁹ Sick wert thou, thou didst receive the Most Great Antidote of the Glorious Lord.”

“Your letter was received. I supplicated and entreated at the Threshold of the Kingdom of Abhá to Confer upon you a new Grace and Bounty; so that those souls may ever walk in the straight Path, move in the Ancient Highway of the Lord and be seekers of Truth and speakers of Truth. This is the utmost hope of ‘Abdu’l-Bahá .”

“O thou servant at the Threshold of the Blessed Perfection! Offer thou glorification unto the Lord because the radiant morn of the most great Guidance has appeared upon the dawning-places of the heart and spirit the musk-diffusing fragrance of the garden of realities has

reached the nostrils; the divine Confirmations have rent the veils asunder; the sight and the insight have beheld the most glorious signs; the dove of the Love of God has returned to the meadow of the Covenant and the moth of attraction has circled around the divine Lamp.

Our home was illumined very early this morning by the presence of the Beloved. He walked in with confident strides. His face was beaming with joy. health. And the sun of his countenance irradiated happiness, so we in turn were made glad for our peaceful life depends upon his good health.

As he sat upon a chair he told us that he had slept soundly the last two nights, and today felt very well. I could see the effect on his animated face. It had not any of the former weariness. Then he spoke about fasting and of how it is necessary for the rich to think of the poor during the month of Ramaḍán. Those souls who prefer themselves to others are tied with selfish iron bands, while those who prefer others to themselves are the benefactors of the human race. Such was the conduct and the life of Bahá'u'lláh.

The name of Bahá'u'lláh brought to his mind the following incident: —

In the military barracks of 'Akká, there was a small primitive bath which the Blessed Perfection used occasionally. After their departure from this place 'Abdu'l-Bahá rented a little house in the town. This house consisted of two stories, two rooms being on the lower floor and four on the upper, all of very modest proportions. Now the family was numerous, and 'Abdu'l-Bahá wondered how all those souls could be accommodated in this small house. Finally thirteen of them agreed to occupy one room, and here they lived and slept and worked together. They kept this house for well-nigh twenty years. It so happened that, although it was small, it yet contained a primitive bath, and the Blessed Perfection could use it as often as he wished. At the end of twenty years, 'Abdu'l-Bahá rented a much larger house, but it had no bath. He went to Bahá'u'lláh and asked permission to build one. The more he begged, the more definitely was he refused. 'Abdu'l-Bahá stated, that a bath could be built for only fifty pounds, but Bahá'u'lláh did not give his consent.

After a month had passed he went to an Arab friend and borrowed from him 250 pounds at two per cent. This money he took to a merchant who was in former times a grain-dealer, but who was now out of work.¹ He told him something to this effect:

“We will enter into a partnership; the capital will be from me, the labor from you. With this fund you will deal in grain for four months. After paying off all the expenses of rent, etc., and receiving your monthly salary, we will divide the profit; one-third for you and two-thirds for me.”

This agreement was made and the merchant started the business. After four months they cleared their accounts. The debt was paid back with its two per cent interest; the merchant received his one-third profit; all the other expenses were defrayed, and 30 pounds left in the balance for 'Abdu'l-Bahá. With that sum he built a bath in the house of Bahá'u'lláh. This house is kept intact to the present day.

Then the conversation turned upon another subject — how outward circumstances, such as wealth, honor, titles and even spiritual gifts made some people proud.

Concerning this the Master told a story:

It is said that at one time a king went traveling incognito. He put on a humble suit of clothes and started on his adventures. After a few days journey, during which he had lost his way in the scorching desert, he finally reached the tent of an Arab. The Arab, finding the man exhausted from heat and hunger, dragged him to the shade. When the king was revived, he asked the Arab what he had to eat and drink. "I have a goat-skin of wine and a little goat," the Arab answered. "Very well, bring the wine and let the goat be cooked." The wine was brought. When the king had drunk one cup, he looked at the Arab and said: "Do you know who I am?"² "No." "I am a soldier in the king's army." The Arab was glad to entertain a brave man.

He drank another cup. "Do you know who I am?" "Who are you?" "I am a Minister of the King's Council Chamber." "I am delighted to receive such a distinguished statesman." A third cup was taken. "Do you know who I am?" "Well?" "I am the King himself." The Arab could stand it no longer. He arose from his place and took away the goat-skin of wine. "Why do you do this?" the guest asked, astonished. "Because I believe that if you drink another cup, you will declare yourself to be the prophet of God, and a fifth one may raise you to the station of God himself; so it is better for you to cool down a little."

At five o'clock 'Abdu'l-Bahá returned with Mírzá 'Alí Akbar, and went out to call on Mírzá Abu'l-Faḍl. He came back after two hours and complained of fatigue, because he had been speaking with several Arabs who had made an appointment to see him. He said, that from morning until this very moment beggars of all nationalities and religions had knocked at his door, and that even now one was waiting outside and he gave me some money for him.

His munificence extends to all people. Freely he gives without distinction for race or color. Our duty in life is to follow his glorious example, in taking care of the poor in time of need, and in practicing charity and kindness. I do not see or hear what he does and says during the day, but I know that every minute is spent in the service of others.

How to make the world better, how to improve the conditions of mankind, how to raise the standard of moral consciousness and how to make the hearts more glad is his hourly preoccupation.³ Before leaving he told us that the duty of each believer is to be the servant of the other and to attend to his brother's wants. He considered himself the servant of all the friends of God.

6 August 1913

RAMLEH, EGYPT, AUGUST 6, 1913.

This morning I was musing upon the events of the past two years, the extraordinary occurrences concerning the Cause, the historic tour of 'Abdu'l-Bahá through the United States and Europe and the contrast of our present quiet stay in Ramleh. "What does the future hold for us?" I asked subconsciously. Bahá'u'lláh has caused the descent of divine blessings; he has spread before us a heavenly Table bearing many kinds of spiritual food, he has left amongst us his son, 'Abdu'l-Bahá — to interpret his words and to spread his Universal Message and he has summoned into existence glorious souls all over the world to

promulgate His principles. We must let the lamp of hope burn, we must free ourselves from regrets or pessimism. If we fall, we must immediately rise and push forward. The same God who has assisted others will come to our help.

‘Abdu’l-Bahá visited us this afternoon and we gathered about him like moths around a candle. Little by little the friends arrived. Then an American Bahá’í came with an Arabian believer — a tall young man.⁴ The Master spoke with them on the spiritual union of hearts, irrespective of color and nationality.

This spiritual union is one of the wonders of the age, than an oriental and occidental can meet on common ground. Although there exists between them no racial, no patriotic, no political relationship, yet they are able to enjoy a friendship as though they belong to the same race. This is a spiritual bond. Often two brothers reared in the same household are antagonistic, but on this divine plane others who have no material connections can in reality be more sympathetic than if they were blood relations. Happy are you that you have drunk from this spiritual fountain and have attained to the reality of existence.

Then he spoke about his western trip, mentioning the names of the various cities of America, and of how his time was spent in those places. Although often he had not felt well, he had been happy because he could teach the Cause and spread the Glad-Tidings.

At sunset he ordered tea and in the calm atmosphere of a lovely eastern evening, we felt his power more than ever. He is the King of our hearts and spirits and our love for him is increasing daily. He left very quietly, followed by the Arab believer. I felt a new ray of hope dawning upon the horizon of my soul. After dinner I wished to be alone so that I might contemplate the divine sweetness of the Beloved. Walking through the streets I looked up and millions of stars were shining in their accustomed glory. The night was beautiful.⁵ The Eastern sky was radiant. The stars were the shining lamps of God. At last I sat down on a broken wall and I looked about me. Thinking upon the past, I became confident for the future. God in his bounty has guided the ship of my destiny so far and he will continue to do the same. I returned with a light step. On my way back I met three other believers. They are sincere in their strivings and longing to be of more useful service. How confident they were! How simple! how spiritual! how glorious their faith! they inspired me with a greater faith. In the darkness there arose a light, full of radiance and beauty. I entered the house very happy. My heart was singing. The future was in the hands of God.

7 August 1913

AMLEH, EGYPT, AUGUST 7, 1913.

From my room I see the great clock of the New Victoria Hotel, wherein the Beloved stayed from time to time. The manager with much pride shows to the guests the various rooms occupied by the Master. He knows something about the Cause, and recognizes the great honor and blessing bestowed upon him and his hotel. When the Master was here the last time, he gave two large feasts just before his departure for America. There are a few other hotels and houses in which the Beloved has lived periodically. The homes of the Pás_hás are really wonderful specimens of the best Renaissance architecture.⁶ They very much resemble the houses and villas I have seen at Nice. Wonderful palaces, furnished with a

taste truly magnificent, and are enclosed within gardens, the beauty and charm of which rival the fairy-lands of the artists and the poets. These “villas” are surrounded by walls from two to four yards high. The principal avenues are macadamized and clean and the narrow streets are also very much like the garden paths of Nice. As one walks through them the perfume of the flowers is inhaled, the branches of the trees overhanging the walls give a cool, inviting shade and the climbing vines add to the charming verdancy. A man passing through the streets and observing the houses, sees all the windows tightly shut. The stranger may think that they are not inhabited, but on inquiring about this custom of closing the windows, he is politely informed that as the owner is Muḥammadan, the blinds are drawn, so that no foreign eyes may gaze upon the dark beauties of the women.

Several of the houses of these Pás_hás are honored by the presence of the Master, for they admire him and appreciate his teachings of tolerance and broad-mindedness. It is very strange that although these men do not believe in the Cause, yet they boast before strangers about the existence of ‘Abdu’l-Bahá.

A very prominent Pás_há, who was an admirer of ‘Abdu’l-Bahá, received from time to time some English periodicals with accounts of the Bahá’í movements, among them was the Christian Commonwealth which contained an article explaining the Cause.

After showing the article to a visiting Englishman, the Pás_há said: —

“We have produced in the Orient a man such as ‘Abbás Effendi, who alone visited Europe and America, and who through the sheer force of his personality and the wonderful soundness and brilliancy of his philosophy, captivated the pulpits and platforms, revolutionized the current of western thoughts, opened before your faces vistas of glorious ideals, and drew to his audiences thousands of men and women who were deeply attracted to his humane and divine wisdom, while the Press of the West from one end to another had but one tongue by which to praise his many virtues and to elucidate his system of religion and philosophy.⁷ Yes, we are proud of him. We honor him because he comes from the heart of the Orient. He represents us, he utters our ideals and longings. You have never sent us a man who could travel in the Orient and deliver lectures as ‘Abbás Effendi has done in the West.”

Thus these people are spreading the principles in a most effective manner, because they are men of great influence, although not “believers” in the Bahá’í Movement.

This morning the Master did not come to our house but passed by, asking for Mírzá ‘Alí-Akbar. During the day he came in two or three times, but for only a few minutes. His health has improved much. He seems very busy, for he is out often, paying visits to this or that person.

In the morning I was told many interesting stories of how certain people had become Bahá’ís and the manner in which some of the believers taught.⁸ These stories are really worth recording, for they illustrate the peculiar disposition of a people who may be instructed by a line quoted at the right time, but refuse to listen to all kinds of logical arguments.

In the evening the Beloved came with a number of friends, tea was prepared according to his directions and served by himself. He stayed for half an hour, speaking now and then about the Cause and encouraging the Pilgrims to teach when they are back again among their associates and relatives.

8 August 1913

RAMLEH, EGYPT, AUGUST 8, 1913.

Today I played the part of house-cleaner and cook. I spent most of my time in the kitchen cleaning the dishes, washing the utensils, scrubbing the floor and dusting the ceiling and the cupboard. It was an object lesson to our cook, who does not know the simple ways of cleanliness. When I left the kitchen all the Persians came in and admired the spotlessness of everything. The cook was most willing to learn, but there had been no one who would take a day off to demonstrate a method of tidiness to him

My parents did not teach me any of these things; in fact did not know them, was the way he explained this lack of knowledge.

Most of the simple, loving folks here have plenty of religion. They are honest, truthful, hospitable, but they lack the knowledge of hygiene and sanitation.⁹ Their children are allowed to remain dirty; in many cases they do not dress them well for fear of bringing them to notice and of possibly attracting the "Evil Eye." Woe betide anyone if he praises or admires the beauty of the child of a Muḥammadan! What these people need is a practical knowledge and the inculcation of sanitary laws. Once they learn these, they will forget their superstitions; the outlook of their cramped lives will be expanded, the light of intelligence will shine, and the beauty of holiness appear. The most important thing for them is the supreme knowledge of cleanliness which is next to godliness. The Bahá'í Revelation is in inculcating this lesson, and they are learning as fast as opportunity is offered to them. Bahá'u'lláh has said that cleanliness is the perfume of paradise!

While I was busy with my house-cleaning, the Master was dictating Tablets for the Oriental believers. In the morning he came to see the pilgrims, but most of them were not yet up. However, within a few minutes they were in his presence. He asked the cook what he was going to prepare for us. The cook did not know and 'Abdu'l-Bahá demanded from one after the other what they liked, and finally the decision was made. Then the Master told us the story of a Dervish, as follows: When Bahá'u'lláh with his family were leaving Baghdád, a Dervish begged 'Abdu'l-Bahá's permission to join the party. He was told that the trip would be most difficult, but the Dervish was willing to accept all manner of hardships so he traveled with the party as far as Constantinople. Then when they left for Adrianople, he stayed behind but joined them later, for having become accustomed to associate with the Bahá'ís, he could not live without them.⁰ In Adrianople, he rented a room in an adjoining Mosque with another friend, and for some time they lived together peacefully. One day the Dervish came to Bahá'u'lláh, saying: "My friend attacked me this morning and gave me a sound beating, but I said nothing. I was in a state of utmost resignation. Then after half an hour he returned, kissed my hands and said: 'Verily, you have attained the stage of great merit, you are now a saint.'" Bahá'u'lláh, listening with interest to this story, said laughingly:

“if he beats you another time and you demonstrate such resignation, he may believe that you have attained the station of Prophethood.”

In the afternoon, we met ‘Abdu’l-Bahá in a garden walking among the lovely roses. He was talking on the mission of the Manifestation of God.

Before sunset we went to a Bahá’í meeting in the house of K_hurasání. They expected ‘Abdu’l-Bahá but he did not come, because he was very tired on account of the activities of the day. In the evening a number of Arabs called on him in his own house. One of them had composed an eloquent poem in his honor, and read it aloud. They stayed until twelve o’clock and went away impressed with his knowledge and wisdom.

In a Tablet revealed to the Persian believers he says:

“O YE FRIENDS OF ‘ABDU’L-BAHÁ: — It is now three years that, like unto a nestles and shelterless bird, I have been wandering through mountains and plains and flying over the wilderness and Sahara. I rested not one moment, neither did I tarry long anywhere. Constantly was I moving and traveling.¹ The cry of the Kingdom of Abhá was raised and the most great Glad-tidings penetrated throughout those vast and remote regions. The Flag of the Cause of God was unfurled over every hill and waved over every country. As I was occupied day and night, spreading the world-consuming call of the Cause, I failed to correspond with the friends of the heart and the soul, but as soon as I returned to the Orient, notwithstanding my indisposition, I immediately started to correspond. For the utmost desire of my heart and spirit is to remember the believers and to mention the names of the friends, especially those who have been at all times, the objects of tests and who are submerged in the sea of trials; notwithstanding this, with infinite firmness and steadfastness, you withstood the attack of the waves, underwent bravely violent storms, and guided the Ark to the shore of salvation. Therefore I am greatly pleased and most satisfied with the believers of Bus_hrúyyih, Kheir-ol-Gara and Fárán and all those of K_hurasán. I hope that in the future their flame of enthusiasm, and the fire of their devotion may be enkindled more and more. Upon ye, and upon the maid-servants of the Merciful be Bahá’u’l-Abhá.”

9 August 1913

RAMLEH, EGYPT, AUGUST 9, 1913.

No matter where we go and what we do, the protecting hand of God overshadows us.² We are tenderly and wistfully taken care of by Him who rules the world of Creation. In His mighty grasp He holds the scepter of Guidance and in His hand He carries the golden crown of the heavenly Glad-tidings. He illumines the hearts of the sincere ones with the light of Providence and summons all the nations to come under the Tent of His Mercy. He quickens the dead with the Breaths of the Holy Spirit and inspires hearts with divine Knowledge. He adorns the heavens with countless scintillating stars and commands the winds to blow from every direction. He causes the water to gush out of the adamantine rock and irrigates the soil with the rain of Reality. He reveals unto man the mysteries of His Kingdom and spreads abroad the vision of Paradise! Glory be unto Him for this Manifest Bestowal. Thanks be unto Him for this Evident Grace! Praise be unto Him for this spiritual outpouring!

His true servants adore Him under all conditions and circumstances. They obey His will and follow His commandments. They lose the self and attain to the station of renunciation. The love of humanity flows through the stream of their lives. They become the spiritual springtimes which are followed by no autumns. They become the guardians of the rights of men. They are the angels of the Supreme Concourse, the fruitful trees of the Orchard of the Almighty and the singing nightingales of the meadow of Truth. It is the hope of every lover of humanity to become the center of these merciful qualities, to attract these praiseworthy attributes, to surround himself with these wonderful virtues and to reflect the rays of the sun of righteousness!

A Tablet was revealed yesterday for the believers of Işfahán.³ Işfahán is my native home and I have a secret predilection for that place. The Tablet is through a Siyyid Asadu'lláh, a native of that city who is a fine young man amongst the present pilgrims. After having a most memorable visit of many days with the Blessed Master, he leaves tomorrow via Constantinople for his home. Here is the translation of the Tablets: —

O YE FRIENDS OF 'ABDU'L-BAHÁ! His Honor Siyyid Asadu'lláh arrived in Alexandria and a meeting was obtained. When he received permission for his departure he mentioned your names and asked for a Tablet. But 'Abdu'l-Bahá, like unto a bird who has been constantly flying for many days and nights is exhausted. He has not rested for one moment, and is in the utmost fatigue and weariness, to such an extent that he has not the endurance for writing even one word. Notwithstanding this, through the tremendous power of the Love of God and the rising of the waves of affection for the believers of God, I am thus engaged; so you may realize how this heart is attracted toward those blessed souls, and is the captive of the memory of the friends.

“In short, it has been some time since, like unto a Breeze wafting, I have been traveling in the regions of the West, but under all conditions and circumstances, I have remembered the friends of the East. At every moment, the spirit enjoyed a new exhilaration, and often I regretted the fact that I was far from the opportunity of association with those faithful believers. I did not choose any plane as my shelter. One night I was crossing a mountain, and spending the day on the plains and in the flowerbeds. At one time I was traveling in the midst of the great ocean and at another, landing on the shore of a continent.⁴ Day and night I raised my voice and cried out in the name of His Highness the Almighty! Now at last I have reached Alexandria and have looked in the faces of the Oriental believers. Praise be to God that I beheld such pilgrims who are in the utmost of supplication and adoration of God. I have also remembered you. It is hoped that the Sun of Reality may so shine upon the East that the West may become illumined with one of its effulgent rays and that the friends of Persia may be the means of the union of the hearts of the people of other countries and arise for the guidance of the inhabitants of the earth. Praise be to God that the confirmation of the Blessed Perfection descend incessantly like vernal showers and that merciful reinforcements are constantly bringing assistance. Therefore, O ye believers of God, avail yourselves of this opportunity, be ye engaged in the enlightenment of souls and think ye of the unlimited illumination of your hearts. Enlighten the East. Perfume the West and let nostrils inhale the Fragrances.

Upon ye be Bahá'u'l-Abhá.

(Signed) 'ABDU'L-BAHÁ 'ABBÁS.

This morning the Beloved paid us an early visit. He called each one by name and our hearts glowed with unchangeable love. He said to the pilgrims that it was the wonderful Love of God that gave him the impetus to write so many Tablets to the friends of Persia. Otherwise physically it would have been impossible. Then he said that he could not sleep last night, because he had been submerged in a sea of thought and reflection. He pointed out the contrast between the Oriental and Occidental houses by saying, that all the Oriental houses were enclosed within beautiful courts and gardens.⁵ If a person cannot sleep during the night, he can go out in the court, walk around quietly, commune with the stars, and pass the night in the open. But one cannot leave the Occidental houses except to go into the streets.

In the afternoon he returned and asked for Mírzá Munír. While he was standing in front of the house, an Arab stopped and begged for money to feed his children, because he was a stranger in the city. I wondered whether he was telling the truth, but the Master gave him one Majídí, which is quite a sum in this part of the world. Then he went into the garden nearby. For more than one hour he sat silently, his eyes half-closed; only now and then opening them to look at the flowers, and thus he remained in the garden until sunset.

10 August 1913

RAMLEH, EGYPT, AUGUST 10, 1913.

This morning I was called into the presence of the Beloved. He was very happy. He asked for the letters which have come from America and Europe. I returned home and brought a full-sized package. As soon as he started to dictate, and the words of wisdom like unto a sparkling stream flowed from his blessed mouth, he was a transfigured person. He sat immovable on the sofa, his eyes most of the time shut, but his heart a waving ocean of revelation.⁶ Now he revealed a Tablet to a believer in Constantinople, and again to a friend in Rangoon, India; Stuttgart and Switzerland, London and Paris, New York and Honolulu, Washington and Boston were represented. How wonderful and significant appears to me this golden net-work of spiritual correspondence, reaching to the different parts of the earth! This correspondence is not based upon any commercial or material scheme. It is the eternal plan of God, to diffuse the fragrance of the spiritual rose and scatter the rays of the Divine Sun! Every day an ideal Congress of religions and nations is held in the rather small room of the Beloved and he presides over the proceedings with a dignity and wisdom that is nothing short of miraculous. Some of the friends who became the recipients of the Tablets are as follows: Miss Beatrice Irwin, Miss Rhoda Nicols, Mrs. Isabel Fraser, Mr. Ch. Remy, Miss A. Boylin, Miss O. Schwartz, 'Abbás Butt Ally, Mr. Ekstein, Madame d'Ange d'Astre, J. Miller, Dr. Skinner, J. Wieland, Miss Alma Knoblock, etc., etc. Toward the end, the Master was so moved that he got up from his seat and began to walk to and fro while continuing dictation. I tried to keep up with the rapidity of his uttered words. When I mentioned the name of one of the believers, his whole countenance changed, and he was very happy, saying that he loved him, because he was very sincere in the Cause. In the Tablet, addressed to this particular Bahá'í, he said:

“May His Holiness Bahá’u’lláh be thy Confirmer and Helper! May the Effulgence of the Sun of Reality be the light of thy path! May the sea of Divine Confirmation cast its waves over thee! May the cloud of Celestial Grace pour upon thee! May the Breeze of Providence be the cause of the fragrance of thy nostrils! May the treasury of the Kingdom be thy wealth! This is the prayer of ‘Abdu’l-Bahá in thy behalf.”

What a heavenly prayer! Then he revealed a Tablet, on the sinfulness of backbiting, evil-finding and gossip, which must be spread all over the Bahá’í world.⁷ Soaring again toward the spiritual realms of eloquence and pausing for a moment, he said, if these Tablets do not move and stir the hearts out of their sleep and do not spur them into activity, they are harder than stones; because in this condition of weakness, he was writing to them with such love and tenderness.

It was about 11:30 that I left his presence. In the afternoon he went to the rose-garden, and while sitting on the soft grass dictated many more Tablets to the Persian believers.

In the evening he came to our house. He sat on the veranda. Many believers were gathered around him. He spoke on the doctrines of the Theosophists, of his interview with Mrs. A. Besant in London and with other prominent Theosophists in the West, about the story of the boy who is being educated in Oxford to become the manifestation of God, and a most instructive exposition of the principles of reincarnation which was greatly beneficial to all. Mírzá Abu’l-Faḍl said afterward:

“I have read many books on this subject, but have never seen anywhere, such clear and lucid explanations.”

11 August 1913

RAMLEH, EGYPT, AUGUST 11, 1913.

Three of our pilgrims — one from Iṣfahán, another from Yazd and a third from ‘Is_hqabád, departed for their respective countries, carrying away the Glad-tidings of the Kingdom of Abhá. As they travel along, from country to country, before reaching their native lands, they will cheer many hearts, console many despondent spirits, teach many souls, and diffuse far and wide the fragrances of the Roses of Love and Affection. How exactly parallel is the promotion of this Movement to that of early Christianity! Whole-hearted, spiritual, zealous men and women, without the expectation of any salary, are spreading the Cause throughout all the countries of the world! Their only reward is the good-pleasure of the Lord of Mankind. They are affected neither by the praise nor the blame of the people! They work for the sake of God. They are always in good humor, ever teaching their fellowmen the ways of charity and freedom, amity and concord. ‘Abdu’l-Bahá sent for the pilgrims early this morning, so that he might speak to them words of blessing and comfort. He praised the steadfastness of the Persian believers before the executioner’s sword and under the severest trials; how they danced with joy when they were surrounded by persecution, and how they faced martyrdom with benign faith and smiling countenances!

Early in the morning I went down to the sea, and as I passed the house of the Beloved, I saw him walking in his room and talking to the Pilgrims who were about to leave.⁹ At four

o'clock he sent for Mírzá Munír. In the rose-garden nearby many Tablets were dictated for the Eastern and Western Bahá'ís. These Tablets carry with themselves, not only the ideal fragrances of the paradise of Abhá, but the perfume of the flowers before his loving vision. They have a special charm and significance to me and as I translate or read them, the beautiful rose-garden with its luxuriant verdancy and fragrant flowers passes before my sight, and I look upon each one of these Tablets as a spiritual rose, never-fading, imperishable, sent as a divine gift to the friends of God. These roses of the Kingdom of Abhá are being scattered all over the earth, to perfume the nostrils of mankind, not only in these days, but throughout the coming generations. Just think of 'Abdu'l-Bahá, visualize him in your mind! He is walking among the flower-beds, pausing here to pick a rose, there a violet, inhaling them with the sweetness of his spirit and dictating words of knowledge and wisdom!

Herein I translate the important Tablet on backbiting. It is written to Doctor M. G. Skinner of Washington, D.C.

"He is God.

O THOU MY DOCTOR!

"Thy letter was received. Thou hast written regarding thy aims. How blessed are these aims! especially for the suppression of backbiting (gossip, fault-finding, etc). I hope that you may become confirmed therein; because the worst human quality and the most great sin is backbiting;0 most especially when it emanates from the tongues of the believers of God. If some means might be devised so that the doors of backbiting could be shut eternally and each one of the believers unsealed his tongue only for praise of the other, then the Teachings of His Holiness Bahá'u'lláh would be spread, hearts illuminated, spirits glorified and the human world attain to Everlasting Felicity.

"I hope that the believers of God will shun backbiting completely, (gossip-making and fault-finding) and each one praising the other cordially, and believing that backbiting is the cause of divine wrath; that if a person back-bites to the extent of one word he may become dishonored amongst all people: because the most hateful characteristic of man is fault-finding. One must expose the praiseworthy qualities of the souls and not their evil attributes. The friends must overlook each other's shortcomings and speak only of their virtues — not of their faults.

"It is related that his Holiness Christ — may my life be a sacrifice to Him — one day accompanied by His Apostles, passed by the corpse of a dead animal. One of them remarked: 'How putrid has become this animal!' The other exclaimed: 'How it is deformed!' A third cried out: 'What an odor! How cadaverous looking!' But His Holiness Christ said: — 'Look at its teeth! How white they are!' Consider that He did not look at all for the defects of that animal, nay rather, He searched well until He found its beautiful white teeth.¹ He observed the whiteness of the teeth only and entirely overlooked the deformity of its body, the dissolution of its organs and its evil odor!

"This should be the attribute of the children of the Kingdom!

“This should be the conduct and the manner of the real Bahá’ís!

“I hope that all the believers will attain to this lofty station.

Upon thee and upon them be Bahá’u’l-Abhá.

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.

Toward evening the Beloved called at the apartment of Mírzá Abu’l-Faḍl and finding there a few young Arab students, spoke to them on general subjects. For the present Mírzá Abu’l-Faḍl is writing a book which when finished may be considered the chief work of his busy and eventful life.

12 August 1913

RAMLEH, EGYPT, AUGUST 12, 1913.

This is the time when the believers must give attention to the spreading of the Teachings among those people who have not yet heard of this Cause. There should be a general forward movement in all the Bahá’í Assemblies. The supreme question of spreading the Lights of the Kingdom of Abhá must gain the upper hand. ‘Abdu’l-Bahá desires to see the results of the work of the friends. We must recruit new soldiers for the Army of Abhá. The friends should avail themselves of this great opportunity. They should loosen the tongues of eloquence and invite all men to the heavenly Banquet. They should speak with fire and let the spirit of God inspire their hearts. ‘Abdu’l-Bahá is crying: Teach, Speak, Spread the Message! Can we remain indifferent, speechless, and voiceless? No! a thousand times No! Why has God given us tongues? To speak about his Grace, to proclaim His Manifestation, to raise our voices in public meetings and gathering-places, to widen the circle of human thought and to teach His Principles.

Because ‘Abdu’l-Bahá travelled throughout America and Europe, the zeal and enthusiasm of the Persian teachers have been increased a hundred times. We have seen him with our own eyes, heard his teachings with our own ears. The slogan of every Bahá’í must be: “Let us teach the people brotherhood and tolerance!”

This morning the Beloved sent for me. He was feeling well. Mrs. Getsinger was called into the room and the plan of her journey to India discussed. Since her arrival she has been living with ‘Abdu’l-Bahá’s family which is presided over by the Greatest Holy Leaf! Then the Beloved dictated a few Tablets and cablegrams. In the afternoon he passed by the house, followed by Shoghi Effendi, and asked for Mírzá Munír. Many Tablets were revealed in the garden. No one is allowed to go there during these hours unless permitted by him. One of the Tablets is to Mr. Ekstein of Stuttgart. He is a fine Bahá’í and translated the words of the Master on many occasions during our trip to that city. The Tablet is as follows:

“O THOU ILLUMINED MAN!

“The days that I spent with thee in Stuttgart I shall never forget, for at all times we associated with the Assistance of the Breaths of the Holy Spirit.³ The power of Confirmation of His Holiness Bahá’u’lláh waved over those meetings, the lights of the kingdom shone forth from the horizon of Abhá, the invincible aids descended successively, the hearts were in the utmost joyousness, the spirits were exhilarated with the Divine Glad-tidings, and each one of the believers like unto a candle. On this account those days will never be forgotten

“Now it is my hope that after my departure; the Fire of the Love of God may flame forth with greater intensity, and that thou mayest sing a heavenly melody in every gathering.... I am most grateful and satisfied with the believers of Stuttgart. Truly I say that they are blessed souls. I will never forget them for one moment. The thought of them makes me very happy....”

13 August 1913

RAMLEH, EGYPT, AUGUST 13, 1913.

This morning the Master came in to inquire about the health of his servants. We responded joyfully to his humorous questions about fasting, eating, etc. After walking a few minutes he sat down and corrected the Tablets which had been dictated during the last two days.⁴ Then, in connection with his remarks about those persons who profess to be Bahá’ís because they expect some material reward, he related the following story: —

“When the Bahá’ís were living in Bag_hdád there was a very prominent man who used often to come to see Bahá’u’lláh. He sat in His Presence with the greatest respect and listened attentively to his utterances. One day he tried to express his faith and belief in the Cause with all apparent sincerity and devotion. ‘Yes, my Lord!’ he concluded his talk, ‘I thoroughly believe in this Cause. In the year 1830, one of the great teachers of this Movement passed by our city. I met him and he talked with me for several days and his words convinced me of the validity of this revelation. From that time on I have been a believer.’” Then ‘Abdu’l-Bahá laughed, saying, that this man did not know that the movement was inaugurated only in 1844 and so, in order to convince Bahá’u’lláh of the genuineness of his belief, he had set the time of his acceptance 14 years before the declaration of the Báb!

At another time there were fifteen robbers in Bag_hdád. They raided many houses during the nights. The government and police were unable to find their whereabouts. One night they robbed the stores of several Persian merchants and according to the law of capitulation, the Persian Consul did his best to catch them. This Consul was, however, very greedy and avaricious, and he thought more of his personal profit than of finding the robbers and of giving back to the merchants their stolen goods. One morning ‘Abdu’l-Bahá arose early and came out of the house. He saw in the court fifteen uncouth men waiting for him.⁵ Their spokesman told him that they were the band of robbers and that in order to escape the wrath of the Consul and his rapacity, they had come to take refuge under the shelter of Bahá’u’lláh and become Bahá’ís. ‘Abdu’l-Bahá inquired about their whereabouts gave them a little advice, and sent them away. Then knowing that if the goods were taken

by the Consul, they would never be returned to their owners, he sent one of the believers to the chief of the band, requiring him to return everything, which he did without any protest. The merchants in turn, received quietly all their stolen goods without the mediumship of the Consul. But when the Consul heard of 'Abdu'l-Bahá's part in this affair, he was very wroth, because the matter had been taken out of his jurisdiction. He had expected to fatten his pockets, and not succeeding in this he forever afterward tried to injure the Bahá'ís on every occasion.

Among these robbers there was one by the name of Haydar. As a punishment for his former raids, the government had cut off both his hands. He was, notwithstanding this handicap, the cleverest of them all. One morning, a Bahá'í came to 'Abdu'l-Bahá, saying that last night his money which was sewed in a special pocket of his vest had been stolen. He did not know how, and he wondered who had done the deed. 'Abdu'l-Bahá told him to go and bring his vest, and when it was before him, he observed that the pocket was not ripped with a knife, but chewed to pieces with teeth. He did not say anything, but sent for Haydar. When Haydar arrived, 'Abdu'l-Bahá told him: "Thou hast stolen the money of this poor man. Give it back to him." He tried to deny it, but 'Abdu'l-Bahá said: "Look at this vest! Thou hast chewed the pocket with thy teeth; it is not torn with a knife as any other man would have done were he in possession of his hands." No, he would not confess that he had stolen it. Then 'Abdu'l-Bahá ordered the bastinado to be brought in.⁶ After receiving a few lashes on the soles of his feet, he brought out of his pocket the small bundle of money and gave it to its owner. Then he was released.

Before 'Abdu'l-Bahá's departure for America, the poor of all nationalities came to him, Persians and Turks, Arabs and Syrians, Greeks and Europeans, belonging to all religions and faiths. He gladly helped everyone without any distinction for race or color; but this year he could not give to the same extent, because the expenses of his travels in America and Europe had totaled a great sum. Even now he was under a heavy debt. However, although these difficulties existed, he would not send one man away without satisfying him and relieving his immediate needs. The worst condition in life is, when one is in urgent want of the means of livelihood. It is indeed very sad when a person begs for assistance to be unable to lighten his burden, or to contribute anything toward his relief.

Then, changing the mode of his expression, he said:

"One day a layman went to a Mullá and asked several questions. The Mullá did not answer him. The man then said: "Have you not read in the Qur'án 'You must not turn away a questioner?'" The Mullá in turn rejoined: — "Hast thou not also read the injunction in the same holy book, 'Give thou not thy possessions to the fools.'⁷ Now, my possessions are the ideals of knowledge and of Truth. I must protect them from intruders."

Then he interpreted a dream of Mírzá 'Alí-Akbar and left our precincts to attend to the many works of charity which call for his personal attention.

A new pilgrim arrived today from Beirut. He is an old Bahá'í and has a most interesting history. He has a limited education, but out of the clearness of his heart and the beauty of his faith, he interprets the verses of the Qur'án and can carry on most instructive

discussions on spiritual subjects. The Master has expressed a wish that he should interpret in his presence, one Qur'anic verse every day.

When I returned from Alexandria in the afternoon I was told that the Master had asked for me. I went immediately to the garden. Seeing me standing near the door, he permitted me to enter and to take a seat. He was walking in the avenue fronting a most charming rose-garden, and dictating Tablets to Mírzá Munír. Shohgi Effendi was there also. For nearly three hours, the limpid stream of revelation flowed to irrigate the parched ground of hearts in distant climes! Just as the sun was sinking behind the western horizon, he revealed a most touching prayer. His voice was like the music of the spheres, now chanting in a clear rich voice, now in a low, sweet undertone. The effect made us forgetful of everything. The dusk of the evening, the murmur of the breeze through the roses and trees, the unbroken calmness of the atmosphere, the spiritual beauty of the presence of the Master, and then as we looked up, the twinkling stars all combined to weave around our hearts a garland of spiritual enchantment!⁸ We were in reality worshiping the glorious King of Kings in the holiest moment of our lives! The prayer was a supplication to the throne of the Almighty for the purification of souls and the spiritualization of hearts, — in order that men might sing the praises of their Lord, and cause the ringing cries of “Ya Bahá'u'l-Abhá” to ascend from their meeting places to the Supreme Concourse.

As we left the garden, I carried with me that wonderful prayer of the Beloved! On the wings of Light it had ascended to the throne of the Almighty and had been accepted by the Ruler of Mankind.

14 August 1913

RAMLEH, EGYPT, AUGUST 14, 1913.

Yesterday afternoon the Master read to us a letter received from Kás_hán, giving the details of the examinations of the children of the Bahá'í school in that city. He said that there were more than 700 persons present on Commencement Day and that all the pupils examined came out with flying colors. The school has become a credit to the Bahá'í community and every one speaks about it. Another letter from Tíhrán was given us by the Master to read. It contained a graphic description of the examinations at the school of Tarbíyát.⁹ Thirty students together with the President of the school and the teachers presented themselves before the Board of Examiners, appointed by the government in the College of Darel-Fonoun. Twenty-one out of the thirty pupils received their diplomas. This shows the earnestness of these students of Tarbíyát and their thorough education. After this examination which lasted several days, the Faculty of the school gave a public reception, to which more than 2000 persons were invited. The school of Tarbíyát is well known throughout Persia as a Bahá'í institution. It ranks high for its educational standard, and its Branch for the girls is headed by Miss Lillian Kappes. Notwithstanding many stumbling blocks in its path, it has been slowly, but surely forging ahead. Its progress and steady advancement is very dear and near to the heart of 'Abdu'l-Bahá. He hopes that it may become a wonderful influence for culture and refinement throughout Persia; and those friends in America who are assisting it are helping the Cause in an unqualified manner. Not

only the American friends have realized the importance of this fact, but also the Indian Bahá'ís in their far-off country.

In a Tablet revealed two or three days ago to the believers of Rangoon 'Abdu'l-Bahá says:

“Whatever contribution you may send to the school of Tarbíyát is in the estimation of 'Abdu'l-Bahá, most acceptable. In this we observe the aim of God working for the advancement of public education in Persia. The Western friends have rendered a worthy service to the Tarbíyát School through the instrumentality of the Orient-Occident Unity in Washington. It is hoped that this channel of philanthropy will be continually widened, its various interests solidified, its annual scholarships kept up and increased in number, and its wholesome, disinterested influence expanded.0 Inasmuch as it is a universal undertaking, and every universal undertaking is divine in origin, its activities will continue. God has confirmed this work in many ways and will confirm those who are serving it.”

This morning the Beloved sent Bas_hír for me. When I stood in his presence, he spoke with great tenderness. In his face there was the serenity of the Kingdom, the newness of the spring and the freshness of roses. Through his tongue the angels of love and affection uttered words of truth and beauty. I could almost hear the aeolian harps playing infinite chords of sound and color. My spirit was transported into the seventh heaven of ecstasy!

He told me that he had allowed me to stay near him, so that he might educate me according to his own standards. As soon as he observed that I had attained to that standard, he would send me away. Daily I must prepare myself for the services of the Cause. I must live in such a manner that wherever I go, I may attract from the Kingdom of Abhá the divine Confirmations of the Blessed Perfection. Like unto the nightingale I must sing; like unto the bird I must soar; like unto the tree I must bear fruit; like unto the breeze I must waft over mountains and deserts, and similar unto the artist I must paint. Sanctified and holy I must occupy my time with the diffusion of the Lights of the Kingdom, and strive in the enkindlement of hearts and the regeneration of souls. I must be the servant of the Blessed Beauty and create a great reverberation in the spheres of thought and ideals. I must protect my eyes in order to behold His beauty, and my ears, so as to hear His music.1 'Abdu'l-Bahá's wish for me is that I may be trained in accordance with the nature of his great teachings, and try to walk in the footsteps of his mission. Then when he sends me away, he may ever receive, glad news from me, so that he may declare that his son is the spreader of the Cause of His Holiness Bahá'u'lláh, the conqueror of the cities of the hearts, the torch-bearer in the highway of guidance, and a radiant star in the heaven of the Supreme Concourse. There is much work to be done. Gird up the loins of endeavor. Be on the alert. Be wakeful and pray. In a short while he shall send me away. The time is coming soon. Now daily he is watching me, just as the gardener watches the growth of the plant with solicitude and care. Like unto the magnet I must draw the Confirmations of the Kingdom of Abhá unto myself and be connected with the most Great Sea. I must not rest one moment. I must seek no comfort; yea, yea I must walk in his footsteps. He declared by the Blessed Beauty that there was no other ideal in his mind except the ideal of servitude at the Threshold of Bahá'u'lláh. I must live eternally in this condition. All other conditions are non-existent when compared with this supreme state — the guidance of God. I must spread this ideal among the people. Bahá'u'lláh alone is my faithful helper and supporter. The time for my service has come I must be confident and rest assured that the Blessed Perfection is with me....

These utterances of 'Abdu'l-Bahá flashed through my mind and heart like so many rays of light. I was dazzled. >From the height of authority and inspiration he was speaking. I was moved to tears and my whole body was shaken to the core; then the Beloved, seeing my condition, changed his tone and spoke of other things. He dictated several Tablets for the believers of Persia. Then I left his presence.² I walked as a man in a dream.

In the afternoon he passed by the house. He called me to go with him. In reply to a cablegram to Mrs. Goodall, he had received an answer which had made him very happy. He said that she was his beloved, heavenly daughter, that she was the daughter of Bahá'u'lláh, ever serving the Cause with a rare faithfulness and magnanimity. He also spoke very lovingly about Mrs. Getsinger.

He said that if Mrs. Getsinger conducts herself according to his instructions she shall move India and teach many souls. Her words are endowed with Spiritual efficacy. Severed from all else save God she must go to India, relying upon Bahá'u'lláh for Confirmation.

I gave the Master a list of the names of the Bahá'í Assemblies of America and Europe requesting him to reveal a Tablet for each assembly.

At the gate of the garden, two poor Persians were standing. He told me to bring them in, and finding that he did not have money, he borrowed two English pounds from a believer, and gave one to each.

In reference to a certain individual, he said, that the difference between himself and many men is that he wishes the welfare of the people for their own sakes, and without any ulterior motive. He desires that every one of the friends may shine like unto the sun. Others may love you, but it may be for some purpose. They may love you because they expect some day or some time, to receive a reward from you; but 'Abdu'l-Bahá expects no reward.³ There are some people who are submerged in mud, yet they believe that they are world-illuminating suns. He wishes to free them from this water and clay, clear their wings from these impediments, but they cry out: "No, No, we are suns and stars; we are not in need of thy education," Notwithstanding this, he must open the way for their freedom.

Then he walked toward the end of the garden, and spoke with the gardener. The latter picked three roses, one white, one pink and one red, and offered them to the Master, a beautiful symbol to those who know the meaning and significance of each color. With these roses in his hand, he faced the setting sun, — the horizon was suffused with purple and crimson. For a long time he looked toward the West, as though expecting to see the sun rise from that direction. He was in deep thought. Without a word he left the garden and we followed him.

15 August 1913

RAMLEH, EGYPT, AUGUST 15, 1913.

How are you today? Are you happy? Are you glad because you are living in this unparalleled cycle of the Lord? Are you facing the world and its puzzling problems this morning with courage and enthusiasm? Are you going to make another heart happy beside your own? Will you open wide the window of your soul? Is the meadow of your life verdant? Will you continue to be hopeful and optimistic? Will you dedicate yourself anew to the service of your fellow men? Are you feeling the whir and stir of the new dawn? What will you do next to benefit mankind? What kind of thoughts and ideals will you hold in the secret chambers of your minds? Will they be exalted and lofty? Will they be humanitarian and disinterested? Let us on this day make a new resolution. Let us stand up and with a radiant faith proclaim the Cause of God.

This morning our new pilgrim — Ḥájí Muḥammad from Beirut — carried on a long discussion with me.

“Religion and atheism; faith and agnosticism are like two streams which have been flowing from unknown sources since the genesis of mankind. The former is sweet and the latter is bitter. When the stream of religion becomes active, the stream of atheism is dried up; therefore the fresh stream of faith must ever be strong and aromatic, in order to consume the bitter stream of unfaith which is tasteless. In this day Bahá’u’lláh from the inaccessible heights of the mountains of revelation has sent down upon the valley of humanity fresh and sweeping torrents of Faith to swell the volume of the stream of religion, and to irrigate the network of the brooks of materialism. Each Bahá’í is a new torrent and must roar with the power of reality. This stream of truth is greater than an ocean. It clears the path from all thorns and thistles and leaves behind it culture and civilization.”

To hear from the tongue of a simple man such a dissertation was an extraordinary thing.

At 3 o’clock Bas_ hír told Mírzá Maḥmúd and me that according to the wish of ‘Abdu’l-Bahá, Shoghi Effendi would take us, this afternoon, to the famous Park of Alexandria.⁵ I welcomed this invitation, because I had been looking forward to the day when I could see this public garden. We took the electric car for Alexandria then another one through the city. The park has a fine gate, and as one enters, one finds shady, inviting avenues on every side. There are many animals, and a part of our time was spent in watching them. The flower-beds are laid out very artistically, there is a lake and many small reservoirs of water in which gold fish disport themselves with great abandon. Tall palm trees, at the top of which many clusters of green dates are hanging, lend a charming effect. It was about sunset when we left the Park, having thoroughly enjoyed the scenic beauty and large green vistas. We walked back half the way, and then took the car.

When we returned, the Master was talking to the friends. He told us to go with the rest of the believers to the weekly meeting in Ḥájí K_hurasání’s house. There we saw three other pilgrims from Cairo, Mírzá Abu’l-Qásim, El Yahou and Mírzá Javád.⁶ Later on three other Arab believers arrived to meet the Master, and so the gathering was enlivened by the

presence of these newcomers. Tea was served, prayers were chanted, and different ones spoke.

During our absence in the afternoon, Osman Pás_há, one of the Ministers of the Khedive, called on the Master conveying the loving greetings of the Ruler of Egypt and his longing to meet him. The date was then fixed for the afternoon of August 17th. His Highness the Khedive is now staying in Alexandria. His summer resort is near Ramleh. He lives in one of his palaces fronting the sea called Raas-ottin. The Khedive is friendly to the Bahá'í Movement and has special regard for the Master. It may be that history will record that he is one of the few Oriental Rulers who has received 'Abdu'l-Bahá with due honor.

While we were walking through the Garden of Nouzha, the Beloved was dictating beautiful Tablets to Mírzá Munír in another garden in Ramleh. One of these Tablets is to the little daughter of Mrs. Theodora de Bons whose husband is a dentist in Cairo. Now all three are on a vacation in Switzerland. Her name is Mona; so in this delightful manner the Master begins the Tablet:

O THOU MY DARLING LITTLE MONA! Thy tiny eloquent letter was received and thy sweet dear thoughts became known to me.⁷ Rest thou assured that I shall behold thy charming, lovely face, and from thy dainty mouth shall hear a wonderful melody and song in glorification, thanksgiving and praise of the Almighty!

“Upon thee be Bahá'u'l-Abhá.

(Signed) 'ABDU'L-BAHÁ 'ABBÁS.

16 August 1913

RAMLEH, EGYPT, AUGUST 16, 1923.

May I be permitted to start the day's record with a Tablet revealed to an Indian Bahá'í in Rangoon, who has translated into the Hindustani language the holy books of Íqán, Seven Valleys and Hidden Words? His name is 'Abbás Ally Butt Cashmirce. Mr. Joseph Hannen, of Washington, D. C., had forwarded a copy of a letter written by him to the Master and the following is an answer to it: —

“He is God!

O THOU 'ABBÁS OF 'ABDU'L-BAHÁ!

O THOU NAMESAKE OF 'ABDU'L-BAHÁ!

“The letter that thou didst write to Mr. Joseph Hannen was forwarded by that beloved person to me. Couldst thou realize what an ecstatic condition was obtained through the reading of thy letter, unquestionably thou wouldst become enkindled like unto a candle. Like unto the moth thou wouldst burn thy wings and even as the nightingale thou wouldst break forth into songs of thanksgiving and glorification.

“I love thee, and my heart and soul obtain the utmost joy and fragrance when I remember thee.⁸ I hope that thou wilt become assisted in rendering mighty service

“It is my desire that thou wilt become confirmed and aided in the diffusion of the Fragrance of God and in the spreading of the Tablets and Holy words.

“Convey to all the friends the wonderful, Abhá greetings”

“Upon Thee be Bahá’u’l-Abhá!

(Signed) ‘ABDU’L-BAHÁ ‘ABBÁS.”

One of the pilgrims — El Yahou, an old man — had brought with him from Cairo a bouquet of fragrant white flowers and six white fezes for the Master. He stayed with us last night and kept our party in a good humor until very late. In the morning he wanted the flowers and fezes to be taken to the Master, which I did with great pleasure. I knocked at the door, and the beloved opened it. He took the bundle out of my hand and told me that he would send for him in a few minutes.

In the afternoon after four o’clock the Beloved could be seen in the garden of roses, preparing spiritual bouquets to be forwarded to the Believers of the East and the West. May these heavenly roses perfume the nostrils of all mankind! May they scatter their aroma to all parts of the globe! May they refine the atmosphere of materialism and unbelief! May they dispel the clouds of superstitions and doubts! May they adorn the chambers and halls of the spirits and souls!

Every night after dinner Mírzá ‘Alí-Akbar and I take a long walk as far as Sidi Jaber.⁹ Arriving there, we sit in front of a Turkish Cafe facing the broad avenue. round this cafe there are many palm trees. We watch the long streams of carriages and automobiles driving by from Ramleh to Alexandria, many of them carrying shrouded Turkish and Arab ladies of the social world going to theaters and places of amusement. Then we drink coffee, lemonade or sherbet, all for the sum of five cents. After half an hour’s rest we walk back, talking now and then about America and the friends. These lovely walks in the moonlit Egyptian night are most attractive.

A letter from Mas_hhad stated that two European believers have arrived in that city, a German and an Austrian. The Master in answer wrote: —

“Thou hast given the utmost praise to the two believers, German and Austrian. Go to Stuttgart and see with thine own eyes what is there! Those two blessed souls who are living in your midst are the samples of these other friends. Such persons have entered beneath the Tent of Providence in Germany, each one of whom sings like unto an ethereal Angel. Their hearts are attracted by the Love of God and their spirits rejoiced by the Glad-tidings of God! Exercise the utmost kindness and love toward these two holy souls who are with you Give the name of Ḥusayn to the German and Ḥasan to the Austrian. In these names there is a wisdom.⁰ You will become informed with their purport later.”

In another Tablet he says:

“All the believers of God and the maid-servants of the Merciful must summon the people to the Kingdom and be the cause of the guidance of the inhabitants of the world. They must live and conduct themselves in such a manner that in sanctity, prayerfulness and devotion they may become distinguished from the rest of mankind.”

To the two French Bahá'ís who bade us farewell in Marseille, 'Abdu'l-Bahá writes: —

“Praise be to God that you have not forgotten the time of our meeting and that your hearts and souls are attracted to Bahá'u'lláh. I hope that you will obtain complete concentration of thought; so that you may have no idea and conception save Bahá'u'lláh. Then you shall make extraordinary progress, and the Confirmation of the Kingdom of God shall descend upon you. You shall develop a seeing eye and a heart overflowing with the Love of God. Your breaths shall have influence upon others and your tongues will become the interpreters of the holy Books. Therefore, strive as much as you can to attain to this station.”

17 August 1913

RAMLEH, EGYPT, AUGUST 17, 1913.

This was an important date in the Bahá'í calendar because 'Abdu'l-Bahá and the ruler of Egypt met each other for the second or third time. Beyond this bare announcement I have no other information. The Master may give us, later, an account of the meeting, and thus in our imagination we may construct a picture, or he may not divulge any of the details. None of the believers were with him. For the present it is enough to know that on this day, between three and six p.m., the sovereign of Egypt had the honor and privilege of talking with 'Abdu'l-Bahá .

I was given the utmost joy of standing in the presence of 'Abdu'l-Bahá this morning. The more you receive his benediction, the greater becomes your hunger.

Mrs. Getsinger was called in and the question of a traveling companion was discussed. Different names were mentioned, but no one measured up to the requirements of the Beloved. Then the name of Mrs. Isabel Fraser was presented. “Yes, yes,” he exclaimed delightedly. “She is just the right person.” He loves her very much, and he always desires to assist her in serving the Cause. Why did we not think of her sooner? She will be able to render a great service in India. She has no other thought except the Love of Bahá'u'lláh.² Then he dictated a cablegram to be sent to her without delay, the contents of which are as follows:

If possible leave immediately for Port Sa'íd. Wish send thee India for service. Cable Yazdí. 'Abbás.”

Between 6 and 7 the Beloved came to our house and stayed for more than an hour. He spoke of the enmity of the ignorant people in every age and cycle for the manifestations of God. This enmity comes through the accumulation of dogmas and traditions and from blindly following the religious leaders.

Some people, he told us, are like unto the spiders. The more you tear to pieces their cobwebs of imaginations and imitations, the greater will become their zeal to spin again. Once the French Ambassador at the Sublime Porte satirically asked Fu'ad Pás_há, the Minister of Foreign Affairs: "How did Muḥammad ascend to heaven according to your trustworthy tradition?" Fu'ad Pás_há, realizing the scoffing tone of the Ambassador, cheerfully volunteered the answer by saying: "With the same ladder that your Lord Christ ascended to heaven after his resurrection." His Excellency could not say anything. This able answer seemed to silence him, and put him "hors de combat."

Then 'Abdu'l-Bahá related several stories of the time of Bahá'u'lláh when he was in Bag_hdád. These stories entirely lose their beauty and charm if translated into English, because they are in accord only with the Oriental conception, and parts of them are masterful plays on words and their various shades of meanings, which can be enjoyed solely by the Persians.³ The Master knowing so well their nature, from time to time, supplies the demand and thus makes them more attracted to the Cause by his peerless witticisms. He had just come from his Interview with the Khedive, and as he was in such a delightful humor, I believe the meeting must have been very satisfactory.

I concluded the day with the translation of Tablets to the Persian believers:

Consider how 'Abdu'l-Bahá forgot every material thought and mention and turned his face toward the countries and empires, cities and villages, mountains and deserts of the West. Day and night he was engaged in teaching the Cause and conveying the message The principle upon which his trip was based was this:

"O God, make all my ideals and thoughts One Ideal and One Thought, and suffer me to attain to an eternal unchangeable condition in Thy service!"

He sought no rest, neither did he breathe one breath of Comfort Notwithstanding the weakness of his constitution, the infirmity of his body and the nervous fever, every night, he was in a city and every day in a community. Although at times he was hardly able to speak, yet he delivered lengthy addresses. Working in this manner shall bear fruits.

In another Tablet, he says:

"Praise be to God that this second journey is happily completed, and that from the West I have returned to the East.⁴ But this second voyage cannot be compared with the first European trip, because America cannot be compared with Europe. That country is another world; its inhabitants are another people; their capacities are receptivities of another type; therefore 'Abdu'l-Bahá found a vast arena, and an unlimited expanse and opportunity. In all the conventions and conferences he raised the clamor of 'Ya Bahá'u'l-Abhá,' and caused the clarion of 'O My Lord the Clement' to reach the Supreme Apex. >From the infinite Bestowals of the Blessed Perfection I am anticipating the appearance of the results of this trip. I hope that this conduct of 'Abdu'l-Bahá will become an example for the believers; so that all of them may convey the message accordingly; be wanderers over deserts and mountains; seeking no ease or composure and taking their lives and spirits on the palms of their hands, and sacrificing them to the Blessed Perfection."

18 August 1913

RAMLEH, EGYPT, AUGUST 18, 1913.

The most significant Personality living in this age and generation is the Personality of 'Abdu'l-Bahá. Few souls in the history of mankind have been so successful in combining the harmonizing influence of the East and the West. Day and night he wields the scepter of spiritual powers. His gentle, loving Presence is felt in the remote corners of the earth. His unerring judgment reads the secret longings of the hearts. His knowledge spiritualizes the lives of men. His love ennobles every being. His sublime consciousness embraces each race and nation of the earth.⁵ His universal conceptions enkindle the fire of brotherhood; his divine mind grasps the plan of creation and its ultimate fruition. In his dealings with the people he is merciful. In his treatment of the poor he is generous. In his association with men he is helpful. In his intercourse with society he is democratic. In his contact with his enemies he is forgiving. In his attitude toward mankind he is a father. He loves all; He showers his mercy upon all; He exercises kindness toward all. 'Abdu'l-Bahá is the mystery of love but an open mystery. God in his wisdom is daily revealing the secret of this Love; so that we may learn more and more of its ineffable sweetness and thoughtful tenderness. His life is a living book of love in all its heights and depths; its ink has been the blood of the martyrs, its chapters the tragic lives of glorious souls; it is written with a pen made of precious stones on the pages of universal history. Who can measure the glorious possibilities of a life so complete as the life of 'Abdu'l-Bahá! He stands in the center of immensity. He voices the mysteries of eternity; he upholds the heavens of justice; he paves the path of the kingdom of God; he ushers in the dawn of the new era; he breathes a new spirit into dead bodies; he begems the firmament of the Cause with the radiant stars of praiseworthy virtues; he breaks the seals of the heavenly books; he fires hearts with the Flame of the Love of God; he sings the songs of the coming age; he calls all the inhabitants of the globe to spiritual solidarity and he spreads far and wide the Fragrance of the rose-garden of Abhá!

This morning 'Abdu'l-Bahá came to see us and stayed a long time. He spoke about a great S_hayk_h who lived in Constantinople and was a favorite of 'Abdu'l-Ḥamíd. His name was 'Abdu'l-Hudá.⁶ He tried his utmost to intrigue against the Master but failed to accomplish his purpose. After the declaration of the Constitution in Turkey the enemies of the S_hayk_h confiscated his property and reduced him to wretched poverty. This sudden change in fortune so deranged his mind that he died a year later. This man had thought that Sulṭán 'Abdu'l-Ḥamíd desired to send for the Master to come to Constantinople to fill a high position in the government, so he worked hard to poison the mind of the Sulṭán against the Beloved. The Master sent him a message to the effect, that he could rest assured that 'Abdu'l-Bahá would not come to Constantinople, even if he were sent for. He was a humble servant of God. What connection between him and royalty? He loved God and could worship Him better in the solitude of his prison than amid royal splendor; nay rather, the latter would separate him from the Threshold of the Almighty.

In the afternoon while passing by the door of the House he called for Mírzá Munír to go to the garden and take down the dictation of holy Tablets. In the evening a number of the newly arrived pilgrims received permission to see him.

19 August 1913

RAMLEH, EGYPT, AUGUST 19, 1913.

“Coming immediately, Fraser.” The words danced before my eyes as the Beloved handed me the cable.⁷ In my heart there was gladness, on my face a smile of contentment. I looked up into the Countenance of the Master, and saw that my elation was but a reflection of his own satisfaction. Such a Bahá’í is priceless. Well done good and faithful maid servant, you have made the heart of the Beloved very happy! You have won the ball of victory from the field of spiritual Glory! In the presence of the Master you have received a new baptism of fire and spirit. He will put in your hand the torch of guidance; on your lips the words of light; in your heart the symbol of life and he shall send you off with a new power, a new dedication, a new vision. May the Hand of God protect you throughout your voyage and bring you safely into the land of Egypt wherein the ideal Joseph lives! We are all gladness because you are coming and look forward to the day when we will again talk of holy and divine things as we were wont to do in London and Edinburgh, Bristol and Paris. You will be a welcome guest in the holy household. You shall have much to write for the Bahá’í world.

I stayed only a few moments in the presence of the Master this morning. He had sent for me to give me the above news. I took to him a big package of Tablets with their translations for the friends in America, and Europe. He himself attends to the final dispatching of the rather voluminous mail to all parts of the world. For the last few days his health has been very good and his food, although simple, is regularly served. He takes long walks either at early morning or in the late afternoon, and at such times he is always alone.⁸ Outwardly he is walking, but in reality he is thinking and communing with our Maker.

In the afternoon I had again the good fortune of being summoned into ‘Abdu’l-Bahá’s room. A cable has been received from Doctor Getsinger saying that he was willing to obey the call and to come. Mrs. Getsinger was sent for and in the course of conversation the Beloved told her that she must be firm and unshakable in her purpose and never, never let any outward circumstances worry her. He was sending her to India to bring about certain definite results. She must enter that country with a never-failing spirituality; a radiant faith, an eternal enthusiasm, an inextinguishable fire, and a solid conviction — in order that she might achieve those services which were required of her. Let not her heart be troubled. If she goes away with this unchanging condition of invariability of the inner state, she shall see the doors of confirmation open before her face, her life will be a crown of heavenly roses and she shall find herself in the highest station of triumph. She should strive day and night to attain to this exalted state! Let her look at ‘Abdu’l-Bahá! She does not know a thousandth part of the difficulties and seemingly insurmountable obstacles which daily arise before his eyes. He does not heed them. He is walking in his chosen highway. He knows his destination. Hundreds of storms and tempests may rage furiously about his head, hundreds of Titanics may sink to the bottom of the sea, mad waves may rise to the roofs of the heavens: all these will not change his purpose, will not disturb him in the least. He will not look either to the left or to the right. He is looking ahead. Far, far, away, piercing the impenetrable darkness of the night, past the howling winds, and the raging storms, he sees the glorious light beckoning to him. The balmy weather is coming, and the voyager shall land safely.⁹ Kurrat-ul-ayne had attained to this supreme state when they brought to her

the terrible news of the martyrdom of the Bahá'ís. She did not waver; she also had 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; rather she was happier. Although she had never cared for dress, she wore on her supreme day her best white silk robe and most precious jewels and perfumed herself with the fragrant attar of rose. She hailed the chamber of death as a happy bride entering the nuptial bower of the bridegroom.

Then, turning his face to Mrs. Getsinger, he ended his talk by saying that she must attain to this lofty summit of unchanging Purpose. Like Kurrat-ul-ayne nothing must shake her firm faith.

Miss Hiscock, who was with the Holy Family, was called in. The Master told her that he was well pleased with her. Her aim was to serve the Cause and the day was coming when he should command her to teach. She said:

“I have no other hope save this Cause and the love of ‘Abdu’l-Bahá.”

The Beloved answered that he knew, he knew.

Afterward he told me that Miss Hiscock’s heart was very pure. She was very sincere.

Late in the afternoon he called on Mírzá Abu’l-Faḍl and stayed with him for nearly one hour. He passed by our house but did not stay for tea. His spiritual figure saluting us remained with me all night as a heavenly picture of a divine being descended from on high.

20 August 1913

RAMLEH, EGYPT, AUGUST 20, 1913.

Instead of giving you extracts from the daily talks of ‘Abdu’l-Bahá, often I am obliged to substitute them with extracts from Tablets, for only when I am called into his presence, or when he comes to see us am I able to give an account of what is passing. The rules of social intercourse are so different from those in America that we see ‘Abdu’l-Bahá much more seldom than when we were traveling with him. We know well that no nation can ever claim to be perfect, but that each one according to its capacity and environment, has, and is contributing something to the upbuilding of a universal civilization.

“O ye blessed souls! In the world of existence no bounty remains eternal and permanent and no gift continues to be immutable save the Bestowal of ‘Divine Guidance’! This is the everlasting Grace! Praise be to God that you have attained thereunto. Should you live thousands of years and unloose thousands of tongues in thanksgiving for this Grace, you would be unable to render adequate praise; for praise is limited but this Grace is unlimited.¹ How many souls have longed to live in this Day, yet their hope was unrealized and how many thousands of people have undergone severe discipline, yet were deprived of the Day of the Promised One.

“Consider what a Bounty God has conferred upon you! Without undergoing any hardships you have reached the goal and without traversing vast Saharas you have drunk from the

ocean of sweet waters. Without any suffering you have tasted of the fountain of guidance! This is the great Bestowal if man can appreciate its value: otherwise in the estimation of the ignorant, Guidance and error are practically the same. A person who is not thirsty is unaware of the delicacy of sweet waters, likewise the salty ground does not absorb the outpourings of the vernal showers and the withered tree is unresponsive to the call of the rain from the cloud of spring.

“Therefore thank ye God that you have received a goodly portion and have become the confidants of the mysteries of the Kingdom.”

In a Tablet he says:

“Untrustworthiness is a poisonous arrow which mortally wounds the heart, the soul and the spirit of ‘Abdu’l-Bahá.”

In a Tablet he says:

“Praise be to God that you are soaring in the Divine rose-garden, have found your way to the Kingdom of Mysteries and have become the recipients of the Favors of His Highness the Incomparable One!2 On the other hand you have endured the ridicule of the ill-wishers; you have suffered sorely and have tasted the poison of the tyrannical serpents, but as this was in the path of the Glorious Lord, the venom became honey and the pain health. Look at the outcome of such events. These ordeals result in Divine Gifts. This blame and derision will be followed by praise, glorification and adoration. Ere long it will become evident and manifest.”

In a Tablet on Teaching the Cause of God, he says:

“Be thou in a state of utmost joy and fragrance and render thanks unto the Forgiving Lord, that praise be to God, thou art victorious and triumphant and art speaking for the Glorification of His Highness the King of Mankind and that in conveying the message thou art striving and putting forth praiseworthy efforts. Know thou of a certainty that the authoritative Firman is today revealed from the Kingdom of Abhá for those who teach the Cause. I hope that thou mayst become assisted in this and be a means for the guidance of innumerable people! This is the Divine Bestowal! This is the Eternal Honor! This is the Everlasting Life!”

He writes:

“I supplicate and entreat at the Threshold of the Blessed Perfection and beg for the Divine Friends infinite Bestowal and Grace: — so that they may become confirmed in loyalty at the sanctified Threshold.3 May they remember His Bounties and Favors sacrifice their lives in His path and freely resign their possessions in the Highway of the Merciful One.”

Today we welcomed another pilgrim from Tabríz His name is Ḥájí ‘Abbás. He is a Turkish poet and does not speak Persian very well. He is an old Bahá’í and has served the Cause for many years. He will stay for nine days. Generally all the pilgrims have permission to stay nine days after which they return to their native land.

We have heard from Haifa that Mrs. Stannard has arrived there from Port Sa'íd. In order to regain her health she may spend the rest of the summer. The Master was very anxious to know where and how she is, and the other day he sent her a loving message of inquiry through Miss Hiscock.

Our new pilgrim told us that while he was walking through the streets of Constantinople he saw a photograph of the Master surrounded by a group of Western Bahá'ís, which was exhibited for sale in the window of a photographer. In the picture the believers held aloft the "Greatest Name" in their hands. Many people were buying copies. This is very significant, considering that in the same city lived the despot who imprisoned 'Abdu'l-Bahá in the fortress of 'Akká for more than forty years.

In the afternoon 'Abdu'l-Bahá walked in the garden and two of the friends who had just arrived from Cairo went there to see him.⁴ As I was returning from the Post Office I passed by and observed him talking with much animation. Immediately afterward I was called into his presence.

After supper while I was sitting in my room, writing, the door opened and 'Abdu'l-Bahá came in I had neither my Tarboush nor coat on and I jumped up from my seat confusedly. He walked toward the veranda and asked:

"Is there any one here?"

It was a typical Oriental night, very quiet and enchanting. In a little while the friends gathered around him. He asked questions about the believers of Cairo, and Mírzá Abu'l-Qásim of S_híráz answered them. In the course of his talk 'Abdu'l-Bahá said that in this day the greatness of the Bahá'í Cause is acknowledged by all people, even by outsiders. A few months ago in Paris one of the Sardars of Persia came to call on him. He told 'Abdu'l-Bahá the following story: When he was in London he was invited by one of the English Peers to a reception. There he met many members of the English Nobility with their wives and daughters. He was introduced to all and when they heard that he was a Persian, many came forward expressing the utmost delight in meeting a person who belonged to a race which had given 'Abdu'l-Bahá to the world. They asked him "Do you know 'Abdu'l-Bahá? Have you met him?" He noticed that the wife of his host instead of wearing precious stones on her fingers like the other women, wore a solitary simple ring. He was a little surprised. He approached her, saying: "What is this stone?" She answered: "This is agate. Do you not know it?" He rejoined: "Yes, but why do you wear it?" "Upon this stone," she answered proudly, "is impressed the name of Bahá'u'lláh." The Persian General was ignorant of the teachings of this Cause, and could not understand the significance of "Revelation."⁵ He could not comprehend, how a man communicates with God. These subjects were beyond his mental capacity; neither should any one try to teach him these things, because he had made up his mind not to understand them. However, he knew, because he had witnessed it with his own eyes, that this Cause has become the means of the honor and glory of Persia throughout the civilized world. To this he would bear testimony to the end of his life!

The teachings of the Blessed Perfection are so humanitarian, 'Abdu'l-Bahá continued, that even the enemy testifies that they are the spirit of this age. For example, Bahá'u'lláh says: "O ye people of the world! Ye are the fruits of one tree and the leaves of one branch!"

Consort with the followers of all religions with joy and fragrance.” Throughout many cities of America and Europe, in churches and meetings, he declared these Teachings with a loud voice and there was not a single soul to contradict them. Then he gave a detailed account of the meetings in Washington, New York and San Francisco and ended his talk by saying, that this Blessed Cause has such great power that it shall, ere long, vanquish all opposition. We must live and act in such manner as not to lower the station of the Cause, but rather try by day and by night to raise its banner higher. The Blessed Perfection has given us wares which are eagerly sought on the market place of the world.

After a few moments of silence he departed, but left us happy.

21 August 1913

RAMLEH, EGYPT, AUGUST 21, 1913.

This morning Shoghi Effendi came and told me that the Master was ready to receive me.⁶ Within a moment I was standing in his presence. He inquired about my health and asked how I was getting along with my fast. Yet eleven days remain to the month of Ramaḍán, after which the Muḥammadan world will hold a natural Fete. Then he called in Lua Getsinger and inquired concerning the Cause in America. A cablegram has been received from Chicago about the re-election of the House of Spirituality. He said that there was no need for re-election at present. He told us that in the election of the members of the House of Spirituality no political tactics should enter. They must be free from self, nor anxious to further their own personal ambitions. The existence of the Spiritual Assembly is for no other purpose than to discuss those means which call further the promotion of the Cause; otherwise its non-existence is better than its existence. The members must not be opinionated, but must devote their attention to the services of the people. The promotion of the principles of the Cause must be the uppermost idea in their minds. Nothing else will yield fruit. No secret canvassing will add to the luster of any person. The people must be free and untrammelled to choose whomsoever they want. As soon as political plans are introduced in the Cause, the spirit is killed. The apostles of Christ never devised any political schemes whereby to win the majority vote. They went out into the world and taught the gospel of light to all mankind. The result is that whenever we mention the names of John, or Peter or Matthew, a wonderful spirituality is obtained, hearts are inspired and souls rejoiced. These disciples were not politicians, they were the harbingers of the Glad-tidings of the Kingdom. They did not know anything about elections, votes, initiative and referendum. They were filled with Christ. They knew Him only. Similarly this Cause is pure Spirituality. It deals with the moral aspect of humankind.⁷ The hearts of the believers must be fountains of the Love of Bahá'u'lláh. Freeing themselves from all withering restrictions, they should occupy their time with the promulgation of the word. They must love each other and banish all phantasms of suspicion and doubt.

Then he left the room and for a few moments I had time to speak with Mrs. Getsinger. She is most happy in her spiritual nest, and is learning to chant many prayers of Bahá'u'lláh in the original.

In the afternoon for nearly two hours 'Abdu'l-Bahá dictated Tablets to Mírzá Munír in the garden, and when he passed by our house, he carried in his hand a bouquet of yellow roses.

In the evening some Arab friends called on him and he entertained them until midnight. When they left he was very tired, but well. How glad we are when he is in good health.

22 August 1913

RAMLEH, EGYPT, AUGUST 22, 1913.

'Abdu'l-Bahá told us three stories about Baktashis who belong to a religious sect in Turkey. I am inclined to report them as the Master has in each case been a direct factor in them.

When the Bahá'ís were staying in Adrianople there was a Baktashi who lived close by them. Professionally he was a wood-chopper, socially he was a wit.⁸ Once he became severely ill and was on the eve of departure from this world. Becoming acquainted with this fact, 'Abdu'l-Bahá called on him. He was lying on a low, uncomfortable cot, and his old wife was sitting beside it with the marks of solicitude and care on her wrinkled face. Suddenly she started to speak, addressing her husband: "Thou art going to get well very soon. This sickness shall pass away and thou wilt be strong. Oh, my beloved! I am praying to Alláh for thy speedy recovery. May Alláh hear my prayers!" The sick man, as though pulling himself out of a heavy drowsiness, half-opened his eyes and said: — "What can I do even if I get well? I am tired of the world and want to leave it, my dear. Oh! I am so weary, so weary." And he closed his eyes. The wife, with much agitation declared: "Oh no, no! May Alláh never bring that black day! My darling! Thou wilt gain back thy health. Together we will go into the garden and there eat all kinds of fruits. Hand in hand we will walk through the woods and listen to the songs of the birds. Yes, yes, I will nurse thee back to health, oh thou, the apple of my eye!" The sick man, without opening his eyes, and seemingly with much struggle, answered her back: — "Oh my wife, be silent! Nothing shall happen if I get well, only this: I have to chop ten or twenty or thirty more loads of wood. That's all. Have I not cut enough already? Oh, let me die!" In this world we are all more or less wood-choppers. If we are attacked by illness and survive it, we have to work a little longer, chop a few more loads of wood, and the world will go on as before.

There was another Baktaski who, in his younger days, was an officer in the Turkish government. This man became very sick, and the members of his family had summoned a Mullá to his bed. Then 'Abdu'l-Bahá called on him and they asked the Mullá to pray that God might forgive his past sins before his death. After the performance of many ceremonies, the Mullá, in his most solemn voice, told the patient to repeat the formula: — "Oh, God! I have sinned much. Confer upon me thy forgiveness." The sick man did not answer. The Mullá repeated the formula over and over, but to no effect. Finally the patient, getting tired with this repetition, turned his eyes to the Mullá and said with earnestness: — "Man! for many years I have sinned against God and his servants. I have ransacked houses, orphaned children, burned hearts and committed all kinds of iniquities. Is the government of God so childlike as to forgive all my past sins by the repetition of a mere formula? Is God's system of dispensing justice so loose? Be gone, thou ignorant Mullá! Thou art telling me all these things to get ten Piasters as thy fee. Come, come, my friends, give him some money

and let him depart quickly from my presence. He is a Satan and a tempter!" Then the Mullá left the room in haste, and when 'Abdu'l-Bahá was alone with him, the man fell on his knees, and from the depths of his heart, cried out: "Oh Lord! Oh Lord! I am a real sinner and thou art the just God! beg Thy Mercy! I have committed many sins. I have not done that which Thou hast commanded me and have practiced those things which Thou hast made unlawful. With humility and contrition I am standing in Thy Presence. Do with me whatsoever Thou willest!"⁰ 'Abdu'l-Bahá was much affected by this outpouring of sincerity and departed, praying that his supplication might become acceptable at the Threshold of the Almighty.

Facing the house of 'Abdu'l-Bahá in Adrianople there was a cafe. Here every day sat a retired officer of the Turkish Army belonging to the Baktashi's sect. The Baktashis are always on good terms with the Bahá'ís. They are a peaceful people. This retired soldier received a pension of 5 Piasters (25 cents) a day from the government. Every morning he would come and take a chair in front of the cafe, and order a cup of coffee. Then the people would gather around him and listen with delight and laughter to his stories until noon. At that hour he would call the waiter and give him five cents to buy him two loaves of bread, two rolls of roast-meat and a dish of salad. Then he would ask for a clean table and use his neat handkerchief as a tablecloth. Every day he invited one of the habitués of the cafe to lunch with him. "Come here, my friend!" he would say placing a chair on the other side of the table, and leaving before it a loaf of bread, with one of the roast-meats. "Come and be my guest today!" Then he would commence to eat. Every mouthful that was taken was followed by the short sentence "Oh God! I thank Thee! How delicious is this lunch!" — till it was finished. Then again he would start his conversation, always tempered with sharp wit and the joy of living. From time to time he would come to the Mosque of Sulţán Sulaymán where the Governor and the officers would gather about him to pass a pleasant hour. He would keep them roaring with laughter over his stories. One day, when 'Abdu'l-Bahá was also present, the Baktashi entered with a mat under his arm. Laughingly he saluted every one and said: — "Today I am going to start on a long journey; therefore, I beg you to forgive all my past shortcomings!"¹ "Art thou going to Bag_hdád?" one asked. "Further! much further!" "Surely to China?" "Very much further." Then no doubt to Australia?" "Still further." All this time everybody laughed because they thought that he had a joke up his sleeve. "Please, please," he pleaded, "I beg you to forgive me. Say that you do!" In order to humor him, they said: "All right, we forgive thee!" Then he said: — "I am now happy. I will also forgive you, my good friends!" Then he walked toward the court of the Mosque; spread on the ground half of his mat, laid himself down and covered his body with the other half. The spectators, thinking that they had reached the climax of the joke, laughed uproariously. Five minutes passed — no movement; ten, fifteen minutes, half an hour, no sign of life. The time grew heavy and strained. They looked at each other, with wonder in their eyes. Then laughing and shrugging their shoulders, they left their places and gathered around the mat. One of them, on tip-toe, cautiously lifted one corner. Wonder of wonders! The Baktashi had breathed his last. Then these men carried him on their shoulders laughing and singing, took him to the undertaker laughing, washed his body laughing and buried him with roars and thunders of laughter. It was a most phenomenal event! This Baktashi used to call on 'Abdu'l-Bahá. He had heard about Bahá'u'lláh and knew something concerning the Cause. The believers asked him several times to call on the Blessed perfection, but he always refused, saying: "How can I, the essence of sin, stand in the Presence of the Essence of Holiness! I am

not worthy of this privilege. Whenever I find that I have deserved such an honor, I will go; but not now, not now!"² Thus this good man lived and died in happiness.

It was about noon when the Master passed by our house and called for Mírzá 'Alí-Akbar to follow him. When Mírzá 'Alí-Akbar returned he told us that as there was a great festival at the Mosque of Sidi Jaber, the Master had been invited to be present. The Mosque was most beautifully decorated with flags and draperies. The Khedive was there. After the ceremonies, 'Abdu'l-Bahá came out and all the poor, men, women and children gathered around him with their tattered garments and dusty appearances. He placed money in their hands, patting each on the shoulder and cheering everyone with his loving glances.

About four o'clock he went to the garden, but this time all alone.

Today I received letters from our American friends. I read them with much pleasure, and their contents will be presented to the Master at the first opportunity! May this link of spiritual correspondence bring the East and the West closer together!

23 August 1913

RAMLEH, EGYPT, AUGUST 23, 1913.

The Bahá'í Movement has come into the world principally as a Cause of Love, Spirituality, Unification, Reformation, Reconciliation, Universal Peace, Idealism, International Language, Unity of Religions, General Education, Brotherhood and Celestial attributes which will contribute toward the Union of the Orient and the Occident.³ The inevitable conclusion is that those who call themselves Bahá'ís must embody these principles in their lives; so that mankind may discern with their own eyes the concrete, spiritual results of the Bahá'í teachings and arise to spread them more universally. We all desire to see our ideals realized in a human being. If we admire courage, we would like to see this quality in a hero. If we love Love, we consider it a high privilege to behold this attribute manifested in a person. In brief, we are hungering for results.

The other day Mírzá Munír told us a story which will illustrate this point. There was a young man in Beirut who worked as a waiter in a restaurant. For some time he had lived in a small room on the top of a house. He worked all day and returned to his room at night. One day he met an old friend of his on the street, who had just arrived from his native town. "Where are you going to live?" he inquired.

"I am at this very moment looking for a hotel."

"Oh, no! Don't go to a hotel. Come and be my guest."

After some insistence the invitation was accepted.

"Here is the key to my room. Take it. The address is at such and such a place. Go there now and rest. I will come after work, about nine o'clock."

The man took the key and found the place.⁴ As soon as he had unlocked the door, a stuffy odor struck him. He waited outside for a few minutes, and then with much difficulty, entered. He found the room dark and dirty and all the furniture covered with several layers of dust. As he was accustomed to cleanliness, he began to sweep the floor and to dust the objects. In carrying the furniture and boxes from one corner to the other, he uncovered the rusty shutters of a window, apparently untouched for a long time. He opened it with much effort and a flood of light poured into the room. Then, he sat down and waited for his friend till night came, then he went out and bought a candle. He lighted it and began to read a book. Nine o'clock, and his friend did not arrive; ten o'clock and there was no sign of him; at eleven o'clock he got up from his seat and went out to see what had become of him. He saw a man walking to and fro on the veranda.

"Who art thou?" he asked in the darkness.

"I am ... and it seems that I have lost my room."

Realizing that this was his friend he told him that this was his own house. The friend walked in and looked about with evident astonishment:

“I have lived in this room for a long time,” he said, “and never knew that it had a window. I have never lighted a candle. I enter the room by night and feel my way to the bed. I take off my clothes and sleep. Before sunrise, I dress and go out. Thus I have never been here in the daytime. Now, when I came tonight, I looked at the room and saw an open window; so I thought that it surely was not mine, and for more than two hours I have been pacing outside wondering what I should do.”

Now God and His generosity has given us many things but we have to find them; he has revealed many precepts, but we have to live by them. If we close the shutters of our hearts, the light will not come in, the spiritual atmosphere will not become purified, dormant powers will not be awakened, divine susceptibilities will not be obtained;⁵ intellectual faculties will not become active; heavenly illumination will not be realized; Celestial Love will not be revealed; results will not be produced, and moral civilization will not raise its standard.

‘Abdu’l-Bahá passed by our house before noon and called for Mírzá ‘Alí-Akbar. He sent him to Alexandria to attend to an errand and to personally call on an important personage. Then he spent the afternoon in the garden dictating Tablets for the Oriental Bahá’ís. About sunset he came to us. Many believers were here, and he spoke now in Arabic and again in Persian.

He told us that the stories of the prophets recorded in the Qur’án were not mere historical writings. They were warnings to future generations after Muḥammad; so that they might know how former people treated the Messengers of God. Although they opposed the Cause yet they were defeated in their purpose. Who can stand before the Will of the Almighty? Let me give you an example. His Holiness Christ, after his crucifixion, had only eleven disciples. One of these had betrayed him; another had denied him thrice, and the rest had deserted him. On the crucial night of his life, he was left all alone, friendless and helpless; yet in future years the combined forces of the Roman and Greek emperors and philosophers could not stamp out His Power. Like a mighty torrent everything was swept before it. Now after the departure of Bahá’u’lláh, at least five hundred thousand men and women believed in Him; thousands having already testified with their blood, and the rest, ready at any moment to give up their lives.⁶ If we reflect for one moment and compare the immediate results of the two Movements, we will logically conclude that no power on earth can stand in the path of the progress of the Bahá’í Cause which is the Cause of humanity.

Then he spoke of some of the incidents which had occurred during the stirring days of ‘Akká, when, the Investigating Committee at the instigation of his enemies had arrived to send him to Feyzan. The events of those years, 1906-7 if collected and written, would form one of the most dramatic chapters in the Master’s epic life. They illustrate more than anything else his divine courage, endurance, patience and spiritual control over great difficulties.

24 August 1913

RAMLEH, EGYPT, AUGUST 24, 1913.

The other day I observed one of the pilgrims from a faraway town of Persia holding a book in his hand. He was reading it with great attention. Approaching him I looked at the top of the page. To my surprise I read the name of Mr. William Hoar of New York.⁷ It was a copy of a Tablet revealed for him by the Master on the eve of his departure from 'Akká many years ago.

"Do you know whose Tablet you are reading?" I asked.

"Of course I do. It belongs to one of our American brothers," he said with pride.

"How did you come to get a copy of it?" I asked.

"Oh! It is spread all over Persia," he rejoined. "By the way," he said, as though remembering something, "tell me about this Mr. Hoar. When I go away I would like to tell the story to my friends, because we used to read this Tablet at every meeting."

"Very well. Then ask the others to gather together in the room and I will talk to you about him." Having told them all I knew about Mr. Hoar, and of what a splendid and upright Bahá'í he was, I got a copy of the Tablet, and I will share its contents with you; the original is in eloquent Arabic.

"TO MR. WILLIAM HOAR,

"(Upon him be Bahá'u'lláh)

"He is God!

"O THOU VISITOR TO THE BLESSED TABERNACLE!

"Verily the Messenger of Confirmation and the Commander of Assistance invited thee and brought thee safely to this radiant Holy Land. Verily thou hast crossed the seas and passed through the cities until thou didst reach to this Center of Lights, this Origin of divine Traces and this Dawning-place of the inspiration of thy Lord, the Mighty, the Master of Destiny! Verily, Verily, I say unto thee, this is a Bestowal through whose mention the Unitarians are rejoiced and for whose attainment the sincere ones are longing.⁸ This is a food for the spirit, a sustenance from heaven, a Grace through which the hearts are resuscitated and a favor by which the souls are re-vitalized. Render thou thanksgiving unto the Lord for His Generosity and Liberality. Appreciate thou its value and guard its preciousness.

"I declare by the True One, that if a faithful believer in God, while turning his face toward His Kingdom, the Supreme, arrives at this White Land — the Luminous Spot — and perfumes his nostrils through the Fragrance of Holiness, which is being diffused to all parts of the world, — the most dynamic Power shall aid him, the Glorious Giver shall reinforce him with His Love and Good-pleasure and confirm him in the accomplishment of a matter

which shall have no parallel in the realm of existence and no similarity in the World of Visibility.

“But as to thee, gird up the loins of endeavor and return to that distant continent which is thy home and give the Glad-tidings of the Kingdom of God to the people, — the Kingdom whose doors are opened before the faces of all that who live upon the earth and in the heavens; a kingdom for the attainment of which the chosen ones from amongst the dwellers of the cities of the Almighty have longed, but have not attained. Verily the capability for the receiving of this uninterrupted Down-pouring, is a grace from the Graces of God and a most glorious gift; and verily the Generosity of Thy Lord is not limited.

“Declare thou unto the people: Verily at this time the Sun is shining, the orbs are gleaming, the stars are sparkling, the lamps are ignited, the fire of the Love of God is flaming high, the heavens are expanding, the seas are becoming tempestuous, the breezes are wafting, the Rain is pouring down;9 the earth is adorned, the Tabernacle of the Lord is lifted up, the rose gardens are embellished, the orchards are in luxuriant growth, the birds are singing, the flowers are blossoming, while Fragrance scatters and the zephyrs blow!

“How long, how long will ye remain asleep in your tombs, and rest upon the beds of negligence! Will ye not awaken from your slumbers, cleanse your ears, respond to the call of your Lord, the Omniscient and become the objects of the Favor of your God, the Clement; reading the verses of His Mercy and worshiping the Adored Countenance in this Manifest Day? Hasten ye, Hasten ye, O ye sincere ones! Hasten ye! Hasten ye, O ye attracted ones! Hasten ye, Hasten ye! O ye expectant ones! Hasten ye, Hasten ye, O ye longing ones! Ere long ye shall behold the Banners of Guidance waving from the summit of the highest mountains; the Knowledge of God encircling this terrestrial globe and the signs of the Bounties of your Lord manifesting in all directions as the appearance of the sun in midday. On that day the faithful ones shall break into songs of gladness, the people of Unity shall rejoice and the hearts which are filled with the Love of the Living, the Self-Subsistent will become dilated, the heedless ones will be in loss, the violators of the Covenant will regret and the rebellious ones be in degradation.

“O ye servants of God! Avail yourselves of the opportunity which is offered to you through these Favors, and do not ye forget that which was promised you in all the holy writings. This day is the day of attraction! This day is the day of enkindlement! This day is the day of soaring toward the ethereal atmosphere of the Merciful! This day is the day of the Call! This day is the day of Grace! This day is the day of the Most eminent Bestowal! This day is the day of the discovery of the most valuable treasure!0 Oh ye servants of God! Deprive not yourselves of the Ocean of Favor, and shut not your eyes to the vision of the signs of your Lord, the Omnipotent. Approach ye toward the Kingdom of Abhá, the Supreme Heaven, the Loftiest station with radiant faces, with hearts overflowing with the mention of God and breasts dilated by the verses of God: — so that you may attain to that which was longed for by the righteous ones — the station coveted by the saints and prayed for by the holy souls. Verily this is that which causes astonishment to the people of intelligence.

“Convey my greetings and praise to all the believers of God in that vast and spacious continent and say unto them from the tongues of ‘Abdu’l-Bahá: — ‘O ye believers of God! It is incumbent upon you to work mightily (in the Cause), and to strive nobly to declare the

Bounties of God; be ye engaged in the Commemoration of the name of God; be ye severed from all else save God; take a firm hold of the rope of virtue, shun obedience to the dictates of self and passion; practice kindness toward all the people of the world; serve the Cause of Universal Peace and show ye love to all the nations of the earth.'

"Upon ye be greetings and praise!

(Signed) 'ABDU'L-BAHÁ 'ABBÁS."

I did not see the Master this morning. Having received large packages of letters from the various countries of the East, he was busy reading them. Like simple children they come to him for advice to solve their problems.

At four o'clock I found myself at the door of the Master's house. He was coming down with firm strides. The carriage was waiting.¹ He had promised to take Mr. Atwood for a drive, and this was the day of fulfillment. In my hand I had a package of letters to be read to him. Looking at the rather thick package, he laughed and taking it out of my hand, showed it to the upper windows (apparently some of the members of the holy family were looking down) saying:

"Look what an amount of work Mírzá Aḥmad has brought for me. Does he not deserve a sound beating?" and with the umbrella's handle he gently struck me twice on my back. Then he entered the carriage, after him Shoghi Effendi and next myself. Before reaching the Hotel Plaisance to call for Mr. Atwood, he talked with much humor, laughing all the time.

On the way he told us that matters had reached such a point that if the friends wanted to cough or sneeze they wrote to him to do it for them. He has repeatedly written that any realizable plan which has for its aim the spread of the Cause is acceptable. Each one wishes 'Abdu'l-Bahá to free him from his perplexities and to lighten his work; but no one yet has asked to come and be of service to him; and help to lighten his load.

Finally we reached the hotel, picked up Mr. Atwood and started again. Mr. Atwood has written two articles on the Bahá'í Cause. The first has appeared in the Christian Commonwealth, the second will be published in another English paper.² On the way he asked two questions, one on creation and its apparent incongruities and anomalies; the other on free will and determination. 'Abdu'l-Bahá answered as follows: If we look upon creation from a remote outlook, we see symmetry and harmony; the apparent differences and anomalies blending into one harmonious whole; but if we study the world of genesis from a partial standpoint, these freaks of nature come to our notice at every turn. All parts, kinds and species of the creational life are interrelated. There is an invisible chain binding all into one mass of homogeneity. Those anomalies of creation which we call freaks are not freaks at all; but are made by a definite wisdom. As soon as we learn the purpose of their creation, they are no longer freaks, but parts of a whole. For example, we know the wisdom of the existence of the eyes, the ears, the teeth, the hands and the feet, but we may wonder why a single hair is grown on the top of somebody's nose. This also has a purpose were we to become cognizant of it. The law of composition and decomposition, amalgamation and dissolution, construction and destruction, protection and danger are two basic principles of creation. An organism — whether living or inanimate — must be decomposed at a stated

time; so that through its scattered atoms, elements of other organisms may be composed and created. Creation therefore, is based upon the activities of these two fundamental laws. On the other hand, there is the law of the eater and of the eaten. The higher forms of life feed upon the lower species of genesis. The grass takes its nourishment from the soil, and every day grows taller and taller like unto this (extending his hand toward the tall grass waving in the field). The animal in turn (showing a cow grazing in the field) eats the grass and is sustained by it. After a while man appears, kills the cow and eats it. Thus we observe that the various kingdoms of Life feed upon each other; but they have no conscious knowledge of the other's existence.³ Hence the inferior degree is entirely out of touch with the superior degree, but the upper can look down upon the lower and help it. Therefore, while we are living in this world, we are not informed of the existence of the Spiritual world, but the dwellers of the spiritual world know about us and can assist and help us.

As regards free will. There are two distinct kinds of affairs, the first dominated by man, the second which is beyond his control; the first voluntary, the second involuntary. I am a free man so far as walking is concerned, but I am not free to soar in the air, unless I build an aeroplane.

While the carriage was rolling on past fields of cotton, palm groves, and primitive hamlets, the Master continued speaking on the above two subjects. We returned about 7 o'clock. Mr. Atwood enjoyed the ride and thanked him for it. At 8:30 'Abdu'l-Bahá came to our house. There were some Arab S_hayk_hs waiting. After indulging in some poetry and philosophic jargons to which the Master listened patiently, one of them ended by the announcement that his wife and children were sick and he had no money. The Master gave him five Majídís (5 dollars) and he left the house happy. Afterwards six young Egyptian nobles arrived.⁴ For more than two hours 'Abdu'l-Bahá spoke to them about the virtues of the English and American people, of their scientific achievement, and of his travels throughout those distant countries, so full of wonders. Then he gave a resume of his lecture in the Jewish Synagogues of America. He was very lively in his descriptions and laughed throughout this interesting talk. The young Egyptians were all attention.

Today the Master was very happy and well. And his words created joy and spread sunshine. When he laughed the waves of his mirth rippled over the sea of our lives; creating wider and wider circles of the joy of living.

25 August 1913

RAMLEH, EGYPT, AUGUST 25, 1913.

Most important of all is the establishment of a line of correspondence between the East and the West. Not that it may go on for a year or two only, but that it may continue without interruption. The success of every affair depends upon one's firmness in following it up. Of no less importance is correspondence between the various Bahá'í Assemblies; for each assembly thus becomes informed of the status of the other, and gives its moral support. It would be well to designate certain active centers in America — Chicago, Washington, New York, San Francisco, Boston, etc., — to correspond regularly with European and Oriental Assemblies and in turn disseminate the news they receive to smaller centers;⁵ that the future Bahá'í conventions may give one or more sessions to the consideration of this important subject; that the secretaries may report on what they have done during the year and how many letters they have written and received.

As a confirmation to the foregoing statement, I translate the following Tablet, and am sure, that after reading it, the Bahá'ís will do their utmost to carry out its contents: —

“The correspondence of the believers of God with all parts of America and from America to all directions is very acceptable and seasonable. It will be the means of drawing hearts together. Display the utmost effort in this matter. The friends of God must be like bouquets of roses, disseminating their sweet fragrances one to another. They should assist each other: — so that, through the powers of the Kingdom, cooperation and reciprocity may be obtained. Correspondence and communication are the two greatest means for solidarity.

“It is said that correspondence is equal to half-meeting.

“Forward a copy of this Tablet to all parts, — so that the friends of God in every city may correspond in a representative way, with other cities; especially with America. This will be the cause of enkindlement and the means of attraction. The souls will become exhilarated, the spirits gladdened, the hearts stirred into cheerfulness, and the breasts dilated.”

The days and nights of Ramleh are without rain. In the shade it is always cool. The sky is as blue as the bluest turquoise. At night the heavens are illumined with radiant stars.⁶ During the winter there is no snow, and the weather is balmy.

Today, at about half past three, 'Abdu'l-Bahá, passing by the house, called out my name, and in a second, I was following after him. He told me to bring the letters with me. I was glad for this. Reaching the gate of the garden, I knocked at the door, and the gardener opened it. The Master entered, took off his black coat and yellow “Abá,” and placed them on the branch of a fig tree. He was now all in white. For a few minutes he walked along the avenues and I could see his wonderful stature through the branches stirred by the wafting of the breeze.

He told me that when the weather was good his constitution responded to it and that he felt like a different person.

Then he started to dictate Tablets.

The third monthly report of Mr. Joseph H. Hannen, from Washington, D.C., was read. As he listened, his face brightened, and recalling different names mentioned in the letter, he exclaimed "Bravo Mrs. Belmont," "Bravo So and So." He directed me to send copies of this report to Cairo and Tīhrán; — so that they might spread it to other Bahá'í Centers, and to keep the original for him. In the evening he told the believers that a good report had been received from Washington which made him very happy. They should read it.

After two hours of dictation he left the garden to see a house which he desired to rent for the coming pilgrims from India and Persia. On the way we met the son of the former Consul of Damascus, Hás_him K_hán, with the Secretary of the Consulate of Alexandria.⁷ They had come to pay their respects to 'Abdu'l-Bahá. After seeing the house, the Master took his guests to the apartment of Mírzá Abu'l-Faql, and there, on the veranda, he conversed with them. As the son of the Consul — a pleasant, polite young man — had just arrived from Constantinople, the conversation naturally turned in the direction of the late war and its dreadful consequences.

'Abdu'l-Bahá said that the thoughts of the statesmen of the East are atrophied, and their hearts devoid of desire for the progress of the nation. Their ideas are petty, not sublime; selfish, not disinterested; local, not general. They think more of the advancement of their own interests, than of those of the country. They are not far-seeing patriots, but inexperienced tyros. They sell the resources of their country, if they think that by so doing they can fill their own pockets. Except in two instances, the Muḥammadan countries of the East have not produced any real statesmen for the last 200 years. When he was in Constantinople he heard on every side the praise of Fu'ad Pás_há, the then Grand Vizír. At that time 'Abdu'l-Bahá was about seventeen or eighteen years old. One day he was in the house of Kamál Pás_há, the former Ambassador of Turkey to Persia. The latter spoke Persian fluently, and as 'Abdu'l-Bahá had known him when he was an official in Tīhrán, he called on him during his short stay in Constantinople, and 'Abdu'l-Bahá returned the visit. While they were engaged in conversation, Fu'ad Pás_há was announced. 'Abdu'l-Bahá thought to himself: "Now I shall have the opportunity of meeting this celebrated statesman, and of hearing words of political wisdom from his lips." As soon as Fu'ad Pás_há entered, his first word was addressed to Kamál Pás_há. "I could not sleep last night."⁸ A statesman who can not sleep all night must of necessity be thinking out the vast plan of some administrative reform, or public or civic welfare. "I did not enjoy one wink of slumber till this morning: the result being the composition of two blank verses," he said. "Do you want me to read them to you?" 'Abdu'l-Bahá was astonished at this state of affairs, that the Grand Minister of an Empire does not sleep all night for the writing of two blank verses. The lines were some poetical exaggeration about the beauty and tresses of his Beloved. When he left the room 'Abdu'l-Bahá asked Kamál Pás_há: "Why did you praise so volubly those vapid verses?" He said: — "Why, we can't do otherwise."

Then 'Abdu'l-Bahá told us another story about this man. He had ordered the killing of several hundred persons, exiled two or three thousand innocent men, and paid a large indemnity of eight millions to one of the European powers, to satisfy their demands based upon certain occurrences which had transpired in Syria. But in Persia, during the Ministry of the Great Gaem-magam, the Legation of one of the Foreign Nations was burned down and

seventy-two people were killed by the populace, yet that far-sighted and astute Persian Minister so dexterously satisfied that foreign Power without paying an indemnity or killing or banishing anyone, that this one act alone became the greatest political feat of that Persian statesman, Gaem-magam.

While 'Abdu'l-Bahá was in Adrianople, K_hurs_híd Pás_há, the Valí, one day asked him about the future of the Turkish Empire.

"Do you want me to give you my frank opinion?" 'Abdu'l-Bahá said.

"Yes, of course," he answered.

"Then, let me illustrate your position by a story.⁹ During the war against a foreign nation, one of the soldiers was stricken with a severe sickness. The military doctor, observing his case, recommended him to the watchman, saying: "This man must not sleep tonight. It is the crisis of his illness, but tomorrow morning he will feel much better. Nurse him very carefully and watch over him." The doctor left, and about sunset the watchman came around to look after the sick man. After an hour or two he saw that he was getting worse, and was moaning and lamenting loudly. In order to alleviate his pain, the watchman gave him an opium pill, as a result of which he slept soundly all night. In the morning, the doctor called and saw that the condition of the patient was worse than the day before. Not being able to understand this relapse, he sent for the watchman. "What did you do for him last night?" "Oh, he was in such a frantic condition that I gave him a pill of opium, after which he slept soundly." "Did you not think that I, who am a doctor, knew this remedy just as well as you, but I did not give it to him because I knew that it would make him worse?" "What do I care? I wanted to sleep and this patient disturbed me. I gave him an opium pill, and it served its purpose. To-night there will be another watchman. If the patient is getting worse, it does not trouble me in the least."

"Now", 'Abdu'l-Bahá told the Governor, "it is your watch-time. You are not doing anything to improve the condition of the sick country. You are putting it to sleep by giving it narcotics, and when you leave your position, what do you care whether the patient will live or die? You have had your night's sleep.⁰ Instead of watching the patient solicitously, and pulling him through, you prefer your own rest and comfort.

26 August 1913

RAMLEH, EGYPT, AUGUST 26, 1913.

Last night Ḥájí Muḥammad, the brother of Aḥmad Yazdí, arrived from Port Sa'íd, and brought us our mail. I had a few letters from America, the contents of which gave much pleasure to 'Abdu'l-Bahá. The breeze of good news must ever waft from the direction of the West to gladden the heart of the Center of the Covenant. May the believers of God, during the coming years plant new seeds in the gardens of hearts, educate new souls in the divine school, adorn with new stars the heaven of Reality, upraise new banners in the army of the Kingdom, cultivate new flowers in the Paradise of Abhá, issue a new voice through the pillars of the earth, herald the new message with a new enthusiasm, break through the rank and file of indifference with a new impetuosity, invite new guests to sit around the heavenly table, ask new thirsty ones to drink from the spring of life, create a new motion in the spiritual spheres, throw a new stir in the world of ideals, and pave new highways leading to the Supreme Concourse.

In the morning I went to Alexandria, and having dispatched some letters and attended to duties entrusted to me by the Master, returned.¹ All day our house was an interesting center for the coming and going of the believers and pilgrims. Ḥájí 'Abbás, received permission to return to his home via Constantinople and Russia.

In the afternoon I called at the apartment of Mírzá Abu'l-Faḍl. There were several young Arab Bahá'ís present, and to my pleasant surprise, the subject of discussion was an article by Arthur Brisbane, feature writer of Mr. Hearst's papers in the United States. The article dealt with the wonders of science and the discoveries of this age. It was translated into Arabic by an Egyptian daily and published in the current issue. Mírzá Abu'l-Faḍl could not agree with certain statements made by Arthur Brisbane. After much discussion pro and con, he directed Ḥusayn Rúḥí to write an answer and to forward it to the Editor of the paper.² As I sat there, I thought how small the world was! What would Arthur Brisbane say or think did he know that his article, written thousands of miles away, in a new world, surrounded by a complex civilization, was being discussed and criticized by a number of Arabian students, supervised by a Persian philosopher, in a summer resort of Ancient Egypt. Truly the world is becoming one!

I may conclude with extracts from some Tablets which I have gathered out of the manuscript book of one of the pilgrims. They reflect the Bahá'í qualities and spirit.

“O ye friends of God and assistants of 'Abdu'l-Bahá!

“What can I write, and what can I say? That which is in the heart can be neither translated into words nor written on paper, and that which can be moulded into phrases cannot express the susceptibilities of the heart and conscience; therefore, I address you, O ye real friends: — Turn the mirrors of your hearts toward mine. Unquestionably the mysteries of this heart shall become reflected upon yours, and the emotions of this longing one will become evident and manifest in all regions.

“The world is black; the Divine Bestowal is Radiant. This blackness must be changed into light, and this narrow, dark sphere be transformed into a vast, illimitable universe of illumination. The body of the world is a dead corpse, it must be resuscitated; it is withered. it must be made fresh and blooming; it is extinct, it must be enkindled; it is the arena for the expression of animosity, it must be made the dawning-place of love and good fellowship; it is the origin of the emanation of contention, we must make it the axis around which revolves unity; it is the exposition for the baser qualities which lead to eternal disgrace, we must make it the rising-point for the refulgent rays of the Everlasting Glory. The stranger must be instructed in the lesson of neighborliness; the heedless ones be made aware; the enemies must be loved and the hateful ones be shown kindness. We must become flaming torches and burning Fires of God. We must move the world, and illuminate the dark globe.³ All this depends upon the effort of the friends and the sacrifice of the beloved ones.”

“O thou servant of the Almighty! Beg of God that in this world which is groaning with pains and troubles, thou mayst aspire to a breath of rest and that in this sorrow-begirdled globe, thou mayst obtain happiness. This Bestowal will not become unveiled and this Grace will not adorn the Assemblage of the heart except through severance from all else save God and by complete concentration upon the kingdom of Abhá. This severance and attention will not be obtained save by attraction to the Fragrances of God, and by enkindlement with the Fire of the Love of God. This attraction and enkindlement will not be realized except through teaching the Cause of God and by firmness and steadfastness in the Covenant and Testament of God. Upon thee be Abhá, and upon every one who is severed, attentive, attracted and enkindled; conveying the message while he is firm and steadfast....”

“O thou who art exhilarated with the Cup of the True One:

“Thou hast the desire to render a great service at the Threshold of the Almighty. Happy art thou that thou art confirmed with this bounteous aim. Today, ecstasy and yearning at the Threshold of God, enkindlement with the Fire of the Love of God, attraction with the Fragrance of God and the Song and melody of the Supreme Concourse, are true service. Be thou an ignited torch and cast upon all people the reflection of its rays Enkindle the Fire of Love and burn away all veils Confer upon every one spiritual joy and gladness and manifest a merciful nature and disposition.⁴ Deliver men from prison and lead them to the Court of Guidance.”

“O ye who are intoxicated with the Wine of God!

“The Breeze of the Merciful is wafting from the rose-garden of Eternity, the luminous Morn hath dawned from the horizon of significances; the clarion Call reaches to the ears from the Kingdom of Abhá; the melody of the wisdom of the nightingale of the meadow of sanctity is raised; the Paradise of unity and the orchard of Abstraction are opened and luxuriant; the roses of idealism, and the flowers of the merciful verities are laughing and blooming; the hyacinths and anemones are fresh and full of fragrance; the trees of the divine Garden are fruitful, their roots firm in the ground; the rivers of life are flowing; the fountain of unending Grace is gushing forth, leaping playfully on and on; the liberty-loving Cypress has raised its branches toward the sky; the longing dove is cooing; the real Leila with a rosy-cheeked Countenance is manifest; the Manjun of Consciousness with burning heart is evident.”

27 August 1913

RAMLEH, EGYPT, AUGUST 27, 1913.

Teaching the word of God — spreading the Glad-tidings of the Kingdom — conveying the Message of Unity and raising the Flag of International Peace hold the foremost ground in the Bahá'í Cause.⁴ When we receive certain heavenly privileges and spiritual distinctions, we must share them with the rest of our fellow men. The very fact that we have received, connotes the, idea of giving. By-teaching, our own knowledge will be increased. When the water is not constantly flowing, it ' will stagnate, no matter how crystalline and pure. If you have a handful of seeds, you must sew them during the season, so that you may gather a goodly crop at the harvest. Now this is the seed-sowing time of the Kingdom of Brotherhood. This and this alone will yield fruit. We must, like wise farmers, get up early in the morning, and go about our business with no other thought in our minds except sowing the seeds. We must sow all the seeds that God has given us, and if we have scattered all our stock, he stands ready to replenish it from his invisible storehouse. Once the seeds are sown; the sun of Providence will shine forth, the Breeze of Mercy will waft, the rain of clemency will pour down, causing the growing of the field, waving with a soft, beautiful verdancy and soon attaining to the stage of fruition — the sheaves laden with golden corns. Then is the time of rejoicing for the farmer, because the result of his labor and industry is spread before his eyes.

Before everything else we must lay the foundation. Then go out and gather mortar, stones, bricks, lime, hauling machinery and laborers to build the house. What benefit will accrue to us if we buy the furniture or utensils before the house is ready? How can we build the roof before the structural framework is put together? A wise builder lays a good basis for his house, collects all the necessary material, and then goes on, step by step, in its construction.⁶ 'Abdu'l-Bahá has shown through his life, and deeds how this is the most important work of the Cause. The autumn and winter seasons will come in due time. Our supreme duty now is to arise unanimously for the awakening of souls! Should we follow the example of the Divine Farmer, we will reap a great crop in the harvest season, we will see the reflections of our contented faces in the mirror of the Kingdom, and will observe our names inscribed upon the scroll of time with the pen of light. The friends all over the world are longing to serve the Cause. Praise be to God that their aims are humanitarian, their ideas are lofty, their love for the Truth manifest, their eagerness to diffuse the lights of the Sun of Reality evident and their spiritual susceptibilities warm and aglowing. They are servants of the world of humanity, and heralds of the Kingdom of Light. May they become confirmed to teach the Cause with a new fervor and inspiration!

In a Tablet written by 'Abdu'l-Bahá several years ago, he says:

“The believers with the utmost steadfastness and firmness must engage in the teaching of the Cause. They must become united and agreed. They are all the drops of one river, waves of one sea, breezes of one garden, streams flowing from one fountain, birds soaring toward one apex, hyacinths adorning one Park, intoxicated with one wine and their hearts ravished with one melody.... It is hoped that the friends may become sanctified and holy above all earthly conditions and in concord and harmony, in unity of identity, unity of quality, unity of

opinion and unity of thought, set an example for all the believers of other countries and become the spiritual leaders in this arena.⁷ Now all aims must verge toward one spring, and all efforts be centralized in one object, and that is: the diffusion of the Fragrances of the Merciful, and the promulgation of the Word of the Almighty. The time of systematization and crystallization shall come. It has not yet arrived. The aim of all the friends must be this: — the diffusion of the Fragrances of Holiness. When a man's efforts are concentrated on this one object, he will undoubtedly reflect the confirmation of the Manifest Light. Except for the guidance of souls, no other cause is equally confirmed. If any person entertains other thoughts than this, he will unquestionably regret them.

“During the season of seed-sowing you cannot gather a crop and at the time of irrigation, harvesting is unthinkable. The soul who, during the summer season, engages in planting trees, will not reap any reward, for that is the season of fruit-gathering, and not that of tree-planting. In short, the purpose is this: During the season of the Divine Spring we must occupy all our time in seed-sowing and irrigation, and not in harvesting and crop-collecting.”

This morning 'Abdu'l-Bahá called on Mírzá Abu'l-Faḍl, and spoke with him for half an hour on the importance of teaching the Cause in this day, and of the subserviency of all other ideas to the idea of promoting the word of God. In the evening he entertained a Russian Prince and a number of Arab S_hayk_hs at his home.

Letters and cablegrams are pouring in from all parts of the world.⁸ The Master is daily growing stronger, and is attending to all the innumerable duties which are laid on his shoulders.

28 August 1913

RAMLEH, EGYPT, AUGUST 28, 1913.

The spiritual life of the East is calm and uplifting. It has a celestial outlook. It purifies one's aims. It ennobles the character. It changes the satan into the angel. There is a subtle influence in this life which works like magic over the hearts of men. It steadies the nerves, confers an equipoise, intensifies spiritual feelings and bestows mental calmness and serenity. The realization of the power of faith and prayer dawns upon the mind; the divine Presence is felt as never before and the holy light breaks upon the dark chambers of the heart. Those who have lived in the East and have experienced this feeling cannot describe it in words. It is a fire the flame of which sets aglow many hearts, and which inspires the imagination with pictures of heavenly attributes.

While the life of the East on the one hand is sweetly contemplative, the life of the West is energetically active; the former is a calm river, the latter a rushing cyclone. One interprets life subjectively, the other elucidates it objectively. The Bahá'í Movement establishes a balance between the two poles. The materialism of the occident is imbued with spirit and the unproductive mysticism of the Orient is discountenanced when work is constituted as worship.⁹ Thus the Bahá'í Cause is in a position to help both hemispheres with its new spiritual philosophy. 'Abdu'l-Bahá is daily working for the consummation of this object.

This morning we got glimpses of 'Abdu'l-Bahá as he passed by our house two or three times. He was busy all day. In the evening, the correspondent of the *Agdam*, published in Cairo, called on him and had a long interview. These days, the Master is devoting much of his time to writing Tablets for the Persian believers. He is fulfilling his promise, that after his return from America and Europe, he would answer all their petitions. I produce herein the translation of one of these Tablets on the "Feminist Question," — one that is very opportune. It is as follows:

"O thou my beloved daughter! Thy eloquent and fluent letter was perused in a garden, under the cool shade of a tree, while the gentle breeze was wafting. The means of physical enjoyment was spread before the eyes and thy letter became the cause of spiritual enjoyment. Truly, I say, it was not a letter, but a rose-garden adorned with hyacinths and flowers. It contained the sweet Fragrances of Paradise and the Zephyr of Divine Love blew from its roseate words.

"As I have not ample time at my disposal, I will give herein a brief answer. It is as follows: — In the revelation of Bahá'u'lláh, men and women stand shoulder to shoulder. In no instance will the women be left behind. Their rights with men are in equal degree. They will enter into all the administrative branches of the body politic. They will attain to such a high plane that they will be honored in the very highest station of the world of humanity and will take part in all affairs. Rest ye assured of this! Do not look upon present conditions; in the not distant future the world of women will become all-refulgent and all-glorious. For His Holiness Bahá'u'lláh hath willed it so. At the time of elections the right to vote is the inalienable prerogative of women, and their admittance to all the departments of life an irrefutable and incontestable right. No soul can retard or prevent it. But there are certain matters, participation in which, is not worthy of woman. For example, at the time when the community is taking up vigorous defensive measures against the attack of foes, the women are exempt from military engagements. It may so happen that at a given time, warlike and savage tribes may furiously attack the body politic with the intention of carrying on a wholesale slaughter of its members; under such circumstances defense is necessary; and it is the duty of the men and not of the women to organize and execute such defensive measures, because the women's hearts are tender, and cannot endure the sight of horror and carnage, even if it is for the sake of defense. For such, and similar undertakings, the women are exempt.

"As regards the Constitution of the House of Justice, Bahá'u'lláh, in the *Book of Aqdas*, addressed the men, saying: — 'O ye men of the House of Justice!' but (when the members are being elected) the right which belongs to women, so far as their voting and their voice is concerned, is indisputable. When women attain to the ultimate degree of progress, then, according to the exigencies of time and place, and of their capacity, they shall obtain extraordinary privileges. Be ye confident on this account. His Holiness Bahá'u'lláh has greatly strengthened the Cause of women and their rights and privileges are the special principles of 'Abdu'l-Bahá. Rest ye assured! Ere long the day will come when the men, addressing the women will say: — Blessed are ye! Blessed are ye! Verily ye are worthy of every gift, and deserve to adorn your heads with the Crown of Everlasting Glory; because in sciences and arts, in virtues and perfections, ye have become equal to men and as regards the tenderness of heart and the abundance of mercy and sympathy, ye are superior.

I received several letters from England, France and America, each containing cheering news of the steady growth of the beloved Cause.

29 August 1913

RAMLEH, EGYPT, AUGUST 29, 1913.

One of the Persian poets says:

“All the means are prepared for thee, and yet thou art sitting idle.

The outcome of school and college years must be a useful life for the community. If a child is possessed of happy surroundings, if fortune has smiled upon him, he must avail himself of these opportunities and daily prepare himself — so that when he leaves college, he may enter upon the stage of life, ready to act his part with confidence.

In a spiritual way we are all the children of the Heavenly Father. He has prepared for us the means of advancement. He has placed within our reach the instruments² whereby we may obtain an ideal education and fit ourselves for the service of humanity. He has given us lessons in many ways. He has encouraged us with words of wisdom, and has pointed out the glorious goal. Yet some of us play truant, do not learn our lessons, and at the time of examination fail. Do you not think the Father will feel sad and keenly disappointed, when he finds that His years of solicitude have brought no results? Let us, therefore, be the studious children of Truth; avail ourselves of all the opportunities prepared for us — so that throughout our lives we may give happiness to others and fulfill the expectation of the Great Teacher.

“El-ya-hou” is an old Bahá’í. In years gone by he was a Jew before becoming a Bahá’í, he is well conversant with the prophesies of the Old Testament. He has a sweet nature and loves ‘Abdu’l-Bahá more than words can express. In the course of conversation he told us that the Cause of the Blessed Perfection is the reality of Love and the means of unity and concord amongst the children of men; so that all of them may become the waves of one sea, the radiant stars studded in one illimitable sphere, the brilliant pearls of the shell of unity and the sparkling gems of the mine of singleness; thus may they serve each other from their hearts; praise and commend each other; unloose their tongues in manifesting the good qualities of each, and thank the Lord for His Graces and Gifts. They must look toward the horizon of everlasting Glory and as they attribute themselves to Bahá’u’lláh, they must see no evil, and never speak of the faults of others. They must shut their ears to all gossip and³ backbiting. They must be spiritual beings, with spiritual qualities. A number of souls are walking in this straight path, and, praise be to God, are assisted and confirmed in all countries; but others have not yet reached this exalted, and supreme station, and are not fully established in this Divine Principle. This is a cause of great grief to the heart of ‘Abdu’l-Bahá. There is no greater obstacle to the Cause of God than faultfinding and no greater handicap for the word of God. The friends of God must become the essences of union and accord, enter under the uncolored tent of the Almighty, the expression of one great Ideal, walk in one road, forget conflicting opinions, and leave behind them their divergent views. Then ‘Abdu’l-Bahá will be pleased with them, because he sees that they have dedicated all

their thoughts and energies to the promotion of Love and affection, throwing into the corner of oblivion their differences, and growing in the image and likeness of the Creator.

Thus “El-ya-hou” spoke from the depth of his heart.

Today we did not see ‘Abdu’l-Bahá, but he sent me several cablegrams to be forwarded to various parts of the world. One of these was to Haifa giving permission to half of the Bahá’í students to come to Ramleh. There are about thirty young Persian Bahá’ís who are students in the American College in Beirut. As this is vacation time they are spending their summer on Mount Carmel. In a few days, half of them will arrive, the other half will come later. Tonight we had a meeting at the House of K_hurasání. Mírzá Maḥmúd spoke on the trip of ‘Abdu’l-Bahá to Edinburgh.⁴ There were many Bahá’ís of different nationalities.

An interesting Tablet was sent to Mr. Graham Pole, the Editor of the Scotland Theosophy in Edinburgh, in which ‘Abdu’l-Bahá refers to Mrs. Besant, the President of the Theosophical Society. As he has spoken before many of their societies in various cities, both in the United States and Europe, it will not be out of place to quote it herein, so that the friends may become informed of its contents:

“O THOU MY BELOVED FRIEND!

“Thy letter was received from India. From its contents it became evident that thou art occupied, and art spending thy days in the company of that respected lady, Mrs. Besant. I hope thou mayst be ever happy, serene, confirmed and assisted; so that thou mayst become able to render a signal service to the respected lady, Mrs. Besant. The ideal of Mrs. Besant, I say truly is very lofty. She is working and laboring most valiantly, and her utmost hope is to render a service to the world of humanity, and to be the means of the establishment of good-fellowship and love between all the communities of the earth. At all times I am praying in her behalf, so that the Confirmations of the Kingdom may surround her, that she may sow the seed of service in pure, productive soil; and that she may gather many, many harvests; then the heavenly benediction Will be obtained, the outpourings of the Holy Spirit realized, and her services, troubles and hardships crowned with eternal results. I desire this station for her.

“Consider how many important women have come into this world! How many queens have lived upon this earth!⁵ How many distinguished ladies have become the presidents of Societies! But neither have their names nor any great account of their deeds been left behind! Yet Mary Magdalene, who was only a peasant woman, — because she became inspired to serve the Kingdom of Christ and to scatter his seeds in productive ground — what a great crop she gathered! And through the blessing of that harvest, they are even now building churches in her name! In all the Churches the people glorify and praise her and now, after 1900 years, ‘Abdu’l-Bahá is speaking of her lofty station! He testifies to the fact, that, in the Kingdom of Christ she served more than all the apostles She even became the cause of the firmness and steadfastness of the Apostles, for, accordingly to the Text of the Gospels, their faith wavered after the crucifixion, but Mary Magdalene inspired them with resolution, and certainly. Consider what a service she rendered to the Kingdom of Christ! That is why, like unto a star, she is shining from the horizon of Eternity.

"Convey my most respectful greeting to the revered Lady, Mrs Besant.

"Upon thee be greeting and praise.

(Signed) 'ABDU'L-BAHÁ 'ABBÁS."

While in America and Europe 'Abdu'l-Bahá often stated that the Bahá'ís must associate with the Theosophists because they were nearer to this Cause than many other groups.

30 August 1913

RAMLEH, EGYPT, AUGUST 30, 1913.

'Abdu'l-Bahá received a letter from the interior of Turkey, the city of Antab where the Bahá'í Cause is being spread. He read to us a portion of it which describes a lecture given by an Armenian before an audience of five hundred people. The lecturer dwelt upon the trip of the Master of Europe and America, and gave a synopsis of the Teachings. What interested the audience more than anything else was the principle of the Conformity of Science and Religion, philosophy and faith. Science and religion, he told them, have always been in accord, but the despicable, accursed, satans ('Ulamás) have always sown seed of discord between them. The Master laughed heartily when he read the above conclusion.

Then he gave each of us the letters just received in our names and while we were sitting in his presence, he wrote several Tablets with his own hand. At last he told us that he was trying to make amends for the past and was devoting all his time to the Oriental friends. Before leaving for America, he wrote that the Bahá'ís must excuse him from any letter-writing, but that after his return he would correspond with them as of old, and now he was fulfilling his promise.

When we left I ventured to say that many petitions from America and Europe were accumulating and solicited his attention. He answered me in a humorous fashion; wait, wait a little longer. Let him now attend to the Persian believers, and the turn of my American friends would come soon.

When we left his house, we were all intoxicated with his divine Love.⁷ During our interview the Master spoke a great deal with Mírzá Jalál, because one of the Princes of Persia taught by him had written him a letter.

Mírzá Jamál, our cook, told us a story about a feast in Bag_hdád.

"The Bahá'ís in Bag_hdád," he said, "were not rich, but were firm and filled with fervor. They kept the nineteen day feast. One morning they sent word to one of the friends that the Feast would be held in his house. He touched his pockets and there was no money. What should he do? He had a watch which he had bought for ten majidis. He took it out of his pocket and sent it to the bazaar to be sold at auction. Accidentally one of the Bahá'ís passed by and recognized the watch. He stopped, and saw that it was going to be sold for two majidis. He raised the price half a dollar and bought it. Quietly he carried it home. When night came, he went to the meeting, and after the refreshments were served, he

approached the host and, taking the watch out of his pocket offered it to him as a present. The host was very much surprised, but delighted. All the friends were pleased when they heard the story.

I may now conclude by quoting from a Tablet, which 'Abdu'l-Bahá writes to Mr. Jos. Hannen:

"O thou who art firm in the Covenant!

"Thy third report was received and its contents imparted the utmost exhilaration. The 19-day Feast was the Lord's Supper, and its results are eternalized. Although physically 'Abdu'l-Bahá was far away, he was present in that meeting with heart and soul.⁸ Truly I say, it was a glorious feast, perfect in every way. Do not ye look upon the present, nay rather, look into the future. The Lord's Supper during the lifetime of that divine Light, had no importance in the estimation of the public; but consider how the rays of that sun of Reality illumined that meeting afterward... O thou my kind, Mr. Hannen! I am most pleased with thy service, and I hope that these services of thine shall make thee a standard in the Divine Kingdom. Announce the utmost kindness to Mrs. Hannen. If Mrs. Hannen can undertake to spread broadcast the diary letters which are forwarded to you from the East concerning the travel and sojourn of 'Abdu'l-Bahá, it is very acceptable...."

In two days the month of Ramaḍán will come to a close and all restrictions will be taken away. There will be general feasting and five holidays. To the Muḥammadans, this is one of the most important occasions for joy-making and for calling on each other. Already the air is full of expectation for the coming feast!

31 August 1913

RAMLEH, EGYPT, AUGUST, 31, 1913.

"When I was in Seesan," said Mírzá Jalál Síná, "the friends of God brought to me a very old man with a patriarchal beard, and wished me to speak to him about the Cause.⁹ They had often told him of the teachings, but with no evident result. He was simple, yet fanatical, tender-hearted, yet full of religious superstitions. At heart a child, in body a Hercules. He had the strength of a lion, yet his firm belief in dogmas, inspired him with apprehension as to his future. With rough and uncouth gestures he entered the room and squatting on the floor cried out: — 'Tell me now, what have you to say? I have no patience to sit through a long sermon!' Immediately I got, as in a flash of lightning, how I must handle this overgrown child of nature. I told him — 'My friend! I have really nothing to tell you but with your permission I shall relate a story. Will you give me your ears?' 'Forsooth I shall. I do love to hear a good story with a moral to it,' he said, his face already brightening with interest. 'All right, then listen with attention: — Once upon a time there was a man of good position and fortune. As a public servant he ranked high in the estimation of the members of society. He had a palatial residence, and his servants were innumerable. His stable, stocked with Arabian and Persian horses was the pride of the neighborhood. Many famous men sat at his table and ate of his bounteous food. He dispensed hospitality like a prince, and received people of all ranks with royal courtesy and lavish splendor. As time rolled on the heaven of his fortune became beclouded, and like the thunders of the sky, successive reverses

overtook him, breaking the mountain of his wealth into a thousand pieces. Soon he found himself in complete poverty. By this time all his old friends had left him, and in the hour of destitution, no one would condescend to so much as recognize him. From height of opulence, he was thrown headlong into the depth of despair and indigence. As though these humiliations were not enough, the Fates visited him again and made him totally blind.0 Now indeed, the cup of his sorrow was full to overflowing, and all doors were closed forever before his face. He was considered an outcast, and no one would associate with him. Finally through this chain of circumstances, he was forced to become a beggar in the public square. One cold morning in the winter, he left his dirty hovel and went to his accustomed place. While he was walking, his feet stumbled against something. He knelt down and searched for it. He felt a long sinewy thing in his hand and thought it was a silk whip of some special value. He took hold of it and he walked along unconcerned. A passer-by, frightened by the sight of the object being carried by the blind beggar, cried out: — ‘Man! Man! Dost thou not see what thou art holding in thy hands? It is a serpent, it will bite thee. It will kill thee. Throw it away quickly.’ ‘No, indeed. No indeed!’ the blind man retorted angrily. ‘This is a silk whip which costs at least five majidis. Feel it with thy fingers, how soft it is. No! I shall not listen to thee. Thou art a covetous, greedy beggar and wantest me to throw it away so that thou mayst take it up and sell it.’ ‘Really, my friend! This is a poisonous serpent, but the cold weather has benumbed it, and soon the rays of the sun will bring it to life.’ ‘No! No! Don’t talk to me like that. I will not throw it away. If thou art very anxious to have it, I will sell it to thee for four instead of five majidis.’ By and by a large crowd gathered, each one calling upon him to throw away the seemingly dead serpent, but he, having lost all confidence in humanity, persisted in believing that it was a whip. In order to show his utter contempt of public opinion, he folded the serpent and placed it near to his skin, standing erect in the already rising sun, in the horrified sight of the spectators. ‘What art thou doing? Art thou thine own enemy? The serpent will sting thee with its venomous fangs. Cast it away while there is yet time.’1 No! the more they insisted, the closer he hugged it to his breast. The serpent, warming up under the downpour of the rays of the star of the day, started to move slowly up and down the body of the beggar, stinging him several times. He shrieked and cried with pain, then fell to the ground in terrible agony. The deadly poison working up rapidly through his body caused his death.

“Now, my old friend, thou art in the position of that blind beggar, because thou art hugging to thy heart the old, superannuated symbols of a decayed and dying religion which will not benefit thee in the least. That serpent, however, caused the death of only the body; this serpent causes the death of the spirit. During the past years all these friends of thine have testified that the old form of religion will not be conducive to thy salvation, but like the old beggar, blindly, thou art in thine obstinacy persisting in that this is the silk whip — my religion is good enough for me — and not a serpent. The serpent of superstition, ignorance and dogma is next to thy skin, and these men cry out to thee to cast it away; so that thy spiritual life may be saved, but no, thou wilt have none of their advice. I portrayed his inner condition so vividly that he commenced to shake and weep. From that time on he became a dweller in the kingdom of Abhá, and a most progressive member of the community.”

‘Abdu’l-Bahá went to Alexandria this morning and in order to have some papers signed by the judge, he presented himself to the court.

During the evening he came to our house for half an hour, and the talk was on the coming national Fete of Ramaḍán.

1 September 1913

RAMLEH, EGYPT, SEPTEMBER 1, 1913.

We have received fine watermelons from 'Akká. 'Abdu'l-Qásim sent ten big ones for the Master and he forwarded six of them to our house. If we cannot go to 'Akká now, at least the watermelons of 'Akká come to us. While we were enjoying them, I said that I wished that I could send one of them to America to show the friends how big and juicy are the watermelons of 'Akká. Mírzá Maḥmúd laughingly said: "Thou wouldst have sent it if thou didst know how!"

Arising early this morning K_husraw entertained us with some sidelights on the current events. He sleeps in this house and goes to the Master's home a little after sunrise to begin his work. This morning he delayed his departure, and explained the reason as follows:

"All the policemen in this quarter have received generous gifts of money and presents from the Master. there is one who stands in K_husraw's way every morning and tells him a long story, so that he may repeat it to the Master who may give him some money. 'I have three children. My salary is not sufficient and since the Pás_há, His Excellency ('Abdu'l-Bahá) has come here, a new hope has dawned from the horizon of my heart. One of my children goes to school, and for him I have bought a pair of new shoes for the coming feast.³ The other two who are only a few years old, left stealthily their small beds last night and came to me without any noise. They woke me gently and said: "Papa, papa, we are the Furies. If thou dost not buy two other pairs of shoes for us, we may strangle thee right now." I laughed and hugged them to my breast and sent them back to their beds with a promise that if they are good, behave well and obey their mother, then probably the new "Pás_há" may give them the shoes. Now, please, K_husraw Effendi, tell this to "Pás_há." Other policemen whose duties are patrolling in other quarters come to K_husraw and ask him: "How long is the new 'Pás_há' going to live here?" He says: "Probably one month!" "Good, good! because after two weeks this quarter will be assigned to us and then the 'Pás_há' may be as generous toward us as he has been to others."

Ḥájí Níáz arrived this afternoon from Cairo and brought us the good wishes of the believers. He is the same happy old man with a nature of sunshine and good will toward all. About 6 o'clock 'Abdu'l-Bahá passed by and called on Mírzá Abu'l-Faḍl. After a few moments Shoghi Effendi returned and brought me the good news that I was summoned by the Master. I stood before him on the veranda. He was speaking to Mírzá Abu'l-Faḍl on "imagination," quoting the epigram of an Oriental Philosopher: "Imagination is the greatest ruler in the human world." No matter how scientific a man may be, yet at time, "imagination" gains an ascendancy over his mind. For example, while a man is alive he is able to strike, to beat, to kill, yet you sleep with him in the same room. When he is dead, science teaches us that his body⁴ returns to the mineral kingdom. He can neither strike, nor kill. The body lies there like a piece of stone, inanimate. But you would not sleep with it in the same room. What is the reason of this? It is the power of imagination. It grips you with its imperial energy and

overwhelms you with invisible force. All the convincing proofs of science will not induce you to live in the same room with a corpse.

Then he related a dramatic story to further illustrate the subject, but as soon as he finished it, he turned to me and said: "Don't write this." He could see in my face how deeply interested I was! Ere long, he fell into a deep heavenly silence, and the beautiful atmosphere was permeated with a languorous quietness and peace. The brilliant hosts of the sky were arrayed in shining armor of white light, fighting bravely against the deepening darkness. With the ears of the spirit we could hear them chanting and praising, because the face of the earth was illumined by the Face of its Lord.

Returning home, I found a number of the friends engaged in conversation. How happy, how carefree, how detached these people seem to me! They are beings created and fashioned in other worlds. Their happiness, their joy, their detachment are all so natural, so unconscious, so outflowing from the springs of their hearts. There is no affectation, no sanctimony, no religiosity. They do not try to be spiritual. It is not through the exercise of the will. How well 'Abdu'l-Bahá echoes the secrets of their inmost hearts when he writes in a recent Tablet: —

"The days of human existence are like vanishing shadows. With the utmost rapidity they are brought to a close.⁵ From amongst mankind those who live a heedless life are at the end, afflicted with manifest loss. For the days of their lives will come to a sudden close, leaving no leaves, no blossoms and no fruit. They shall remain in the lowest degree, and no mention of them will be left behind. From kings to servants all walk in this path and live in this circle, except those souls who are freed from all ties. They are not greedy after comfort, nor are they seeking fleeting pleasures. They are not longing for honor, neither are they chasing phantasmal pictures of glory and wealth. They are the devotees (or veterans) of the Blessed Perfection and are in the utmost state of renunciation and evanescence. They are wanderers over mountains and deserts. They call the people to the kingdom of God, and are the cause of the guidance of souls. Like unto candles they are ignited with all the virtues of the world of humanity. This is Everlasting Glory! This is Eternal Life! This is the divine sublimity of the Creation of God!"

Daily the cord of correspondence between the East and the West is becoming stronger, and the interchange of ideas more common. Each one of us must do our humble part, no matter where we are; so that the millennium for the coming of which we pray, may soon be established between all peoples and nations and tongues.

2 September 1913

RAMLEH, EGYPT, SEPTEMBER 2, 1913.

This is the second greatest feast in the Muḥammadan world, — the feast celebrating the passing of the month of Ramaḍán.⁶ In a way it fills the place of the New Year in America. It is called the Feast of "Beyram" and is a national holiday. All the government departments, offices and stores are closed for from one to five days. The older people pay visits to each other, and the younger generation dressed in bright colors, receive gifts and presents, and eat much candy to their great delight. Although the thin air of sadness broods over many hearts owing to the Balkan wars, yet the general impression is that of happiness, gaiety and

fun. Life to a simple-hearted Arab is like a moving picture gallery, and he loves to see the scenes of creation unfolding before his eyes without leaving his seat; to this we may attribute the springing up of many nickelodeons and cheap show-places all over Egypt who advertise their pictures in a lurid and sensational manner. These show-places attract a large clientele of heterogeneous elements. On a day such as this, the managers, mostly Italians, Greeks and Levantines, reap a golden harvest.

On the other hand, the religious spirit of the people finds expression in the gorgeous decorations of the mosques and in long hours of prayers and preaching.

Last night Mírzá 'Alí-Akbar brought three kinds of candies for the callers today, so this morning they were put on different plates ready to be served. The Samovar was boiling and the tea brewing. I was dressed and walking on the veranda, when I saw 'Abdu'l-Bahá coming toward our house.⁷ I was glad to look into his face on this Fete day, and my heart sang the songs of joy. What else really do we want except his good pleasure? Is there anything more worth while? Do we not live and move and have our being in him? Is he not the supreme object of our lives? The sun of his unalloyed peace shines upon all and everybody is contented.

How thoughtful and beautiful of the Master to call on Mírzá Abu'l-Faḍl before anybody else! Is it not just like him?

By the time he returned to us a number of believers and outsiders had gathered on the veranda. He greeted them with affability, and afterwards he wished them a happy and blessed "Beyram." Then tea and candy were served in turn. He beamed on the friends with heavenly joy and cabled to the Bahá'í world the glad news: "My health is perfect."

The subject of his talk was "Education" and the duty of mothers toward their children, — a most appropriate message to go out to the world of motherhood.

He stated that fathers and especially mothers must always think how best they should educate their children, not how to fondle and embrace them too much and thus spoil them. By every means at their disposal, they must knead onto their growing bodies, souls, minds and spirits the basic principles of sincerity, love, trustfulness, obedience, true democracy and kindness toward all races; thus, hereafter the world-civilization may flow in one mighty current and the children of future generations may secure the foundation of human solidarity and good-will.⁸ From tenderest childhood, the children must be taught by their mothers the love of God, and the love of humanity; not the love of humanity of Asia nor the humanity of Europe, nor the humanity of America, but the "humanity of humanity". There are some mothers who have a strange, inexplicable love for their children. One may call it the inversion of love, or as we call it in Persia, "Bearish love". This kind of love does more injury to the child than good. When 'Abdu'l-Bahá was in 'Akká, during the life of the Blessed Perfection, he entrusted the son of one of the believers to a German carpenter. After a month the mother went to Bahá'u'lláh and lamented and bemoaned that she wanted her son, because he was unhappy with the carpenter, who cursed his religion. Bahá'u'lláh told her to consult with Áqá ('Abdu'l-Bahá) and abide by his decision. She went to 'Abdu'l-Bahá and after telling her side of the story, he said to her: 'The Germans do not curse any one. They are not accustomed to it.' She went away and after a month called again with another

complaint, saying that this carpenter had forced her son to carry a load of wheat on his back. Again 'Abdu'l-Bahá told her that if the carpenter had done this, it was for her son's discipline. Outwardly 'Abdu'l-Bahá satisfied her, but she was murmuring inwardly. A few months rolled by and she returned with another set of complaints, frankly confessing that she did not want her son to be away from her, for he was the apple of her eye. Realizing how selfish her love was, 'Abdu'l-Bahá told her at last that he would not take her son away, but that he must stay with the carpenter for eight years, until his apprenticeship was over. She yielded to the inevitable. After eight years of study the son left his master, and his mother was very proud of him, because his work was in demand on all sides.⁹ In short, mothers must not think of themselves, but of the progress of their children, because upon the children of today — depends the molding of the civilization of tomorrow.

All day telegrams poured in from the leaders and important men of Turkey, Egypt, Arabia, etc., congratulating 'Abdu'l-Bahá on this Fete and wishing him a happy "Beyram"!

There was a caller on 'Abdu'l-Bahá, a theological student of the College of Azhar, and the discussion turned upon the utter futility of Muḥammadan theology and metaphysics, and of how some young men wasted their lives on the study of this one branch for twenty or thirty years. Once there was a theologian who took a sea trip. While he was pacing the deck and watching the calm sea, the captain passed by and inquired about his health. Our friend was so full of his theology that he asked the captain: "Dost thou know theology?" He answered "No." "Then," the student declared with much pompous dignity, "half thy life is lost." The captain did not answer him but continued his walk. Next day the sea became very stormy, and the ship was in danger of being wrecked. The captain called on the theologian and found him prostrated with sickness. "Dost thou know how to swim?" he asked. "No." "Then all thy life is lost," the captain thundered at him. And you should have heard the Master laugh. Then he quoted several of their metaphysical, hair-splitting axioms over each one of which the theologians wrangle and dispute days and nights.

Another time, a theological poet, after several years of hardship and privation, finished a book and took it to a learned man to be read and corrected. He read the book and found that the contents were very much like the cobwebs of a spider, or the phantasmal imaginings of a sickly brain.⁰ Therefore he marked the first and the last pages, thus conveying the fact that the book was not worth correcting.

In the afternoon the Master sent all of us to the garden of Nozha. We had a pleasant time and on our return we heard that he had been entertaining many Arabs, first at our house and then at that of Mírzá Abu'l-Faḍl.

At noon 'Abdu'l-Bahá told us that he did not mean that religious study must be neglected, but that practical sciences should be learned, so that the lives of the students might become useful. In the future, the theological seminaries must discard all their dogmas which are contradictory to science and reason, and lay a basic foundation, not to be destroyed by the fretting tooth of time. We hope that they will accomplish this task.

3 September 1913

RAMLEH, EGYPT, SEPTEMBER 3, 1913.

Last night eleven young Bahá'ís arrived from Haifa. They are students in the American College at Beirut. and have been passing their summer vacation on Mount Carmel, waiting impatiently for permission to visit the Master.¹ These are not all of them. When the present party leaves for Haifa, another one composed of an equal or larger number, will come. They are all young boys from 8 to 18 years. studying in various branches of science, and equipping themselves to become useful members of the body politic. Morally pure, intellectually keen, spiritually susceptible, mentally alive, they combine with these qualities rare power of reserve, simplicity, naturalness and dignity of character, seldom to be witnessed in other youths of the same age. Every one knows by memory many communes and supplications, and this morning after drinking tea, they sat around and chanted Tablets. The American spirit of freedom and activity is in their constitutions. They will become fine and progressive citizens of Persia, when they return to that country. Although their names may sound unfamiliar to our American friends across the ocean, yet they may be of interest. They are as follows: — Mírzá 'Azízu'lláh K_hán, Mírzá 'Alí-Muḥammad K_hán, Mírzá 'Adu'l-Ḥusayn K_hán, Mírzá Maḥmúd K_hán, Mírzá 'Abdu'l-Ḥasan K_hán, all of S_híráz; Mírzá Aflatún of Hamadán, Mírzá 'Alí Áqá of Ras_ht, Mírzá Maḥmúd K_hán of Iṣfahán, Qudsí Effendi of Haifa and Áqá Siyyid Gasem of Sabzivár.

'Abdu'l-Bahá sent for me and after a few minutes talk, told me to go and bring the students. I conducted them to the house and they were ushered into the reception room. Hardly a minute had passed when the Master appeared. They all rose to their feet and although he told them not to do it, yet one after another knelt before him and kissed the hem of his garment, his hands or his feet.² This is the highest sign of respect, nay rather adoration, and flows from the depth of their hearts. It is spontaneous and natural, full of sweetness and attachment. It is neither dictated by custom nor ceremony.

He told them that they were very welcome! He had been longing to see them, but up to this time the way was not open. Was their vacation spent pleasantly in Haifa on Mount Carmel? The College of Beirut was very good. They could not realize how some of the Persian students spent their time in profitless pursuits in London and Paris. Not only did the Europeans look down upon them, as members of an inferior race and half-civilized, but they (the students) confirm them in this opinion by indulging in the questionable pleasures and vices of the European lower society. They hardly do any study. The major part of their time is spent in the gratification of the appetites, such as sensuality, attending dance halls and theaters, wine drinking, association with undesirable members of the community in which they live, and leading an insipid and voluptuous life, ruinous to themselves and the Persian nation alike.... Praise be to God that the faces of these Bahá'í students were radiant; the rays of the love of God were shining from their countenances. He was most pleased to have met them. It is very strange that when a face is not illumined with the light of the Love of God, it is dark, and when you look into it, the traces of the divine Glad-tidings are not manifest, but when the light of God shines upon it, it becomes bright and enlightened, as it is said: —³ "In their faces you shall see the verdancy of Paradise and in their countenances there is the sign of worship."

Afterward the Master left the house to call on Osman Pás_há, and in his company, a visit was paid to the Khedive who celebrated the feast yesterday in Cairo, and today in Alexandria. Before noon, the Master came to our house to meet the students. He told them that it was his hope that they would make extraordinary progress along spiritual lines as

well as in science and art; so that each one might become a brilliant lamp in the world of modern civilization, and upon their return to Persia that country might profit from their acquired knowledge and experience.

In the hands of the students there were copies of 'Abdu'l-Bahá's address given before the Forum Club of San Francisco. He asked one of them what he was holding in his hand? The student presented it to him and he read the last portion concerning the philosophers and the cows, and how the modern materialists should go to the cow to learn the principles of materialism. After speaking on some other subjects, he left us. The students are all eager to take down every word which he says to them and they are writing to their parents and friends the incidents of their trip and of their experiences.

Before he left he told Mírzá 'Alí-Akbar to accompany all the students to the Persian Consulate at 4 P.M. As we are quite numerous, both dinner and supper are served in turn; first the students sit around the table, and afterwards the rest of us.

At 4 o'clock, we found ourselves in the large reception room of the Persian Consulate General in Alexandria. For the first half hour we were entertained by the Consul, then the Master came and spoke with him in Turkish. The Consul is a genial old man, and loves the Master very deeply.

When we returned home, the Master had arrived ahead of us, and was talking with a number of prominent callers. At night we had an unusual gathering, full of interest, many of the Bahá'ís related the story of how they first embraced the Cause of God.

4 September 1913

RAMLEH, EGYPT, SEPTEMBER 4, 1913.

The Eastern mind is a treasure-house of mystic stories, each one fraught with significant lessons. One of these beautiful stories was related to me the other day by Mírzá Jalál Síná, and fore-shadows the coming of the Manifestation of God into this world. I report it here without its interpretation, knowing that my readers will supply it by their own imagination:

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Far, far away in a jungle, inaccessible to man, beyond the Indian ocean, there lived a bird of royal birth, majesty and beauty. Her name was Gedam.⁵ Her song was endowed by the Creator of Mankind with incomparable beauty, richness, sweetness, and charm. The strains of her natural melodies belonged to other than this material world, which is full of the cawing of crows, the cackling of geese and the twittering of sparrows. Whenever Gedam began to sing, she raised her melody to such a lofty height as to silence all the other birds, who were ashamed of their own weak, discordant voices noises. Thus were they discomfited and filled with envy and regret, and wondered what they could do to bring about the end of Gedam. Finally they arranged a large meeting in which they might deliberate as to how they should heap vengeance upon her unsuspecting head and cause her death.

After much consultation, they agreed upon the plan of destroying the eggs of Gedam whenever and wherever she laid them; so that her descendants might not increase. In order to carry out this plan with vigilance, they appointed a committee to execute the decree. They agreed amongst themselves that they would continue to break the eggs of Gedam till the time came when she would grow old and die, thus protecting themselves from the power of such a rival. For a number of years Gedam patiently endured the persecution of these little birds who were exulting over the success of their plan in thus systematically destroying her eggs and not letting her progeny increase. Gedam never said anything nor manifested any trace of concern. Then at a time when the birds were away from their nests, she laid one egg in each and flew away, perching on the loftiest branch and singing her own entrancing melody. The other birds, not knowing exactly what had happened, sat as usual on their eggs, and after a while the little ones stepped out of their narrow world into open space. Tenderly and with much solicitude and devotion were they taken care of, and from the mother birds' beaks the little ones were fed.⁶ Soon their dear growing wings were covered with soft feathers like unto velvet, and the parents were delighted to see their darling offspring developing into the size of birdhood. Gedam from the loftiest branch was watching, how day after day, her children were nurtured by these different birds with a wistful tenderness and sympathy as though they were their own. Then, when she observed that they had reached the flying stage, she perched on the highest green branch, filling the empty void with her wonderful music, which vibrated, and rocked through the atmosphere. The little birds who were her real children, heard the clear, resonant melody and finding its exact similarity to their own, and realizing from the depth of their hearts, their true kinship with the invisible singer, suddenly fluttered their wings, and up they soared to join their Mother. Out of every nest a number of birds such as doves, partridges, sparrows, crows, nightingales, blue-birds, etc. who had become accustomed to the harmonious companionship of the children of Gedam, joined them in their flight. Although they were of various forms, colors and species, voices and kinds, — they soared together with love and sweet fellowship, toward the azure height and there composed a divine company, circling and circling around their beloved mother, as the songs of thanksgiving and gratitude with soft appealing notes flowed like a clear stream from their hearts.

While the students and other pilgrims were drinking tea, the Master entered the house. He walked through the rooms and inquired about the health of each. Then he went to the veranda and sat down.⁷ The first thing that he said, showed his interest in the welfare of the students. He asked Mírzá 'Alí-Akbar to take them to Nozha Park. Then, introducing them to an Arab Bahá'í, he remarked, that these students were doing well with their studies and that in reality they were the cause of his happiness.

He also gave a most interesting talk on what the students should study while in Europe, and what they should shun. After giving a minute account of the social customs of the Western people, he told us that chastity and purity are two divine standards of the spiritual and moral law. The greater the aims of a man the nobler his deeds; man must ever be thoughtful of others and polite and courteous toward his fellow beings. This will win for him the good-pleasure of the Lord and the satisfaction of the general public. One's sitting and rising, conduct and manner, speech and conversation, social intercourse and communication, must be based upon a firm foundation and be conducive to the Glory of the world of humanity.

In the afternoon Prince Muḥammad-‘Alí, the brother of the Khedive, called on ‘Abdu’l-Bahá. The Prince arrived in his automobile at the door of our house, and hearing that the Master lived close by in another one, said that he would walk to it. Mírzá Munír was about to go on ahead to notify ‘Abdu’l-Bahá, when he appeared in his long, loose, cream-colored coat from the other side of the street. Thus, in the middle of the road, the Master and the Prince met, each offering to the other courtesies designated for the most distinguished men. Every one looking at this strange scene wondered, while trying to imagine what had brought a royal Prince of Egypt to the Threshold of ‘Abbás Effendi.⁸ The Master was walking ahead and the Prince a few feet behind, and while they were talking in the most animated manner, they disappeared from our view.

Late in the afternoon ‘Abdu’l-Bahá came to visit the pilgrims and after a few minutes went to see Mírzá Abu’l-Faḍl, from which place he returned home to rest.

Before the students left for Nozha Garden, K_husraw brought a jar of American ice cream, prepared for them by Mrs. Getsinger. It was very good, and everybody enjoyed it.

All day there were different groups here and there, each speaking about the Cause and putting forth arguments to prove the Dawn of the Sun of Reality. It seems to me that these young men are very devoted to the Movement, and free, and ready to receive and assimilate all kinds of useful information. I have no doubt that from amongst them a number of most capable teachers will arise.

5 September 1913

RAMLEH, EGYPT, SEPTEMBER 5, 1913.

‘Abdu’l-Bahá is eloquent in his silence and speaks with the tongue of the angels in the congregation of the elect. His heavenly songs, stream down from unknown heights. Like unto the bird of Paradise, he raises his voice and humanity hears it. His heart is a variegated rose-garden whose fragrant narcissuses of knowledge, gentle violets of wisdom, sweet anemones of love and graceful hyacinths of sympathy spread their perfume. The heaven of his mind is begemmed with orbs of reality, dispelling the darkness of doubt. The grandeur of his spirit, the sublimity of his ideals and the epic events of his life are the noblest examples set before the eyes of man. To the wanderer he is a refuge; to the thirsty he is a cooling spring, to the poor he is a treasury of wealth; to the despondent he is a source of inspiration; to the orphan he is a kind father; to the sick he is a physician; to the weak, he is a power-house of energy; to the hungry he is a divine table.

Every morning presents to my view a happy scene of worship, because all the students pray before sunrise. They attract to themselves a moral force, infusing into their lives that quality of Faith which changes hate into love, strangeness into friendship, and enmity into amity. Through prayer their minds are polished and their hearts purified with the fire of the Love of God. They attain to the station of confidence, realize the divinity of holiness, are drawn unto God, and become clear mirrors in which the ideal images of the Kingdom are reflected. They put forth green leaves of hope and blossoms of radiant acquiescence.⁰ With prayer, they learn their lessons; with prayer they take their examinations; with prayer they make

intellectual progress and with prayer on their lips they rise in the early morning and go to sleep at night.

Today I was speaking about the servants of the Cause and Mírzá Jalál Síná told me the following story.

A man hired a mason to build a wall around his garden. The next morning the mason came to start his work. The foundations were already laid by other laborers, and an assistant was hired to pass him the bricks. At the moment when the first one was handed to him a friend of his passed by and was hailed to come near, and they engaged in a lively conversation. The mason forgot all about the building of the wall, and the time slipped by until noon. He had yet the first brick in his hand when the hour of twelve struck. At that time the owner of the garden arrived on the scene, and seeing the work not even started, dismissed him and brought another mason to do it in his place.

There are some souls who are similarly situated. When a work is entrusted to them by the Great Builder, they take it as a personal thing. They do as much of it as they think advisable according to their limited understanding or do not do it at all. In such a case the Great Builder without telling them anything about it, takes the work out of their hands and entrusts it to those who will dispatch it with the utmost rapidity.¹ Personalities do not count in this Cause; work, enduring work, patient impersonal work is called for. There are no titles in this Movement. Let all the workers banish such dreams from their minds. In God's estimation the laborers are all equal. We are all His servants. 'Abdu'l-Bahá has taken the title of the "Servant of God" and the servant of humanity. Every sincere soul, according to his ability, must strive day and night to walk in this path. The divine path is the path of servitude, humility, evanescence, — severance from aught else save God, and service.

At 8 o'clock 'Abdu'l-Bahá came and all the students were ready to receive him. He inquired about their health and if they were comfortable in their present quarters.

He asked them to tell him whether the teachers took pains to instruct the students, or if like some professors, they went through the lessons as machines without showing any feeling or interest in the progress of the pupils?

Holding in his hand several copies of his American addresses which had been published in the newspapers, he informed us that the people of Egypt were not interested in them and that any reference to them would bring only the answer, "very excellent," "very good." However, they were interested in the most unimportant news of the day. They are not thinking of those principles which will build up the future civilization of mankind; yet they acknowledge the fact that the world of humanity is in great danger, and is going through a most crucial period. Although war may cease temporarily, yet there is an invisible war constantly carried on which is a tremendous economic loss.² These unseen drains are breaking the financial backs of the nations. They do not know by what means or instruments the comity of nations, or the peace of the world can be achieved.

Then he told me to have the letters ready, and in a few moments I was following him toward the garden. He was glad to be away from the people, and for three hours he dictated Tablets for the friends beyond the seas. Some of those who were honored with

Tablets were the following: Miss Jean Masson, Mrs. Gertrude Diffet, the Editor of the "Master Mind" in Los Angeles, Mrs. Harriet Cline, Mrs. Mary C. Bell, Miss General Jack, Mrs. Thornberg Cropper, Mrs. Anna Killius, Mr. Horace Holley, Mrs. Fred Mortenson, Madame H. Maron, Mrs. Stansell, Miss Juliet Thompson, consul General Topakeyan, Miss Edna MacKinny and Miss Maria Wilson.

Yesterday the Master's daughter left for Cairo with Bas_hír, for a short stay. Today Shoghi Effendi joined his mother with Hájí Níáz. In the afternoon four Bahá'ís arrived from Cairo.

About 4 o'clock, 'Abdu'l-Bahá came again and gave us an interesting talk on how a religious, or national Fete should be celebrated.

The program for such fete days must be so prepared to yield a permanent result. As these are day of freedom from work, the leaders of the communities must discuss such problems as may be beneficial to the individuals and the outcome of which will be eternal.⁴ They must be occupied with prayers and thanksgiving, and be grateful for the Favors and Bounties of God.

Then he called me to follow him. Outside a carriage was waiting. He beckoned me to sit beside him and told K_husraw to sit next to the driver. We stopped at the Hotel Plaisance and took Mr. Atwood with us. The carriage drove for more than one hour on the shore of the Nile. We passed many large palm groves and the Arab hovels of Fellaheens. These Arabs live in real squalor. Pigs, hens, donkeys, goats sleep with them in the same mud rooms. Arriving at the Nozha, we drove through its shady avenues and our eyes were brightened by the wonderful flowers. The Master left the carriage and we passed into the place where the band was playing and where more than two hundred Englishmen were picnicking with their families. He walked through the Park and finally sat down on the side of a well. He was steeped in a world of thought. Then he went away from us and sat on the green grass. For nearly 15 minutes he remained there undisturbed. The sun was sinking behind the western sky when our carriage was driven homeward. The Master putting his arm around the shoulders of Mr. Atwood told him that he went driving today especially for him as he loved him very much. He was most pleased with him, because he had resigned his will to the Will of God.

Mr. Atwood thanked him for his kindness and said:

"Master, I think often of you and of your great work. I can never forget the time when you called at a mission school in Alexandria.⁴ The principal in greeting you, said: 'You are the father of the poor and I am their servant!' You answered: 'I am the servant of the poor, but you are their father!'"

6 September 1913

RAMLEH, EGYPT, SEPTEMBER 6, 1913.

When I stood in the Master's presence this morning, he asked me whether I had any news. Then in a talk he emphasized the fact that the American Bahá'ís must, with one accord, and one voice unite in raising the pillars of Universal Peace in their regions. God will reinforce

them with the Powers of the Kingdom if they arise wholeheartedly in the service of this Cause. They have every means at their disposal, and no lack of extraordinary desire to do the will of God. By example and by deeds they have seen the workings of the Glorious Lord. Now that 'Abdu'l-Bahá is in the Orient, he loves to hear that the seeds of Truth which he has sown in the West are beginning to sprout, that the ideals of Peace which he has diffused are taking root in the hearts. They must gird up the loins of endeavor, enter the arena of activity and let the reports of their fresh triumphs gladden the heart of 'Abdu'l-Bahá.

Before I left his presence, he handed me a letter written to him by Prof. Vambery of Budapest, who met him during his sojourn in that city.⁵ On his arrival in Port Sa'id, 'Abdu'l-Bahá revealed for him a Tablet and sent him a Persian rug as a present. I will translate the letter as a matter of historical interest. The Professor's letter is in Persian:

"I forward this humble petition to the sanctified and Holy Presence of 'Abdu'l-Bahá 'Abbás, who is famous throughout the world, the Center of Knowledge, and beloved by all mankind!

"O thou kind, noble friend, thou who art conferring guidance upon humanity — may my life be a ransom to thee!

"The loving epistle which you have condescended to write to this servant and the rug which you have forwarded, came to hand safely. The meeting with your Excellency and being in your Presence, which is full of benediction, recurs to the memory of this servant and I am longing for the time when I shall meet you again. In reality, although I have traveled throughout many countries and cities of Islám, yet I have never met a lofty character and exalted personage to compare with your Excellency, and I bear witness that it is not possible to find one. On this account I am hoping that the Ideals and accomplishments of your Excellency may be crowned with success, and yield results under all circumstances; because, behind these Ideals and deeds, I easily observe the future welfare and prosperity of the world of humanity.

"This servant, in order to gain first hand information and experience, entered the ranks of various religions; that is, outwardly I became a Jew, a Christian, a Muḥammadan and a Fire-worshiper. I discovered that the devotees of these different religions do nothing else but hate and anathematize each other;⁶ that all these religions have become the instruments of tyranny and oppression in the hands of rulers and governors, and that they are causes for the destruction of the world and of humanity. Considering these evil results, every person is forced by necessity to be enlisted on the side of your Excellency and embrace rejoicingly, the prospect of the Universal Religion which is being ushered in through your effort.

"I have seen the father of your Excellency from afar and have realized the self-sacrifice and noble courage of His Son, and my admiration has been increasing. For the principles and aims of your Excellency, I express the utmost respect and devotion and if God, the most High, confers a long life upon me, I will be able to serve you under all conditions. I pray and supplicate for this from the depth of my heart.

(Signed) "Your servant, Vambery."

In the reception room of the house of the Beloved the students met Mrs. Getsinger. She spoke to them most beautifully and they listened with rapt attention. None of them had yet seen or heard an American Bahá'í. She related for their benefit, the story of the Beloved's lecture in Columbia University of New York, and in Stanford University of California and when she told about Mortenson, and of how he traveled from Minneapolis to Green Acre — under the trains — and of how he was received first by Mr. and Mrs. Ed. Kinney and later by 'Abdu'l-Bahá, all eyes were dim with tears.⁷ Then she spoke about spiritual knowledge, prayer, and the conformity of science and faith, and at the end chanted a prayer by Bahá'u'lláh.

Then 'Abdu'l-Bahá came in and said that God had brought us together in Ramleh. No other power could ever have accomplished this. We were meeting with the utmost joy and fragrance. Spiritual attraction had united us. The Divine outpourings and the Bestowals of the Blessed Perfection had called us to this heavenly banquet. Just as in this material world we were brought together at this meeting, similarly may we associate with one another in the kingdom of Abhá.

In the afternoon the Beloved dictated several important Tablets, and later entertained the French Consul of Haifa who had come to meet him.

Many hours today were spent in writing and in listening to the delightful stories related by Mírzá Jalál Síná.

7 September 1913

RAMLEH, EGYPT, SEPTEMBER 7, 1913.

Let me relate to you the story of a poor man and how he became the Ruler of one of the ancient Republics. Back of it you will detect the spiritual history of God and His relation with mankind.

Years and years ago the inhabitants of the country of ... who enjoyed a sort of Republic, had a most curious way of electing their President. The people gathered once a year in the largest public square of the capital.⁸ Then they would bring out the golden cage of the bird, "Homai," and place it at the head of the procession of dignitaries, amidst universal rejoicing, while the music of the national band played. After many ceremonies, and the delivery of eloquent addresses, they would open the gate of the cage and release the bird Homai before the eyes of all the citizens. The bird, gaining its freedom, would rise higher and higher toward the blue ether, and then descend on the head of an individual in the crowd, whom the people would hail as the next Ruler.

It was on such an important election day that a stranger entered the city. He observed decorations of flags and bunting, and the streets filled with seething humanity. Every avenue, like a tributary to the sea, emptied its rushing people into the great public square. All the seats, tier upon tier, were filled. After much pushing and pulling, the stranger found his way to the square, where a wonderful spectacle met his view. He was thunderstruck at the lavish splendor of this sight. While he was looking at it, he felt some one tapping on his shoulder. He was hot and pressed on all sides. "What do you want, man? Do you not see

that I am nearly dying of suffocation?" "Wilt thou make me thy aide-de-camp if thou art elected President of the Republic?" "Pooh! Art thou gone insane, man? I have just entered this city and know not a single soul. I would like to know who would elect an absolute stranger to the highest position in the Republic?" "I think thou dost not know the laws of this country, neither is there any time for their explanation. Just give me thy word now." "All right," the stranger laughed aloud. "If I ever become the President of the Republic, thou wilt be my aide-de-camp."

Hardly was this promise given, when he felt the sudden weight of something upon his head. Then he heard the deafening hurrah of the great multitude which filled the air and which rocked the very foundations of the buildings. The bird "Homai" had sat upon his head, and he was already, by the sovereign will of the people, the President. The notification committee, followed by the most prominent citizens, informed him of his election, and with much solemnity conducted him to the capital.⁹ For one week there were great festivities in the capital. Fireworks and illuminations, athletic games and banquets, brilliant processions, and public receptions, attracted the attention of all the classes of citizens. The inaugural ball, which brought to a close these successive festivities, eclipsed all other events in points of brilliancy.

To the delight and satisfaction of Congress and the Cabinet members — the new President showed extraordinary knowledge on all public questions, and an intuitional grasp of necessary reforms. These reforms had been needed for a long time, but the nation had not been fortunate enough to have a man at the helm of the government who could make them possible for practical legislature.

Soon after his inauguration, the president received a letter from an unknown man, reminding him of his promise. He sent for him immediately, and found in him the requirements of an aide-de-camp. In the course of mutual association, they became great friends and one day, the aide-de-camp said to the President in an off-hand manner: "do you know what is going to happen to you after the expiration of your Presidential term?" "No, I have never thought about it." "Well, I will tell you, because you have been very kind to me. When your term expires, the citizens will come to the Palace, drive you out of your executive office, ask you to put on your old clothes, take you through the streets, make you ride backward on a donkey, and at the head of a sneering, ridiculing mob, parade you through the avenues and bazaars.⁰ In this ignominious manner the procession will leave the city. They will proceed for several miles until they reach a broad river on the other side of which is an island. Then they will place you in a boat, and a boatman will row you to the other side. There he will leave you and return. As the island is surrounded by the water, there can be no communication with the outside world."

The President was quite disturbed by this account. "Why did you not tell me of this before?" "Firstly, I did not know you; secondly, this knowledge could not prevent 'Homai' from alighting on your head; thirdly, even should you have known this, the people would not have accepted your refusal." "But, have I not given them a wise and efficient administration, and on that ground, am I not entitled to a second election?" "You must realize that the people are not electing you. It depends upon the caprice of a bird, and I am sure, that even if they let you stay in the public square on the election day, you would not have the remotest chance of being re-elected. On the other hand, no power on earth, except the will

of the whole people of this Republic, can amend this provision of the constitution. It is simply impossible." "Then what must I do? Will you give me your advice?" "Well, you can do one thing. As long as you live in this Palace, you have a perfect right to expend your salary on any undertaking you deem most necessary and urgent. You are able to select a number of architects, masons, engineers and laborers, send them to the island, and give them the commission of building a commodious house, in which you may live during the remaining years of your life. I have been aide-de-camp to many former Presidents, and in every instance I have urged them to do this, but they were so occupied with the gratification of their own desires, that they did not heed my advice, and the time slipped by.¹ Suddenly they saw that the year had expired, and they found themselves in manifest loss."

This President, however, was of a different disposition, and from that day on, he devoted his leisure hours to the construction of a house on the Island. When the term of his service expired, he went through all the strange rites prescribed by the law with a cool head, a confident heart, and a serene mind, because he knew that on the other side, everything was prepared to receive him....

After a few days on the Island, he started to explore it, and here and there came across a number of emaciated and starved looking men who were clothed in tattered garments. He asked them, "Who are you?" They answered: "We are the former Presidents of the Republic of X. We were not as wise and as far-seeing as you have proven to be. While we filled our Presidential Offices, we thought only of our own importance, and pursued the pleasures and vanities of life, instead of thinking of enduring and eternal principles. We never troubled our minds about our future, neither did we heed the admonitions of our friend. Thus this present misery is the result of our own past heedlessness."

This morning the students were summoned into the presence of 'Abdu'l-Bahá, and he gave them a stirring talk on the union of the East and the West, and of how the Cause of Harmony was set aglow and the hearts of mankind and how its flame is getting stronger and stronger every day.

8 September 1913

RAMLEH, EGYPT, SEPTEMBER 8, 1913.

Five of the young Arabian Bahá'ís acted as hosts to the students, and the friends.² The feast was given in the garden of Nozha. The tablecloth was spread under the shade of the trees and forty of us sat around it. The dinner was delicious, and our Arabian friends dispensed true old-fashioned Oriental hospitality. during the day, Tablets were chanted, songs were sung, short speeches delivered and the spirit of Bahá'í friendship deeply felt. Although there existed no outward relation between the Arab and the Persian Bahá'ís, yet they conversed together with great sympathy as though they belonged to the same family. After dinner we were divided into small groups and walked through the Park. On our return, we found the Samovar boiling and tea prepared.

One of the hosts told us how he was first attracted to the Cause: "Two years ago, a similar picnic was held here on this very spot by the Bahá'ís. I passed by, and looking at them, saw a divine happiness upon their faces. I became curious, and began to ask questions. Soon I

obtained the privilege of entering the kingdom of Bahá'u'lláh. Now, all of these men who are passing by, looking at us with wondering eyes, who knows but there may be some who will become Bahá'ís, two years from now?"

When we returned home we found 'Abdu'l-Bahá dictating Tablets in the garden. Mírzá Munír was the secretary. Several new men were permitted to go into his presence.³ Later he sent for the students, because they had not seen him in the morning. He spoke with them on the subject of agriculture and the present need for it in Persia. He asked them whether such a course was given in the Beirut College. He laid great stress upon the study of scientific agriculture and encouraged them to become the teachers of this science and the spreaders of its principles. He concluded, saying that he expected the appearance of great things from them.

One of the prayers changed by the students today in the Nozha garden is the following:

"He is El Abhá!

"O Thou pure God! Make thou this gathering the candle of the world and suffer this assembly to become a rose garden and a verdant meadow. Let its meeting become a delectable paradise and its horizon the dawning-place of the lights of the Merciful. Perfume Thou the nostrils of the dwellers of the Mount of the Friend with its Fragrance and rejoice the hearts of the pilgrims of the Holy city of the Desired One with its amber-scented breeze. Protect Thou these souls under the shadow of an asylum of Protection in the fortress of Thy Majesty, the One, the Most High! Shower upon us the Confirmations of Thy Abhá Horizon and bestow upon us the Graces of Thy Supreme Concourse. Although we are birds without feathers and wings, yet have we built our nests and homes in the gardens of Thy Cause. We have taken refuge at the Threshold of Thy Oneness, and we are begging of Thee Confirmation, help and aid.⁴ When we look upon ourselves, we are smaller than the atoms; when we behold the sea of Thy Generosity and Liberality, we see the atoms as brilliant suns, nay rather, more brilliant!

"O Thou Kind King! Cover the sins of these weak ones with the hem of the garment of Thy Mercy. Change the indifference of these heedless ones into the essence of fidelity, wisdom and understanding! Grant the souls a loftier effort and cast another tumult in the heads; so that they may sing the melody of the Supreme Realm, seek after the Everlasting Glory, long for the delicacies of the New World, soar toward the highest horizon, enter into the congregation of the Almighty and become the recipients of the Bestowals of the Kingdom of Abhá! Thus the dark world will become luminous, the satanic field will be transformed into the Court of the Merciful, this mound of earth will become the celestial heaven, and this terrestrial globe the Eternal Rose-garden. Verily Thou art the Powerful, the Mighty, the Hearer and the Seer.

"'ABDU'L-BAHÁ 'ABBÁS."

'Abdu'l-Bahá writes in a Tablet: —

"O ye real friends! And ye who are drawn to the Beauty of God! This is the time of attraction and acclamation, and the period of rejoicing and merrymaking. This is the morn of Glad-

tidings! Is it not suffused with splendors? The Candle of the world is bestowing light upon all the assemblages. Is it not luminous? The Manifest Orb is rising from the dawning-place of the Most High! Is it not Glorious? The Blessed Perfection and the Most Great Name — may my life be a ransom to His believers, arose in the city of self-sacrifice like unto the banner of Guidance.⁵ While he was under the chain, He was a helper to every oppressed! From the Manifest horizon, He shone forth glorified by trials! In the midst of the world, He withstood the attacks of infinite persecutions; so that these withered ones might become enkindled, and these extinguished souls might be set aglow with the Fire of the Love of God. May we close our eyes to both worlds, and be ignited and burn with the Fire of Longing! Now, O ye spiritual friends! Is it just that we sit silent, become speechless, sorrowful and pessimistic! No by God! This is not the attribute of fairness and gratitude, but the essence of unfairness and negligence.”

9 September 1913

RAMLEH, EGYPT, SEPTEMBER 9, 1913

Would you like to hear the translation of a Tablet which was read this morning? It contains a wonderful spirit and a most significant exposition of the general conditions of the world at this time.

“He is God!

“O Thou who art holding fast to the Pure Hem; thou who art the twig of the Blessed Tree!

“Look thou with deep insight at the world and the inhabitants thereof!⁶ It is an immense theater upon the stage of which most spectacular plays are being enacted.

“Here, thou wilt see upon its plains the victorious and vanquished legions of profit and loss and there, thou wilt observe the waves of the sea of folly, rising and falling with great impetuosity. Cries are heard on every side, and the agonies of revolution, revolt and unrest reach to the ears of every progressive man.

“There is a tremendous clash and strife between capital and labor and the war between the aristocratic and the democratic adherents is carried on with relentless sword, javelin, bow and arrow. The phalanxes of the grand Army are drawn in battle array, each squadron taking its position. The world-raging armaments and the heavy artillery are prepared in every part of the field. The dazzling splendor of the swords of enmity blind the eyes from the most remote distance; the lightning effect of breastplates, the brilliancy of the lances and the sparkle of the bucklers of hatred brighten the gloomy night and bewilder our eyes.

“In short the weapons for strife, battle, and war are being prepared with the utmost celebration.

“Thou wilt observe that from every house, the strains and notes of music are raised, the confusing melodies of harp, lyre, cymbal and flute are heard, and the mad revelers dance while in a state of inebriation with the wines of these vanishing pleasures and joys.

“Here, thou wilt see wanton and soiled decorations, and there, flimsy shows of a gilded class of creatures. Here, embellishment and luxury is made possible through illicit wealth, and there are displayed the ravishingly beautiful appearances of this mortal and ephemeral existence. >From one part of the world sighs of anguish, lamentations of poverty and agonies of misery are raised, and from another voices, acclamations and Jeremias calling for succor have reached the gates of heaven!7 Here, one sees the tears of the hopeless and listens to the appeals of the oppressed; there, the trembling murmurs of the helpless and the harrowing wails of the shipwrecked in the sea of perfection. The heat of the conflagration of separation spreads on all sides: the flame of the fire of longing is raging with great intensity, and the tongue of an avalanche of calamities leaps forth. Here, one observes the absolutism and oppression of kings, and the utter thoughtlessness of the Cabinet ministers, and there, one sees conflicts and wars on the battlefields of thoughts and ideals by ambitious generals, statesmen and administrators of the nation and countries. They consult together, they scheme, they plot, they exchange their views, they organize fallacious enterprises, they float superfluous companies, they circulate false notes, they destroy and they lay the foundation of their political careers.

“In short, when thou considerest the reality, the outcome, and the fruit of all these theatrical performances, thou wilt see with thy real eyes, that they are the results of an illusory mirage and their sweetness is as bitter poison. A few days shall roll on their axis, and all these conditions will become non-existent, evanescent and completely forgotten. But when thou shuttest thine eyes to this dark world, looking upward and heavenward, thou wilt behold light upon light, eternity onward to eternity, and from everlasting to everlasting. Then thou wilt see the realities of Mysteries.... Therefore, happy is the pure spirit who does not attach himself to the changing conditions of this transitory world; and who clings rather to the Purity, Nobility and Grandeur of the Never-ending world.

“Upon thee be Bahá!

(Signed) “‘ABDU’L-BAHÁ ‘ABBÁS.”

This morning I had the great pleasure of finding myself in the Presence of ‘Abdu’l-Bahá.⁸ A cablegram from Marseille announced the departure of Mrs. Fraser and her approaching arrival in Port Sa’íd. ‘Abdu’l-Bahá sent a telegram to Aḥmad Yazdí to receive and direct her to Ramleh. Another telegram from America inquired about his health. Letters from Boston and Washington, as well as from Germany contributed to his happiness. The Bahá’í Cause in Germany is making splendid headway, and believers, enthused by the presence and example of the Master, have arisen to spread the Movement with a determination and strength never equaled before. As he walked back and forth, while I was reading the letter from Germany, he smiled and was much elated, saying: You see, you see! He wished the believers to spread the Cause of Bahá’u’lláh. If they do this, divine Confirmations shall encircle them from all directions.

The Cause, he said, has thrown a universal reverberation through the pillars of the earth, and the divine Power of Bahá’u’lláh shall encircle the globe. Rest thou assured of this.

This week I received five packages of photographs of ‘Abdu’l-Bahá from Mr. and Mrs. Killius of Spokane, Wash., which were to be divided between Mírzá Maḥmúd and myself. After

making the division in equal parts I have distributed a number of them among the students and pilgrims. They are all made very happy by these presents.⁹ I also received some photographs from Consul Schwartz of Stuttgart which are already given away to many believers. In this way, the Western friends can impart the greatest joy to the hearts of their Eastern brothers.

Editor's note: The book goes from No. 3 to No. 5; No. 4 is missing.

In the evening the Master came in while the students were sitting on the veranda. As he entered they all arose. Before sitting he told us that this was a good gathering, a luminous gathering. He sat for ten minutes, but he did not speak one word. Silence, calm and eloquent, pervaded the whole atmosphere, and when he left we were quite as contented and happy as if he had given us an address.

10 September 1913

RAMLEH, EGYPT, SEPTEMBER 10, 1913.

I received a number of letters from the United States. Chicago, Spokane, New York, San Francisco and Washington were represented. I am sure that all the good news will make the heart of 'Abdu'l-Bahá very happy. I had also letters from Budapest and Stuttgart, London and Paris. In London the believers are already laying plans for the promotion of the Cause during the winter. The American friends, I have no doubt, will likewise carry away the wreath of triumph, and shall guide many souls into the green valley of Divine Faith.

Here I would like to quote a few proverbs which the Arabs use in their conversation.⁰ The Arabs are generally very lively and dramatic. Their talk is enriched with numberless epigrams, and is endowed with a wonderful power of expression and poetic fancy. They are simple, yet winsome, graceful and most chivalrous.

"Make neither your friendship a pretense, nor your hatred a menace."

"Don't ask a man about his origin; you can read it in his face."

"Patriotism is from faith."

"The boy is his mother's double."

"Avarice destroys what the avaricious gather."

"A ruler without justice is no better than a river without water."

"A man is often an enemy of things concerning which he is ill-informed."

"There is no honor like the possession of a good character."

"Disdain not a kind action, be it but to give water to one who is not thirsty."

"Knowledge without practice is like a bow without a string."

“No pious act is more beloved by God than the telling of the truth.”

“Without Hope, no mother would nurse her child, nor would any peasant plant his land.”

“The young who revere the aged will receive reverence themselves when they are old.”

“The next best thing to belief in God, is sympathy with people.”

“A true believer is not content while his neighbor is hungry.”

“There are men who are keys to the good, and locks to the evil.”

“Avoid vain hopes — contentment is prosperity.”

“Wisdom lifts a slave unto the dignity of princes.”

“Hearts, like bodies, become tired and should have recreation.”

A wise enemy is less harmful than a foolish friend.”

“Man is not to be valued by the robes he wears, but by the character he shows.”

“If you censure your friends for every fault they commit, there will come a time when you will have no friend to censure.”

The beautiful spirit of the hospitality of the Arabs is often illustrated by the apt inscription of welcome engraved above the gates of their homes;¹ for example:

“Welcome to him of whose approach I am all unworthy.”

“Welcome to the voice announcing joy after lonely melancholy.”

“Good tidings thine; off with the robes of sadness; for know, thou art accepted, and I myself will take upon me whatsoever grieves thee.”

I will here translate a prayer from the pen of the Master.

“He is El Abhá!

“O Thou kind, Incomparable God!

“Familiarize these hearts with Thy Mysteries and detach them from friends and strangers.² Suffer them to drink from the cup of the Wine of the Morn of Eternity and intoxicate them with the Goblet of Everlasting Felicity. These servants long and yearn for Thee and these lovers are enamored and attached to Thee. They are dwellers in Thy Mount and attracted with the Beauty of Thy Face. They are the gazelles of Thy flock wandering in the wilderness of separation and scattered in the valley of regret. Send Thou to them the Messenger of Providence and cause to descend upon them the angel of guidance: — so that the fragrance may waft from Thine Abode to their nostrils and an effulgence from Thy Face may illumine the hearts of these servants; the impenetrable darkness be changed into light and the

thorny place transformed into a rose-garden. Verily Thou art the Powerful, the Seeing and the Hearing.”

In the evening Mírzá Abu’l-Faḍl came and all the students gathered around him and he spoke to them about the early events of the Cause.

11 September 1913

RAMLEH, EGYPT, SEPTEMBER 11, 1913.

Tomorrow our band of earnest students will depart, and everything will again be quiet for a few days before the second party arrives. The past days my room was a busy center; here a number of them were speaking, there some were writing letters. From morning till late in the evening they were constantly coming and going.³ Many of them were anxious to possess the Master’s talks in America which I gave to them and of which in turn they made copies forwarding them to their homes. They were not only polite and courteous toward us, but also toward each other. They exercised the utmost kindness and consideration and did not lack the sense of true friendship and fellow-feeling. Like members of one family they inspired confidence and emulation. They were full of hope and each a true optimist. I can hardly remember a more united, a more congenial or a more devoted band of young men. Each one has set in his heart the accomplishment of a certain object, and is intent on carrying it out. The photographs of the Master sent by Mrs. A. B. Killius of Spokane, arrived in due time, and many of them were made happy by receiving this gift. In every one of his speeches, the Master has expressed to them his satisfaction and pleasure, because they are studying with zeal and their lives have been pure and uncontaminated. They are wonderful examples of the spirit of modern Persia.

Today ‘Abdu’l-Bahá came to see them both in the morning and evening and each time he delivered a very eloquent and effective address, which I will share with you soon.

I will now give the translation of a very significant Tablet revealed for a learned gentleman in China. It may be taken safely that this is the first important Tablet which has been sent to the Chinese Republic. I would like to see it translated into the Japanese language and also into Chinese.⁴ Once translated into these two languages it will be well if it were printed in a small pamphlet with a short historical sketch of the Bahá’í Cause, and distributed.

“He is God!

“O THOU WOOER OF TRUTH WHO ART ATHIRST FOR REALITY!

“Your letter was received. Its contents was evidence to the fact that from the horizon of consciousness the refulgent light has become manifest. It is hoped that after the appearance of the dawn, the brilliant sun may rise so gloriously as to cast its splendors upon all regions.

“It is a fact well-known to your honor that the world of existence is in need of an educator and instructor. The educators are of two kinds. The educators of the world of nature, and thee educators of the world of reality. If you leave the earth in its natural condition, it will

become a jungle and a thorny place; but once it is entrusted to the hands of a skilled and kind gardener, the jungle will be changed into an orchard, and the thorny patch transformed into a rose-garden. Consequently, it has become evident that the world of nature is in need of training. Moreover, reflect carefully, for should humankind be deprived of the graces of culture and instruction, it would become a poisonous body; because the savage tribes have not acquired any of the separative distinctions which differentiate man from beast. For example: what is the difference between the African negro and the American negro? The former has not yet adorned himself with the ideals of culture while the latter has become intelligent, sagacious and civilized. During my journey throughout America, at the time when I was in Washington and elsewhere, I delivered detailed addresses in the universities, churches, conventions and meetings of the negroes, and found their audiences composed of most intelligent persons who could grasp the subjects under discussion as well as any other audiences of civilized and intelligent Westerners. Thus a great chasm exists between these two communities of negroes;5 one in the lowest depth of ignorance; another rising toward the pinnacle of civilization and freedom. Then it is plain that education is the distinguishing mark. Undoubtedly, culture or instruction is the cause of the glory of the one, while the lack of education is the means of the degradation of the other.

“Hence it is proven that education is the concomitant necessity of the world of modern civilization.

“Furthermore: Civilization is of two kinds. The civilization of the world of nature and the Civilization of the world of reality which belongs to the realm of morality. As long as the influence of these two types of civilization does not appear fully in the body politic, complete success and prosperity will not be obtained. Consider that the tent of material civilization is pitched in the European world; yet notwithstanding this how dark it is! The thoughts of all men converge upon the law of the ‘Survival of the fittest’ and the ideals of all the inhabitants revolve around the doctrine of the ‘Struggle for existence.’ The extravagant expenditures on armaments are daily increasing at a terrible rate, and the staggering expenses of the financial budget to support the preparations of the military storehouses, have brought the nations to the brink of bankruptcy. Civilized mankind is in a state of civil insurrection and under a too heavy burden; they are struggling, with wonder and astonishment, to free themselves. All this is because the civilization of morality, spirituality and attraction with the Fragrances of God is entirely lost sight of.

“In short: Just as the Instructor and the Teacher are necessary in the material world; so in the Ideal realm, i.e.: the Kingdom of spirit and consciousness, ethics and morality, infinite virtues and the perfections of humankind and salvation in both worlds — there must needs be an Educator and Teacher.6 The founders of natural civilization are the philosophers of the earth, and the Teachers of the Ideal civilization are the Holy Divine Manifestations. Therefore if the human world is deprived of the training of the natural and ideal teacher, unquestionable it will fall headlong into the lowest stratum of the animal kingdom. Natural civilization is like unto a glass; divine civilization is like unto the light. Material civilization is similar to the body, Divine Civilization is the spirit. The lamp is in need of the light and the body is only quickened through the spirit. Read the work of Galen, the famous Greek Philosopher, which he has written on the progress of the civilization of the world of humanity. He says: ‘Religious beliefs are the greatest means of impelling upward the world of civilization and humanity. As an example to this: — We observe that a number of people

contemporaneous with us are known as Christians. Inasmuch as they are firmly rooted and well-established in their beliefs, the common people of this sect are as true philosophers, are adorned with such ethics and manners that the greatest philosophers attain to them only after many years of study, troubles, hardships and discipline. The simple folk of this community are characterized with the infinite virtues and excellences of the world of humanity.' Hence it is established that mankind is in need of an Ideal, Universal Instructor, in order to unify under the shade of one Word the various nationalities, causing antagonistic communities to drink from one fountain; changing enmity and hatred into amity and love, and transforming strife and war into peace and salvation.⁷ In this manner His Holiness Muḥammad — upon him be peace and greeting — conciliated the various contending warlike, barbaric tribes and nomads of Arabia, and ushered them into the shade of the Tent of agreement, upraised a lofty banner in the world of physical and spiritual sciences, and caused them to attain to the highest station of Everlasting Glory. Likewise, His Holiness Christ — upon Him be peace — gathered around one spring of Unity, the inimical, the quarrelsome and the warring nations of Greeks, Romans, Syrians, Chaldeans, Assyrians and Egyptians who exercised toward each other the utmost rancor and contempt. He established amongst them the ideal band of communications.

“The above instances irrevocably demonstrate that the world of humanity is in need of Universal Teachers and Instructors, and that these are the holy, divine Manifestations. If certain souls pretend to be of the elect and in no need of education, it is similar to a pretension put forth by private soldiers that they are skilled and efficient, and do not require the instruction of the general. It is evident that such statements are baseless. All the individuals of the army, whether privates or officers, are in need of the supervision of the commander-in-chief, who is the general instructor.

“This is enough and sufficient for those who have hearing ears and to this God bears testimony!

(Signed) “‘ABDU’L-BAHÁ ‘ABBÁS.”

12 September 1913

RAMLEH, EGYPT, SEPTEMBER 12, 1913.

Separation from the friends of God is a difficult thing. Although by this time we are more or less used to it, having already traveled so much, seen so many countries and associated with so many Bahá'ís — still we feel keenly when we meet and grow to love a number of the Bahá'ís — then suddenly they depart and in all probability, never will we meet again. However, in this separation, there is one consolation and that is: — these friends go out into the world after attaining to the meeting of the Beloved, to teach the Cause of human brotherhood and to equip themselves to become more useful instruments. Thus in a spiritual sense there is no separation between those Bahá'ís who are truly devoted to the Cause of God and are striving in the path of Reality. Consequently, from an external standpoint, we were all sad, when we saw the body of students leave the house for the station. The Master received them in the afternoon and delivered to them his last word of advice and exhortation.

The Master had sent for me to go to the hotel and translate. A prominent Russian Count who understands English and French was calling on him. In a moment I was there, and soon 'Abdu'l-Bahá plunged into a deep and most interesting discussion about the two aspects of reincarnation, the particular and universal, the return of generic and specific ideas, and a presentation of the logical proofs concerning the existence of a Divine, Supreme Power, animating and energizing all creation. The Count seemed greatly interested, and was going to ask more questions, when the Secretary of the brother of the Khedive was announced.⁹ Thus he postponed his questions for a later meeting and departed with satisfaction and pleasure.

“Strive ye as much as ye can; — so that love and amity may increase day by day amongst the believers of God; all of you can help each other and be ever ready to sacrifice your lives for one another. This is the quality of the people of Bahá.”

The following is a Tablet to Mr. Horace Holley, the author of the Bahá'í work called “Modern Social Religion:”

“He is God!

“O THOU SON OF THE KINGDOM!

“A copy of the book written by thee and forwarded to this spot was received. The friends re engaged in reading it. They praise and commend your book most highly and appreciatively. God willing, it will be translated and I likewise will read it. Thank God that thou art confirmed and assisted; thy aim is to render service to the Kingdom of Abhá and thy object the promotion of the Teachings of Bahá'u'lláh. Although the glory and greatness of this service is not known at the present it will in future ages, assume most great importance and attract the attention of scholars.⁰ Therefore strive more and more as far as thou canst in this service, so that it may become the Cause of thy everlasting glory; in the Kingdom of Abhá thou mayest be enkindled like unto a candle and in the horizon of majesty thou mayest shine like unto a star. Upon thee be Bahá'u'lláh.

(Signed) “‘ABDU’L-BAHÁ ‘ABBÁS.”

In another Tablet he says to Mrs. Killius:

“O thou who art attracted by the Love of God! Thy letter was like a mirror in which were reflected the pictures of Divine Confirmations. Thou hast a heart which is turned toward the Kingdom of Abhá, a spirit rejoiced by the Glad-tidings of God and eyes illumined by beholding the Lights of God. Your aim is to render service to the world of Reality. Pure intention is the magnet of heavenly assistance and the only means whereby to attract a great power.”

To another person whose house had been burned down he reveals:

“If thy earthly house is destroyed, be thou not sad! May the Palace of the Kingdom be upbuilt! O thou bird of reality! If thy terrestrial nest is ruined, be thou not unhappy, a heavenly nest is destined for thee. His Holiness Christ, the Holy Manifestations and the apostles possessed no nest whatsoever in this mortal world, but in the Universe of God a glorious Palace. It is hoped that through the Divine Bestowals, on a lofty station, in the Universe of God, a radiant palace may become prepared for thee.¹ Consider that the palaces of former kings from the day of Adam to the present age are ravaged by the relentless hand of time, while the towering Palace of the believers of God are built throughout Eternity and are never subject to destruction. Reflect carefully and thou shalt observe that all the buildings are upturn, but the foundation of the apostles of Christ is becoming firmer and loftier every day. It is my hope that thou shalt likewise lay the basis of such a lofty palace. The foundation of this Palace is the Call of the Kingdom of God; its galleries are the Teachings of Bahá’u’lláh; its decorations the virtues of the world of humanity and its radiant lamps the lights of the Divine Kingdom. Therefore strive as much as thou canst to quicken dead souls, to guide erring ones, to cause to drink those who are thirsty and to invite those who are hungry to sit around the heavenly Table and partake of the Divine Foot.”

13 September 1913

RAMLEH, EGYPT, SEPTEMBER 13, 1913.

Ramleh is honored with the presence of ‘Abdu’l-Bahá. >From this quiet summer resort of Egypt the mysterious power of God is felt in the uttermost corners of the world. Men, women and children belonging to all nationalities and religions are turning their attention to this spot. Here lives and moves the God-man amongst the people, as lived and moved Jesus over 1900 years ago along the shore of Galilee. His munificence and generosity embrace the world of humanity.² His love is all-inclusive and the fountain of his sympathy flows without any interruption. With their burdens, sorrows and sufferings, the children of men come to him. With willingness and pleasure he shoulders their burdens; he cheers the despondent heart; he inspires the downcast; he strengthens the weak; he helps the poor and sows the seeds of wisdom in the garden of their minds. With fortitude he stands before the world and proclaims the coming of the kingdom of God. Those who are endowed with divine perception can easily realize that the spirit of God is moving over the world, the doors of the kingdom are open, and the Graces and Bounties of the Lord of Hosts are manifest. Thus

awakened they arise to glorify their Lord and to summon mankind to the Banquet of Eternal Life and Everlasting Felicity.

This morning 'Abdu'l-Bahá accompanied by Shoghi Effendi came to our house and sat for about half an hour. Throughout his talk he laughed, giving us much happiness. He told us the story of a German Consul in Haifa, illustrating how certain people come to a sad end because they enjoy and believe the flattery of sycophants.

In Haifa there was at one time a German Consul who became 'Abdu'l-Bahá's friend. He used to call on him often, and 'Abdu'l-Bahá returned his visits. At one time he disappeared for a whole month. Suddenly, one day he entered 'Abdu'l-Bahá's room. He had a stick in his hand and was lame. "Oh, sir, how is it that you have not inquired about my health during the past month?" — "Why, friend, what has happened to thee?" "Yes," he pitifully answered, "I am the victim of 'Bravo.' Let me tell you how it happened.³ The German colony had prepared a ball, a ball, to which I was bidden. The governor, the judges and the officials of Haifa were likewise invited. When the dancing was over, they had a jumping contest. One by one they started to jump, but in a clumsy manner. I saw that none of them had learned the secret of jumping a long distance, but I had learned it in boyhood, going to gymnasium in Germany. When the last one failed to reach the mark, I volunteered as a candidate. All eyes were on me now. My first attempt was so successful that it elicited the hearty 'Bravo' of the governor. In my heart I was pleased and thought I would try again, and go beyond the first limit. I went back and back, then jumped forward, and when I landed on the other side, a tumultuous applause was raised from the governor and the officials. 'Bravo, bravo,' rang in my ears. By this time, I was puffed up with pride and became blind to my own limitations. 'Now I will show them,' I said to myself, 'what real jumping is,' and with this determination I started the third time. I wanted to go further, much further than the first and second time, and so, when I came down upon the earth with a great crash, I felt a most excruciating pain in my right foot. My leg was broken. I became unconscious, and when I opened my eyes, I found myself in bed. For the last thirty days I have suffered much. Thus you see now, how I became the victim of the 'Bravos' of the governor." There are many people in this world who will go to the limit of doing anything, even in attacking the purity and the motives of their friends just to gain a temporary applause and Bravo without thinking of the ruinous effect of such a thing upon themselves in the future, and the loss of public confidence.

The Master had received many letters from the East and America.⁴ He wondered to which direction he should turn his attention

Seeing a package of letters in my hand, he laughingly asked: Is this the work I had prepared for him? How many hours did I want? It seemed to him that there was no end to my requests.

In the afternoon he dictated Tablets in the Garden to Shoghi Effendi for a long list of believers in Baku, Russia. Tea was served while he revealed the heavenly words. He also entertained the Arabic professor of the American College in Beirut. He spoke with him about the unification of religions and the principles of the Bahá'í movement. The professor went away with a new light in his heart.

14 September 1913

RAMLEH, EGYPT, SEPTEMBER 14, 1913.

In the garden of the heart plant only the flowers of Love. The fragrance of the hyacinths of Love, the influence of the divine Love, the efficacy of the spiritual Love must constitute the foundation of the life of every Bahá'í. You shall know the tree by its fruit. You shall recognize a real soul by the quality of Love he manifests. With Love in our hearts we are enabled to benefit humanity. Love being the magnet, its possessor is enabled to attract the hearts to the Kingdom of Peace.⁵ True love never changes, and has no similitude or shadow of turning. Love is the basis of human sympathy, and sympathy prompts us to be kind and compassionate to all those who are in sad circumstances. With Love the enemy is changed into a friend, the cheerless is comforted, the weary traveler is lodged, the hungry fed, the naked clothed, the destitute made rich, the weak reinforced, the hopeless made hopeful, and the barren life made to blossom like unto a rose. Love is the great panacea for the healing of all social, political and economic evils. Love is the Holy Fire enkindled in the hearts by the hand of God. The only Love that is all-enduring is the Love of mankind. Let the power of this Love take possession of our beings. Let the sea of this Love flow toward the countries of our hearts. Let the rays of this Love illumine the dark recesses of our minds. Let the sun of this Love flood the regions of our souls. Those who have experienced this Love will never become despondent; with shining faces and smiling lips they shall march through the storm of difficulty, scale the impassable mountains of trials and reach the goal with added zeal, increased energy, supreme faith and unfaltering courage. This Love exalts one's Ideals, purifies one's motives and glorifies one's thought.

The Bahá'ís are the servants at the Court of this Love; they adore and pay tribute to this king. Love, only Love, makes them invulnerable. With this weapon they gain victories over the cities of the hearts. With this torch they dispel the gloom. With this medicine they heal the sick and with this water they allay the thirsty ones. Out of this book they have learned the Mysteries of God; from this spring they have quaffed the wine of Knowledge, toward this exalted height they are soaring, and in this illimitable ocean they are submerged.⁶ They are the followers of the Lord of Truth, whose words, actions and ideals are spelled in letters of Love — Love for the world of humanity. Their watchword is Love. Their calling is Love and their avocation is Love. They eat Love, they drink Love, they are clothed in Love and have their existence through Love. They have known the source of Love, and Love has made them free. They love God and they love mankind. With this omnipotent power they have arisen to serve the world. In all their transactions and dealings Love is their Instructor. They love to live a life of simplicity, prayerfulness, helpfulness and service. For them there is no more sorrow or hate. Life is an Elysian garden of joy and happiness where men may live together lovingly. Love is peace, peace is contentment, contentment is light.

This morning I was called into the presence of 'Abdu'l-Bahá . He has taught us what Love is, and how we should gain more capacity to become the custodians of Love. He called K_husraw to bring him a small cup of coffee, and when it was served, with a twinkle in his eye, he said:

“Who says that Mírzá Aḥmad does not drink a cup of coffee? K_husraw, bring him one!”

Then he dictated several wonderful Tablets for the German believers. He was especially pleased with the letter of Miss A. Knoblock, and with her splendid work in several German cities. He ordered the translation of her letter to be sent to all parts of the Orient. He started to dictate a Tablet for her: "O thou herald of the Kingdom of Abhá" — then he turned to me saying:

"Truly she is a herald of the cause of God. She has won this title by her noble work in guiding the souls."

Then he continued. At this time Mírzá 'Alí-Akbar was announced and later on Hájí Níáz.

15 September 1913

RAMLEH, EGYPT, SEPTEMBER 15, 1913.

We did not see the Master today. In the morning he was busy reading his letters; in the afternoon he dictated Tablets for the believers of Persia; in the evening he gave an interview to two correspondents of Arabic Dailies in Cairo. We were standing near the door of the Victoria Hotel, expecting him to come out when the interview was ended. About 10:30 P.M. we saw him descending the stairs. He was feeling well, but a little tired.

If you would like to hear the story of the king and the thorn-picker as related to me by Mírzá Jalál Síná, I will be glad to share it with you:

Once upon a time the king of the country of the North went hunting. While he was chasing a deer, he forgot all about his retinue and royal tent, and charged his steed through glen and dale; the deer ever evading him by leading him on. Suddenly the king realized that he was far away from his servants, the midday sun poured its hot rays down upon his head. He looked around, and to his amazement found himself in a vast desert full of thorns and briars. Then in the far distance he spied, with his eyeglass, an old man gathering thorns. The old man startled, looked up. "Who art thou?" the king asked. "I am a thorn-picker and maintain my large family by selling thorns in the city." "How many times a week dost thou come here?" "Oh, I come every day. If I miss one day, my people will go hungry." "But surely thou art not equal to this hard work." "What else can I do?" "Come, my brother," the king said, as he extended his hand to him. "If thou dost listen to me and obey all my orders, I will make thee the richest man in the world. I will teach thee the secret of the Philosopher's Stone which transmutes the baser metals into gold." "Very well, I will follow and obey thee under all circumstances." "But thou must first realize that the road is full of temptations. Thou must look neither to thy right nor to thy left, listen to me and renouncing all things, ever follow me." "Yea, yea, I will do anything thou dost command me." "Very well, then, come; I am willing to give thee a trial." The thorn-picker, throwing away his stiletto with which he used to cut the thorns, started to follow the king.

For one hour they walked till they reached a desert which was shining under the rays of the sun. The old man asked the king: "Why is this soil so brilliant?" "The ground of this desert is of silver." "Oh, oh, can I not fill my pockets with it?" he asked, all excitement. "Did I not tell thee that thou wilt encounter temptations in the path?" The old man, being thus rebuked for his apparent forgetfulness, became silent and said nothing, but in his heart he coveted

such free, abundant wealth. In order to keep his mind away from his secret thoughts, the king tried to entertain him with varied conversation until they had passed by this plain, and entered another which was of a dazzling yellow color. "What is this?" the thorn-picker asked, while blinking his eyes. "The soil of this plain is of gold." "Gold, gold, my goodness! There is so much gold scattered here, and I am so utterly, so miserably poor; and my family always half-starved." Half bent, inclined by an uncontrollable desire, he was going to grab a nugget, when the king took him by the hand: "Come, come, my brother, I shall make thee so rich that thou wilt not deign to look at a mountain of gold." "Well, I don't know how! Here I see so much gold, a pocketful of which will make me rich beyond my fondest dreams." "Don't listen to the suggestions of thy heart. This desert of gold is not to be compared to the treasures which lie before thee." "I will wait and see."

At last they crossed the desert, but the old man was moody, his eyes wandering to the right and to the left, looking at the immense amount of gold dust scattered over the plain. Finally they entered another desert. Here their eyes were almost blinded by the dazzling brilliancy everywhere. "What is this plain made of? Please tell me at once," the old man asked excitedly. "I have never seen anything like it in all my life." "Oh," the king answered calmly: "Nothing especially valuable. This is the diamond plain." "Diamond!" His eyes were ready to fall from their sockets. "I have heard that it is the most precious gem in the world. Surely you will permit me to fill at least one of my pockets with these precious stones. Just think how one of them will make me quite independent!" "No, brother, thou must not act like a child. On this pilgrimage thou canst not carry anything with thee. Like a bird thou must be free. Thou must not soil thy wings with water and clay, otherwise thou wilt not be able to soar and reach the height." With much persuasion, the old man was at last prevented from loading himself with diamonds, and by and by they were out of this plain too. Now it was nearly sunset, when lo, on the Western horizon they saw a wonderful body of water shimmering under the last rays of the sun. the king pointed it out to the old man with an exultant cry: — "Look, dost thou see the ocean lying before us? This is the sea of the 'Philosopher's Stone', one drop of which will transmute all the baser metals into the purest gold." The old man was, however, extremely tired by this time, and as he was thinking in an absent-minded way how to answer the king, he saw another thorn-picker, who was a friend of his, appearing on the scene. "What does thou do here?" he asked. "Today," he said, "several members of our guild went on a strike, so a load of thorns is fetching a high price in the city. Come along with me. We two, all our lives, have been non-union members, and for the next two or three days, before the strike is settled, we can make a nice profit by supplying the citizens with the necessary fuel." The old thorn-picker got very much excited over this unexpected news, and forgetting the king, the ocean of the Philosopher's Stone and the inexhaustible fortune awaiting him, turned back. The king, pitying their ignorance, cried out after them, promising that he would make both rich beyond their dreams. The younger man hesitated for a moment, but the old man would not listen. "He has fooled me all day, and now he is going to make another fool out of you. Let us run quickly before he persuades us again to obey and follow him."

For two days they gathered several loads of thorns, hoping that they would sell them at their own price and become independent and rich. But when they entered the city, they learned to their utter dismay that the price was even lower than its current standard, because there was no strike at all amongst the thorn-pickers, and the information given to

the younger man was based on hearsay. Then the old man remembered the king, the plains of silver, gold and diamonds, and the ocean of the philosopher's stone. Wildly he ran out of the city, searched and searched all the neighboring plains, but he could find no trace of the king.¹ Everything had disappeared like magic. "Why did I listen to another man? Why did I not obey the king? Why did I deprive myself of such a heavenly treasury?" Thus he was rebuking himself as he continued his search, ever hoping to find the king.

16 September 1913

RAMLEH, EGYPT, SEPTEMBER 16, 1913.

This morning I could see the Master only for a few minutes and presented to him a number of letters just translated. We did not see him any more before sunset. At that hour he passed by our home going to Mírzá Abu'l-Faḍl's apartment, where the Arab believers gather weekly to hear him speak. A number of Persians were also there. He sent for Mírzá Maḥmúd and told him that there were some pilgrims who would arrive at 7:30 P.M. from Port Sa'íd, and that we should go to the station to welcome them. We walked to Sidi Jaber and when the train rolled into the station, we were glad to receive two young Persians, one from Russia, another from Beirut, and Mrs. Stannard from Haifa. She has spent a pleasant summer on Mount Carmel and is going to stay at Ramleh, as long as the Master continues to live here. We conducted her to the Victoria Hotel. Miss Hiscock also has left her Hotel and is now at this one.² I hear that Mrs. Getsinger will go to 'Akká and Haifa to visit the holy Tombs of Bahá'u'lláh and the Báb before starting on her journey to India.

"He is God!

"O YE FRIENDS OF 'ABDU'L-BAHÁ! In this Divine Dispensation and lordly Cycle the fundamental principle and the supreme object is the establishment of the oneness of the world of humanity; so that through this oneness and agreement all wars and contentions will be wiped away from amongst mankind and the Beloved of Union appear in the Assemblage of the world.

"The promulgators of this Union must be the believers of God, — so that through the merciful power they may dispel from the horizon of the world the darkness of strangeness and the Adored One of Unity may unveil her sweet and heart-captivating Countenance. If the least ill-feeling exists amongst the friends themselves, how, then, can this great matter be realized? Therefore, everyone of the believers must strive valiantly with heart and soul; so that not the smallest speck of dust may sit upon the mirror of fundamental Unity; Love should increase day unto day, and the qualities of good-fellowship, intimacy, friendship and mutual kindness be clothed with resplendent realities amongst the believers.

"O God, O God, I lay my forehead and place my face upon the dust of humility and submission — looking up toward the kingdom of Mystery and beg of Thee with a contrite, supplicating, entreating, humble, submissive, broken and pain-encircled heart, from the Threshold of Thy Holiness — in the world of Lights — to render asunder the veils of Pluralities, and with manifest signs reveal the Beauty of Fundamental Unity in the hearts.

“O Lord!3 Make Thy believers the waves of the sea of Thy Oneness, the Breezes of the rose-garden of Thy singleness, the stars of the heaven of amity and good-fellowship and the pearls of the ocean of Love and Guidance; — so that they may drink from one fountain, breathe in one air, be illumined by one light, turn entirely their faces toward the world of renunciation and the Center of inspiration.

“Verily Thou art the Mighty, the Beloved, the Glorious and the Most High!

(Signed) “‘ABDU’L-BAHÁ ‘ABBÁS.”

“O thou sign of Guidance! Thank God that thou hast advanced from the region of darkness toward the center of Lights and after crossing the desert of mirage, hast reached the sweet, cool and salubrious springs. The rays of Guidance thou hast beheld in the horizon of Unity, and in the Valley of safety, thou didst hear the soul-refreshing Call of God from the Blessed Tree. The honey of the Love of God thou didst taste, and hast become intoxicated with the Wine of the Knowledge of God.

“Now is the time when thou mayst become the associate of the known and unknown and at every moment raise the cry of Ya-Bahá-El Abhá. Unloose thy tongue in the most great Guidance; give hearing to the deaf, sight to the blind and speech to the dumb. Bestow exhilaration and rejoicing upon the lukewarm, and happiness and joy upon the despondent. Confer intelligence upon the heedless, awake the sleepy ones, cause to drink those who are thirsty, guide the erring ones, make confident those who are deprived, and reinforce the weak. Verily thy Lord will assist thee and help thee;4 will inspire thee with the breaths of the Holy Spirit and cause thee to utter His proofs and arguments with great penetration and conviction.”

17 September 1913

RAMLEH, EGYPT, SEPTEMBER 17, 1913.

All the palaces that are built are subject to destruction, save only the Palace of Love which is protected. So far as Love is the Ruler of hearts, there is no difficulty, but when it is replaced by indifference, and the fire is extinguished. In order to remove the possibility of estrangement, we must look to the higher principles of the spiritual life. For life indeed is sterile, unless it produces the fruits of love, a Love which breaks through all the walls of national and racial prejudices, and enters upon the plane of universal brotherhood. The spiritual Palace, the foundation of which is the Love of God is never laid waste.

The Palace of the Bahá’í Cause is firm; because its architect is Bahá’u’lláh, its builder is ‘Abdu’l-Bahá, its masons are the companions of God, its laborers are the friends of God, its foundation the Word of God;5 its cement the Law of God, its water the blood of the martyrs, its materials and principles of absolute Reality, its rooms the religions of God, its light the sun of righteousness, its decorations the virtues of the world of humanity, its imperishable flowers the glorious attributes of Divinity and its dwellers the people of Truth.

Men and women from East and West, North and South are daily working on the construction of this Palace. With noble self-sacrifice, with unparalleled enthusiasm, with

confident self-reliance, they are continually adding new partitions to this heavenly Palace. They do not rest for one moment. For them spiritual treasures are destined and inestimable bounties are provided. Are they not joint-partners in the building of the Palace of International Peace and arbitration, the edifice of the equality of human rights and the structure of the economic adjustment of all the inescapable problems of this modern era? We are assured by the Divine Architect that the volcanic events of the times and the corroding effect of the coming ages, shall not leave their impressions upon this spiritual Palace.

Today 'Abdu'l-Bahá had a slight fever; notwithstanding this he wrote many Tablets for the believers of 'Akká with his own hand. He received the newly arrived believer, Mírzá Siyyid Ḥusayn, a fine young man, a graduate from the college of Beirut, and the son of the sister of the Master. Of course, he lives in His house. The rest of the students are expected to arrive tomorrow. In the afternoon the Master passed by and went to the garden. He stayed there for more than an hour, telling several stories to Ḥájí Níáz who was in his presence. On his return we caught just a glimpse of him.

The Christian Commonwealth is publishing weekly articles and these are regularly translated into Persian and circulated in the Orient for the benefit of our Eastern friends, especially the August number which contained an article on the Prison Experiences of 'Abdu'l-Bahá. The Master has often expressed the wish that the friends should serve the Cause by subscribing to this paper.⁶ The other day a Tablet was revealed for the editor which I transcribe here; so that it may encourage the Bahá'ís to increase their subscriptions. They can do so through Mr. Joseph H. Hannen; because he is its Bahá'í correspondent. One of the latest copies will contain the Master's article on Universal Peace.

"He is God!

"O THOU KIND, BELOVED FRIEND!

"The copies of your peerless paper which are in reality the proofs of your high ideals, the exaltation of your aims and the principles of the prosperity of the world aims and the principles of the prosperity of the world paper of yours which is like unto a clear, transparent of humanity — were received. Truly I say, this unique mirror, reveal the images of Reality. It is the reflection of Truths which mirror forth through the pages of this paper. All the Bahá'ís are grateful and thankful to you on account of your praiseworthy intentions. The significance of these articles is not realized at the present time, but in the future they will gain such importance that every copy containing an article on the Cause of Bahá'u'lláh will be framed, preserved and hung in the most honored place, and their contents quoted by people of culture. Therefore, rest thou assured that thou art sowing pure seeds in pure ground.⁷ Ere long they will grow and develop and many harvests will be gathered.

"Upon thee be greeting and praise,

(Signed) "'ABDU'L-BAHÁ 'ABBÁS."

So far as I can judge at the present, our stay in Ramleh is coming to a close, though the next place to be honored by the presence of the Beloved is not definitely known. I hear talk

about his going to Haifa. However, he will be here at least one month more. Our summer was altogether very delightful. 'Abdu'l-Bahá was a source of great joy and strength to the hearts of many believers who made the pilgrimage from all corners of the Orient to see him and to receive his spiritual instructions.

18 September 1913

RAMLEH, EGYPT, SEPTEMBER 18, 1913.

This morning the Master dressed in his beautiful soft cream-colored robe, entered our house. Mírzá 'Alí Akber handed him a few letters from Russia. He read them without delay and asked Mírzá Munír to bring paper, ink and pen. He dictated answers to each, and through them you can see how he adapts himself to the individual needs and the spiritual capacity of every person, and out of his abundant treasury, showers upon them the wealth of the Kingdom of Abhá. Although these believers live in the remote Empires of Russia, Persia, Turkey, or Arabia, yet he knows them and they know him.⁸ How they hunger for and preserve every Tablet which he reveals for them!

One of the believers asked him what should he do, what course of action should he take up? He told him to go and teach the Cause, spread the coming of the Kingdom and herald the dawn of the Sun of Reality. To convey the message is a confirmed matter. Whosoever arises in this service will always be aided by the angels of the Supreme Concourse. It is true that the friends will do everything in their power to help a person who devotes all his time to the service of the Cause, but let there be no doubt on this subject, that in this movement there are no regular salaried teachers. A paid teacher will not be able to accomplish as much work as if he were independent. In this cause 'Abdu'l-Bahá desires to have teachers who sacrifice all their belongings, possessions, hearts, lives and spirits in the work of God. This would be very effective. The Cause must be promulgated with devotion and personal sacrifice, and not through financial operations.

Then he told us that, although he did not feel well, he had written many letters to the believers of 'Akká with his own hand, because they were old and tried friends.

He mentioned their names, one by one, a long list, I assure you.⁹ Speaking about the Tablet written to Abu'l-Qásim, the gardener, he said that Abu'l-Qásim had sent some pomegranates to him from the garden, so that he might write back that the skin of the pomegranates were as rosy and pink as the cheeks of Jamílih (the gardener's wife), but that the former is through the creation of God, while the latter through the power of devotion. He laughed a great deal, finally saying that it is necessary to joke now and then, for joking is the salt of conversation.

About ten o'clock the second party of Bahá'í students arrived from Haifa. They are all fine fellows, full of the spirit of the Cause, and devoted to their studies. their names are as follows: Habíb'u'lláh K_hudabaks_hí, Badí' Bus_hrúyyih, Mír Jalál, Mír Kamál, Abu'l Ḥasan K_hán, Qulam Ḥusayn K_hán, Ḥasan K_hán, 'Abdu'l-'Alí and Ṭaráz'u'lláh. The first two are very brilliant young men, and owing to their superior wisdom and intelligence exercise a most salutary influence over the student body. They are, in a way, leaders without the name of leadership. Badí' Effendi is a versatile poet as well as Habíb'u'lláh. The former sings

beautifully, and on account of this advantage, both of them have taught all the students Bahá'í songs and poems. As soon as they entered the house, the atmosphere was changed, and we heard snatches of songs, now in solo and again in chorus. After a while the Master sent for them and they had a short interview with him. He fired their hearts with words of encouragement, and hoped that they would combine together literary knowledge with practical science. From now on they will stand daily in the presence of the Master and listen to his advice.

In the afternoon 'Abdu'l-Bahá passed by, followed by Shoghi Effendi.⁰ He called for me and I walked behind him in the rose-garden. A telegram sent to Port Sa'íd from the Master to Aḥmad Yazdí: "Send Mrs. Fraser to Ramleh," brought back the answer that she had left at one o'clock. He told me to go with Shoghi Effendi to the station and bring her home. We were expecting her for a few days. I was delighted to hear the news.

It was a hot day, but the rose-garden is always cool, the fresh breeze wafting. The master asked Shoghi Effendi to bring him a bottle of Evian water. Meanwhile an Arab, who is a laborer, came in and saluted him. The Arab told a long story, illustrating it with poems, about the source of the Nile, that it is in paradise and flows from under a throne — a pretty legend. Then a few men came in to see the Master. He spoke to them in detail on trustworthiness, and told them three stories about his own life. For three hours we sat in his presence listening with attention to every word he said. When he left the rose-garden, Shoghi Effendi and I went to the Sidi Jaber station to welcome our dear sister, Mrs. Fraser. We greeted her on behalf of the Master. After ten minutes, she stood before him. She is going to live with the Holy Family, and I have no doubt that the Bahá'í world will receive a rich and valuable treasure when her Diary is given out.

19 September 1913

RAMLEH, EGYPT, SEPTEMBER 19, 1913.

With the early departure of Mr. and Mrs. Getsinger and Mrs. Fraser to India, we will have three active teachers in that great field. May they work together unitedly, and hoist the banner of the Cause in that vast region! Each one of these three Bahá'ís is gifted with a particular spiritual talent, and when they combine their forces they will be able to render a most brilliant service to the Cause. To India, — a region of sects and creeds, — this truth goes as a balm of reconciliation, a remedy for religious differences and a cooling water of knowledge for those who are thirsty. Their work will carry them through many cities and the assistance of God will be with them. A cable was received from Doctor Getsinger saying that he would be here in three or four days.

This morning 'Abdu'l-Bahá sent for the students. They were all filled with hope and longing. When they stood in his presence, he welcomed them and tea was served. Having received the constitution of "a central London Bahá'í Committee" which is in the process of organization, he gave it to Badi' Effendi to translate, and then delivered a short talk on the art of translation, advising them to write at least one page every day, either from English into Persian, or from Persian into English, thus they might acquire efficiency in this line of work.² He recommended for the future that when the means are provided, a committee of

translators be organized from both nationalities, who would know the two languages well, in addition to Arabic. Then the Tablets would be properly translated. Again he spoke about Persia and the part which they play in her reconstruction.

He said to the students that there was a time when Persia was like a fragrant Bouquet, perfuming all nostrils. She was the center of the glory and honor of the world of humanity. The inhabitants of Persia from a social, industrial, political and moral standpoint were superior to the rest of mankind. Now conditions are reversed and the same high standard is not kept waving aloft. Like a great giant, she is prostrated on the ground, groaning with a pitiful voice. If the Persians could clearly see the sad and gloomy state of their own country, they would weep bitter tears of remorse, but they are all self-occupied. It is a natural and divine law that when a nation or country sinks to the lowest degree of degradation, then God, in His Bounty, comes to help her, uplifting and raising her to the highest zenith of glory. As Persia has experienced these sad events, the Lord in His Mercy has willed that that country be illumined, so that her future condition may become even more glorious than her past, and that she may advance greatly along the path of science, industry and art. Now God has purposed that they may become a means of this reformation, and strive day and night that Persia may be enlightened. They must equip themselves with practical education; — so that Persia may be benefited through them. The Confirmations of Abhá will always be theirs.³ If a person studies all the sciences and arts, without receiving heavenly Confirmations, he will not be able to accomplish very much. Now he hopes that they will become the Cause of the moral and scientific advancement of all the Persians.

Afterwards he sent for Hájí Níáz, Mírzá 'Alí-Akbar, Mírzá Maḥmúd and me. I was carrying a package of Tablets just translated, which I gave to him. He took it out of my hands and gave me a hard blow on my right cheek. "Bravo," he said. Then for a few minutes he spoke about the events of Persia, and the attitude of the governors toward the Cause, and the believers. A package of petitions had just been received. He opened it and read a few. They all contained good news about the progress of the Cause in Persia. Then he went into his own room and sent Mrs. Getsinger and Mrs. Fraser to see us. When they entered the sight of them brought me the significance of the Bahá'í Cause. Here we were, four Persians and two American ladies meeting on the ground of perfect spiritual friendship! Who has brought to us this divine edifice in which we abide? Those who have lived in the West all their lives, are not quit able to realize this wonderful transformation; this alchemic change of hearts. When we left them, I was yet under the spell of the realization of it, and was more than ever thankful to Bahá'u'lláh for thus uniting the hearts of the East and the West by breaking away the barriers of nationalities, and causing the appearance of the light of Reality.

In the afternoon the students were taken to the garden of Nozha by Mírzá 'Alí-Akbar and Hájí Níáz, after which they attended a meeting in K_hurasání's house, where Mrs. Fraser, Mrs. Stannard and Miss Hiscock were present. Mrs. Fraser had her first experience of a Persian-Arabic Bahá'í meeting, and for her honor the students sang Mrs. Waite's poem of "Alláh-u-Abhá" and other pieces.⁴ This gathering composed only of men, must have appeared very picturesque and strange to her. The Master attended the meeting for a few minutes. In the evening several people visited him and he spoke with them on the theological questions of the East, and of their futility. While the students were in the Park, he passed and asked for Mírzá Munír.

After a few minutes Mírzá Munír returned, saying that the Master wanted us to go to the rose-garden. Mírzá Jalál Síná, Mírzá Maḥmúd and I joined him. He was sitting under the shade on a tree, while the breezes played about him. This is a rose-garden divided into two part, the first section overlooking the other and joined together by steps. Daily twelve thousand roses, pink, white, red, yellow, are sent to Alexandria and Cairo florists. The fragrance of these roses is exhilarating. The gardener is a simple Arab and most devoted to the Master. He always jokes with him.

After speaking and reciting several stories of the life in 'Akká, 'Abdu'l-Bahá reverted to the rose-garden, expressing his love and admiration for roses. He said that outside of Ṭihrán his family had a great park planted by the Father of Bahá'u'lláh.⁵ This was a wonderful garden. It contained four gates, Eastern, Western, Northern and Southern. As you entered the Eastern gate, the Western gate was visible, and similarly from the Northern you could see the Southern gate. In the center of the garden, a throne was built, the four great avenues branching off toward the gates, so that you could see all four gates as you sat on that throne. On both sides of these avenues poplar trees were planted to the number of ten thousand. These trees rose erect and majestic toward the sky. Under them thousands of rose bushes were growing, the fragrance of which filled the air. Often 'Abdu'l-Bahá used to sleep in this throne at night. The moon, clear, full, silvery, shone upon him. The galaxy of stars shedding their rays, now faintly, and again with a lustrous twinkle over the calm and mystic scene of the garden. Long before sunrise he would open his eyes and look with wonder at this infinite universe of God. Then the nightingales would break into a glorious concert of divine music; the gentle murmur of the rills flowing on all sides reached the ears, and the zephyrs wafting through the leaves made soft music, the branches hand-clapping and applauding. In the early morning the Blessed perfection would rise and prepare tea for the family, and while the sun was dawning from the Eastern horizon, they would gather about him, drinking tea and enjoying the heavenly scene.

Then he started to walk through the rose-garden, now and then standing before a rose on a bush, contemplating its structure and petals.

Looking at a rose which was very like an American beauty, he said that it was just about this season when he arrived in Constantinople.⁶ The garden of the house where he lived contained one bush, on a branch of which a single rose bloomed forth after sunset. The believers, never having seen roses at this season were overjoyed, and until late at night were gathered around it.

20 September 1913

RAMLEH, EGYPT, SEPTEMBER 20, 1913.

It is ten o'clock P.M. I have just returned home, after lying quietly on the shore of the Mediterranean for more than an hour. While my body was stretched on the soft sand, my eyes gazing at the infinite orbs of light, my spirit was holding communion with the friends beyond the seas. The night was dark and still, and my ears enjoyed the music of the waves, murmuring along the shore. Here I am, I thought, and where will I be in the future? Did I ever dream last year that I would be returning to the East in the service of 'Abdu'l-Bahá?

Truly, how our own plans seem futile when compared with the glorious plan mapped for us by the Designer of the Universe! How often in a foolish fit of pride we prefer our own pigmy scheme to that of the Almighty! The Cause is great and our destiny is very high! I praise God for thus taking me out of the noise and clamor of the West into the calm and beautiful serenity of the East! As Mírzá Abu'l-Faḍl said the other day:

“You are now in the school. Daily you are learning your lessons but the time may come when ‘Abdu’l-Bahá will send you away into the world to carry out his will and to serve the cause of humanity.”

This morning after the students had visited the Master, we were sent for, and he dwelt on the same subject on which he had spoken with them. It was on the internal condition of the Cause in Ṭihrán and the history of one of the believers. Then he told me that I might come at any time to see Mrs. Getsinger and Mrs. Fraser to talk with them about the details of the plan of their voyage to India and prepare for them a list of addresses. For an hour in the afternoon we discussed their approaching visit. The former gave me a copy of her diary of yesterday, and I will quote here a part of it: —

“Suddenly turning to me, ‘Abdu’l-Bahá asked, ‘Can you think of an excuse to secretly take me to India with you? What plans have you made for India?’ ‘I have no plans,’ I answered, ‘except to obey the will of ‘Abdu’l-Bahá!’ Then turning to both of us, he said: ‘What will you do if they dispute these teachings?’ Mrs. Getsinger answered, ‘I shall turn to ‘Abdu’l-Bahá 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 beat you?’ ‘What will you do if they put you in prison?’ ‘I shall thank God that I have walked in His path, and have been permitted to share what ‘Abdu’l-Bahá has suffered for years.’

“‘Abdu’l-Bahá was silent for a moment. Then he raised his voice, giving it a dramatic emphasis — ‘And what will you do if they kill you?’⁸ ‘I shall realize that the first favor that I ever asked of ‘Abdu’l-Bahá had been granted. And the minute my soul is freed from my body, I will fly to God from whom I hope it will never be separated through all eternity.’

“There was a silence. The master’s eyes were closed. Then he told us: When one goes forth to teach, he should think of all these things. He must be prepared at all times, for whatever comes in the path of God. During the many years that he was in prison, each moment he lived under the sword. He felt that perhaps tomorrow, or tonight, or in an hour, or on the very hour, an order might come from the Sulṭán to kill all of them. He never went to bed a single night all that time, thinking to see the morrow!”

In this connection let me bring to your attention the good and excellent Bahá’í work done in India, by our two American brothers, Mr. Hooper Harris of New York and Mr. Harlan Ober of Boston. Both these brothers scattered far and wide the seeds of the Bahá’í Cause, and their memories are always kept fresh in the hearts of those who have seen or heard them. Their services will never be forgotten. Like true, staunch pioneers, they worked nobly and faithfully, and when they returned, they laid many laurels of victory at the feet of ‘Abdu’l-Bahá. With the lamps of guidance in their hands, these other teachers will soon hasten toward India, and will summon all to the kingdom of Abhá, and impart the Glad-tidings of Peace and Brotherhood.

21 September 1913

RAMLEH, EGYPT, SEPTEMBER 21, 1913.

“Please tell me a story,” I asked Siyyid Jalál Síná as I saw down in the front of my writing table.

“Once upon a time,” he started without hesitation, “a king of antiquity who had conquered many countries, and had raised the Flag of his authority over many climes, became restless and discontented with his lot. On the occasion of a New Year’s Day, when all the Cabinet Ministers, Dignitaries of the States, colonial Governors and officials of remote countries had gathered in the capital to pay homage and tribute to their emperor, and while he was sitting on his diamond-studded throne, with all these men standing before him, he raised his voice addressing the concourse of officials, clothed in their dazzling robes of ceremony:

“My friends! From my earliest youth, I have obtained everything for which my heart has wished. I have had the good fortune of receiving wise instruction from excellent teachers and statesmen. Then having attained the age of maturity, I ascended the throne after the death of my father. I have ever striven to keep Peace within the vast heterogeneous elements of my empire, and have extended the boundaries of my possessions beyond the seas. The mighty arms of my generals have carried the authority of my government, and the influence of my laws to the confines of the earth. Notwithstanding these things, I am not contented. My heart longs for the attainment of an object which seems to my mortal eyes unattainable. I do not know what it is, but I feel that there is something for the possession of which I am ready to give up my whole empire. The idea has occurred to me that I may ask each of you to relate the story and the experiences of your lives, perchance through your narration I may be able to learn the secret of this longing which is knocking at the door of my heart.’

“For several minutes the great throng of people in the audience-chamber fell into a deep silence, so deep that if a pin had been dropped, one could have heard its fall. They looked furtively at each other, and each wondered in his heart, ‘What is this Something for whose possession the king is willing to forfeit his whole Empire?’ At last, the prime Minister arose from his seat, and related a long story about his experiences. He sat down, and others followed in the order of succession. All the while the king shook his head, showing that the problem had not been solved. Finally an old man, who had been the wise mentor and guide of the king from his early childhood, rose from his seat and, with a penetrating and convincing voice, spoke as follows:

“Sire! I know the object of your Majesty’s search. You are longing for the water of Life, the fountain of which is situated in the Kingdom of Darkness. I have been there. I have seen it with my own eyes, and have drunk of it deeply. Now having attained to Eternal Youth, I am bound for the Kingdom of Light.’ ‘Oh! Oh!’ the king exclaimed, rising from his throne, and shaking off his lethargy, ‘that is the thing that I have wished for, all my life, but I did not know what it was. From this very moment I will make preparations to start the search and will close my eyes to all rest and comfort till I have found it.’ Then he ordered his generals to summon the army, and issued an edict for the Imperial Guards to prepare to start on a long

journey. After a week of feverish work, everything was ready and the king appointed his successor.

“On the last day, the inhabitants of the capital arranged a mammoth open air reception, and when the king had delivered a farewell speech, amid flying colors, and to the singing of the national anthem, he started at the head of his great army for the Kingdom of Darkness.¹ After many months of journey through desolate deserts and over impassable mountains, the exhausted army reached the desired destination. But the king, to his great disappointment, remembered that the old man had told him in a private meeting, that there were about 2000 fountains in the Kingdom of Darkness, and as regard to color, taste and property, they were exactly alike.

“Therefore it would be a matter of impossibility to distinguish one from the other. Thinking that all the hardships of this arduous journey would be crowned with no success, and filled with apprehension and terror at the gloomy darkness enveloping his innumerable legions, with no possibility of escape, he resigned himself to the hand of Fate, and began to think how he and his army could manage to extricate themselves from the impenetrable gloom. At this juncture, the same old man appeared on the scene, and the king’s hope immediately revived. He confided to him his great perplexity at not being able to find the real Fountain of Life, inasmuch as there were so many of them.

“‘This is very easy,’ the wise one said. ‘I have come here especially to relieve your mind from further anxiety on this point. Here is a dead fish. Take it along with you. When you reach a fountain, drop it in. If it is revived, you will know, without a doubt, that you have the Fountain of Life before your eyes.’

“The old man disappeared in the same mysterious way. The king thus heartened by the advice of his mentor, ordered his army to decamp and to continue the journey. After several days, they reached a large fountain, and as soon as the king dropped the fish into the water, it became a living, moving creature.² He prostrated himself on the ground, and thanked God for thus guiding him at last to the Fountain of Life. And so he camped there for a few days, and drank deeply of the water, gaining new life, new hope and new courage.

“Realizing that he had attained to the supreme object of his existence, he decided to return. Just before their departure, a great, invisible voice filled the air. ‘Whoso ever takes away the stones from the bottom of the Fountain of Life, will regret it afterwards, and whosoever does not take the stones will also regret.’ The people were puzzled, and did not know what to do. Should they take, or should they not take? Finally a number of them filled their pockets, under the pretext that even if they did not take any, they would regret, so that it was just as well to take them; others argued, why should they burden themselves with any of these stones, and then regret it afterwards. So it happened that half of the army possessed themselves of the stones, and the other half returned empty-handed. When they came out of the kingdom of Darkness, they observed to their great astonishment, that these stones were precious gems. Those who had taken them, regretted that they had not taken more, and those who were empty-handed, regretted that they had not taken any. Thus both sides were afflicted with remorse and regret.

“Now, instead of giving the full significance of this story, I will give you the key. The king, every man: Old man, reason; Fountain of Life, religion; Fish, the heart; Invisible voice, Intuition; Stones, good deeds; Kingdom of Darkness, material world; Kingdom of light, spiritual world; Eternal youth, Everlasting life;³ Two thousand fountains, Creeds and sects.”

In the morning the Master came to our house and s a preliminary to his talk, spoke about the renewal of the rent, which, of course, meant a longer stay in Ramleh. than as naturally he fell into a description of the complexity of the means of modern life.

How complex are the means of life in the present age, and how much more complex are we making them daily! The people’s needs seem never to come to an end. The more they accumulate, the more they want. There is only one way of freedom, and that is by shutting one’s eyes and heart to all these things that distract the mind. The Arab of the desert teaches us a great lesson in the simple life. Living as he does, in the vast Sahara, he lacks all means except a tent, a rug or mat, a caldron, a sword hanging to the inside pole of the tent, and a javelin tied to the outside pole. This is all his furniture. Then if he is wealthy, he has a mare, or a horse, a few camels, and maybe, adjoining his tent, a palm grove. It never occurs to his mind, that thee is anything else in this world. He is happy and he has no worry. His food consists of a bowl of milk and a few dates, and he may well wonder how the city man can digest all the different kinds of dishes with their flavors and spices. He enjoys perfect health. His thought is peaceful and serene, contrary to the city people, who are always haunted by the nightmare of making a bare livelihood.

Afterwards I went to see the Master. He was surrounded by many people and was talking and writing at the same time.⁴ In the afternoon, I visited Mrs. Fraser and Mrs. Getsinger and for quite a while we talked together about their forthcoming trip to India. Both are full of enthusiasm and are looking forward with great pleasure to their approaching experiences. In the evening, the Master sent for me and in speaking with Mrs. Fraser, told her that he was very pleased with her, because as soon as she received his cablegram, although there were difficulties in the path, she pushed them aside and came. The Confirmations of the Kingdom of Abhá shall descend upon her. She was going to India in the service of the Kingdom of God and the Angels of the Supreme Concourse shall assist her. Let her rest assured. Because her heart is pure, she will attract to herself the heavenly Bestowals.

22 September 1913

RAMLEH, EGYPT, SEPTEMBER 22, 1913.

Last night, when Mrs. Fraser left the room, ‘Abdu’l-Bahá continued to walk. He was fatigued. He sat down and closed his eyes, saying how glad he would be when he leaves this world; this world of darkness and sorrow, pain and suffering. He sighed. It seemed to me that he was too exhausted to speak another word, and I was going to retire. Then somehow, Mrs. Haney’s letter came to my mind, so I said:

“I had a letter from Mrs. Haney the other day, in which she expressed great joy at reading the story of the Self-sacrifice of Mullá Mihdí Kandí.”

Immediately he opened his eyes, and looked like a different person, as though supplied by a tremendous force from an invisible source.⁵ As soon as the name of this martyr was mentioned he was energized, got up from his seat, and began to speak with inspiration and eloquent fervor, throwing additional sidelights upon the life of that divine martyr, and then just as unconsciously, a clear stream of words flowed from his tongue in praise of Mary Magdalene, and of how she became the cause of the constancy and steadfastness of the disciples of Christ.

This morning Shoghi Effendi entered my room with a wireless message, just arrived from Dr. Getsinger, advising us of his arrival Monday morning, and as this was Monday, the Master sent word for me to go to the wharf to welcome him. I was on my way without delay, and had to wait until noon. The “Prince Heinrich” of the German Line appeared, and after a few minutes, I spied Doctor Getsinger on the deck. We had to wait two hours in the Custom House before we were freed, and then taking a carriage, and putting his trunks and valise in front, we drove to Ramleh.

At four o’clock the Master greeted him in his house, and about six we called on Mírzá Abu’l-Faḍl. He was very glad to welcome Dr. Getsinger back to the Orient and inquired about many believers in Washington, Chicago and New York. Then a historical discussion about the Bible and the exact date in which Zoroaster lived waxed hot until the Master came in. We all sat on the balcony for a few moments, ‘Abdu’l-Bahá joked with Doctor Getsinger, reminding him of the days when he was traveling with him in America.

He dictated a long Tablet to the believers of Mazindarán in the garden.⁶ Returning from his walk he came to our house and spoke with the students. Thus he attends to his flock with care and solicitude Doctor Getsinger is going to have a room in the New Victoria Hotel as the guest of the Master.

“He is God!

“O YE SONS AND DAUGHTERS OF THE KINGDOM!

“The heavenly daughter, Miss Knoblock, has given the utmost praise about your Faith and Love; that Glory be to God, you heard the call of the Kingdom, that your spirits gained the capacity of flight, your hearts were illumined with the Light of Guidance, you drank the Elixir of Bestowal from the Cup of Divine Knowledge and became intoxicated with the Wine of the Kingdom. Thank God that He has chosen you from amongst all The people of the world and has granted you such an eminent Gift: — so that each one may enter into the Kingdom of God, and like unto the stars may shine and gleam. This Bestowal of the Most great Guidance is not so apparent now, but in future ages, it will illumine the East and the West.

“Consider that during the days of His Holiness Christ —

Upon Him be Glory — no one gave any importance to the guidance of the Apostles. The populace pretended that a number of insignificant souls, who were catchers of fishes, had gathered around a poor man and were talking foolishly. They laughed even at the Blessed Personage of Christ and spat upon that radiant, luminous and wonderful Countenance.⁷ But

reflect that afterward the guidance of those catchers of fish became famous throughout all regions, and up to this time mankind is glorifying and praising them.

“Upon ye be Bahá’u’l-Abhá!

(Signed) “‘ABDU’L-BAHÁ ‘ABBÁS.”

“He is God!

“ O THOU RESPECTED YOUTH!

“How many holy souls in past ages have longed most intensely to hear the name of the Divine Kingdom and live during the day of the Promised one of all the nations of the world; but they passed away and left this world with utter regret, because they did not attain to their wish. In this radiant Century God has so confirmed thee that thou mayst step into the Universe of Life, be trained in the Cradle of God’s Protection and Preservation, suck the milk of tenderness from the breast of Providence and take a share and a portion from the Light of Guidance. Consider what a great Favor is this! What a wonderful bounty! Therefore loosen thy tongue in the glorification of this most Great Bestowal and summon the people to the Kingdom of God, so that others may receive a goodly portion from this Holy Cause.

“Upon thee be Bahá el Abhá.

(Signed) “‘ABDU’L-BAHÁ ‘ABBÁS.”

23 September 1913

RAMLEH, EGYPT, SEPTEMBER 23, 1913.

As now and then the question of public speaking in the Bahá’í meetings has more or less agitated the minds of the believers, I desire to quote herein an extract from a recent Tablet which will show clearly the attitude of ‘Abdu’l-Bahá on this rather important matter:

“Rest ye assured that the Breaths of the Holy Spirit shall inspire you with the power of speech. Consequently, loosen your tongues and speak in every meeting with undaunted courage. First, before beginning, turn your face toward Bahá’u’lláh, beg for the Confirmation of the Holy Spirit, and then open your tongues and speak out whatever is dictated to your hearts. Speak with the utmost serenity, conviction and dignity. I hope that day by day the circle of your meetings may be enlarged and that the investigators of Reality may listen to the proofs and arguments. With heart and soul, I am with you in every meeting. Be ye confident.”

This morning, with Doctor Getsinger, I called on Mrs. Getsinger and Mrs. Fraser and had a long talk with both of them. Then Mrs. Stannard came and the conversation turned upon the death of Prof. Vambéry in Budapest, and his most significant letter written to ‘Abdu’l-Bahá just a few days before he died. This letter will be published in the Egyptian Gazette and copies of the same will be sent to the European Press. He was well-known all over Europe on account of his travels in the interior of Asia, and on account of his writings. Mrs. Stannard

thinks that this letter is one of the most wonderful documents of the Cause on account of the importance of the man, for he wrote with thorough understanding, and sympathy.⁹ The European Press prints long articles about his adventures and early life, and singles him out as a unique man.

Arminius Vamberey was born in Hungary in the Village of Duna-Szerdahely, in March, 1832. His father was a Jew in humble circumstances. He was apprenticed at the age of twelve, to a dressmaker, but having acquired some book learning, he presently became tutor to a publican's son. After enduring much privation, he had mastered, by the time he was sixteen, several other languages besides Latin. Four years later, he went to Constantinople, where he was engaged as tutor by Husayn Din Pás_há. In 1853, he brought out a German-Turkish Dictionary. He had now lived so long in the East, that he could pass for an Osmani, and in 1862 he started on his long and arduous journey to Central Asia. He disguised himself as a Dervish which disguise he assumed at Tíhrán because of a knowledge of Persian and Turkish and of a careful practice, not only of the customs of Orientals generally, but also of the ways of the Dervishes — the mendicant friars of Islám. He made his way to Khive, where he was granted two audiences by the K_hán. The Amir of Bokhara heard suspicious stories of the traveler, but having seen that Rashid Effendi, as Vamberey called himself, was a good Moslem and all that he professed to be, dismissed him with handsome presents. On his return to Europe, Vamberey paid a visit to England, where he met with a reception both from the geographers and the public. His first account of his "Travels and Adventures in Central Asia" was published in London in 1864, and had a large circulation.⁰ He wrote also a "History of Bokhara," based chiefly on the works of Persian and Arabic historians.

In recognition of his linguistic attainments, Vamberey was appointed Professor of Oriental languages at Budapest. He frequently visited England, and seldom missed an opportunity to give his opinions in European periodicals on any new developments of Eastern and Middle Eastern politics.

During the visit of 'Abdu'l-Bahá to Budapest, Vamberey met him twice. His knowledge of Oriental languages, especially Persian, Arabic and Turkish, was amazing. He was a pleasant looking old man of rather short stature and wrinkled face. In the course of conversation with the Master, he said:

"For many years have I followed your teachings and ever longed to meet you. I admire more than anything else your supreme courage in that at this advanced age you have left everything and are traveling all over the west to spread your humane principles. You are doing a great work. It will be crowned with success, because your sincerity, unwavering faith and high ideals have stamped themselves upon the minds of the World's thinkers."

His last words as 'Abdu'l-Bahá bade him farewell in his long drawing-room and library, were these: —

"I hope to hear from you. Please when you return to the East, send me the writings and Treatises of your Father and I will do everything to spread them in Europe. The more these principles are disseminated, the nearer will be the age of peace and brotherhood."

The story of how Vambery, physically afflicted, for he was lame, fought for existence against hunger, and persecution, and gradually mounted the ladder of fame, furnishes one of the most remarkable pages of the history of the Jewish race. At school Vambery once said: —

“Hunger, mockery and insult — I experienced them all in turn;¹ but the greatest misery was not capable of darkening the serene sky of youthful mirth for more than a few minutes, and even my healthy color returned after a short interval of bodily collapse.”

He was well received at the English Court both in the reign of Queen Victoria and in that of King Edward. On the occasion of his seventieth birthday, in 1902, his Majesty conferred upon him the title of Commander of the Victorian Order. The present King of England, when the Prince of Wales, proved equally amiable when the distinguished Hungarian Professor stayed at Sandringham. One day, while the latter was occupied with his correspondence, he received a message from Queen Alexandra, inviting him to join her in the garden. Vambery wished to wash his hands before going, but there was no one in sight. At length the Prince appeared, and asked him what he wanted. Vambery told him, and the Prince disappeared, returning in a few minutes with a large jug in his hand, which he placed, smiling, on the washstand. Thus was a poor Jewish beggar-student of former days, waited upon by a Royal Prince, whom, moreover, he had the temerity to name “The Royal Jug-bearer.”

In the afternoon and evening many people of various nationalities called on ‘Abdu’l-Bahá, and the demands of several “gentlemen beggars” were satisfied. When I was walking in the evening with two others, we passed by a house, the windows of which were open; we looked in and saw the Master sitting on the Divan talking with the Pás_há.

“God has created us that we may love each other” —

were the words that came to our ears as we passed by.

24 September 1913

RAMLEH, EGYPT, SEPTEMBER 24, 1913.

Since the arrival of the students from Haifa, table-talks have become the fashion.² These talks are delivered in English. Now and then one hears a good speech, short and to the point. It seems to me very interesting how these young men are eager to learn everything from everywhere and thus increase their fund of information, so that in the future they may become able to teach the Cause with eloquent tongues and fluent speeches. Why then, do they practice in English rather than in Persian one might ask? This in itself, of course, is another sign commingling of interests and ideals. The one all-absorbing thought of these young men is to equip themselves with the mental instruments whereby they may go out to war against ignorance, selfishness and greed. I may therefore quote one or two short addresses given by these budding orators. The following is an example:

“Gentlemen! Bahá’í Brothers! About seven thousand years ago, according to the religious history, God the Maker of all things through His Mercy and Providence created the world and made man after his own image and likeness. Since that time up to the present day, His Manifestations have successively appeared upon the earth and thus the dark world has

been quickened and vivified through the spiritual vibrations of their divine Teachings. By this education mankind has attained to a higher degree of knowledge. It has passed over the arc of ascent, until now it has obtained the capacity for the recognition of the Manifestation of God. When His Holiness Moses appeared, thousands believed in him, and having received and lived according to his divine teachings, became leaders of other nations.³ God showed them His Love and showered upon them His blessings like unto a torrent. He freed them from the tyrannical yoke of Pharaoh, brought them out of Egypt, and established them in the Promised Land. He sent down for them manna from heaven, He cleft asunder the sea and made a safe passage for them to pass through. He called them His children and they became worthy of every praise and embodied every virtue. Later, they forgot the heavenly laws, followed their own inclinations and worshiped idols instead of the Almighty Jehovah. As a result they stopped progressing. Their civilization waned and their moral virtues retrograded. For many ages they were scattered, humiliated and scorned. But now, praise be to God, they are stirred with a new life, resuscitated with a new spirit, and many of them are quickened by the call of the Kingdom. The Lord of Hosts hath come, the King of Kings hath appeared. The rays of the sun of His Mercy have enlightened them and the Breeze of His Benevolence has wafted over them. Thus are they endowed with a seeing eye, a hearing ear and an understanding heart.

“One of these blessed souls is a brilliant young man of 30 years of age. His face is shining, his speech is winsome, his heart is radiant with the light of the Love of God, and his countenance is as pure and bright as the brightest diamond. His dark, ample brow, his towering forehead, his slender nose, and his graceful manners denote a sensitive nature and a true Bahá’í. His attitude is well-disciplined, his character, and his nature amicable. His intentions are pure, his desires holy and his aims philanthropic and he thinks ever of the welfare of the world of humanity. My humble delineation of this gentleman seems quite superfluous when we remember the repeated praises and commendations of ‘Abdu’l-Bahá in reference to him.⁴ His word is a divine testimony, a heavenly witness and a celestial blessing. The name of this young man is Doctor Habíb’u’lláh Khodabaksh. He is sitting now at this table, and is one of the promising Bahá’ís of this century of light and knowledge. We heartily congratulate him and offer him our best wishes, hoping that he will be assisted by God to cure the ills of humanity, both physical and spiritual; bestow eternal life upon every dead one, and cause mankind to obtain immortality by leading it to the fountainhead of light and bounty.”

This morning the Master received the students. His talk to them was about his lecture in Leland Stanford University, praising meanwhile, the President, Doctor Jordan, and his labors, in the field of International Peace. He encouraged the students to take post-graduate courses in that University, because he had spoken about this matter with Doctor Jordan. Already many are considering going there, and they mean to write to the President to ask for particulars.

Yesterday the new Persian Consul General arrived from Constantinople and the Master sent all the students to welcome him at the steamer and today, with Mírzá ‘Alí-Akbar, he went to Alexandria to pay him a visit, in the hotel where he is staying for a few days before his departure for Jadda.⁵ In the course of conversation ‘Abdu’l-Bahá pointed out to the Consul General the impartial attitude of the Bahá’ís in recent developments in Persia and how they are the lovers of Peace and progress. The mission of the Bahá’í Cause is universal and not

local; its principles are for all humanity; its objects are world-wide. The Bahá'ís are the army of spiritual and intellectual advancements. Then he spoke a few words about the promotion of the Cause in America and Europe. The Consul General became very attracted, and made an engagement to come next day and call on the Master. On his way back in the street car, the Master showed love and kindness to a little child with his mother. The child was so attracted, that he came and sat next to him. 'Abdu'l-Bahá gave him a present and kissed him, and the mother thankfully and happily carried him away, reluctant.

25 September 1913

RAMLEH, EGYPT, SEPTEMBER 25, 1913.

The other day I was speaking with one of the students as we were walking along a broad avenue. The subject was "Unity," a word much used in the Bahá'í Movement. "Unity," he said, "is the foundation of all successful undertakings. With unity of purpose, a harmonious action is produced. When various elements are brought together, and basic unity is established, an organism is the result. In the political world, Union is the watchword of all the statements and in the Bahá'í world it has a deep significance.⁶ The aim of this Cause is, as we all know, a confederation of the world's religious systems, a consolidation of the political interests of the nations, and a truly grand realization of the brotherhood of man. To my mind, every letter in the world 'Unity' stands for a great principle or quality. For example, 'U' stands for 'understanding,' we must at all times try to understand truth impartially and improve our minds; 'N' stands for 'nourishment'; once we have acquired understanding, we must 'nourish' it with wisdom and knowledge and cleanse it with the water of intelligence; 'I' stands for 'investment'; if we have a capital we should 'invest' it, in order to increase it. The Bahá'ís must teach the Cause and spread the Glad-tidings of the kingdom of Abhá and awaken those who are asleep. 'T' is for 'thoughtfulness'; before teaching we must think, or in other words, before teaching others we must teach ourselves. 'Y' means 'yield' to the truth. If you investigate an object and realize that it is reality, yield to it. Don't shut your eyes to the truth, once you have seen the glory of its beauty. Let us cling to the truth, as a shipwrecked sailor clings to the cliff. In short, our aim is to 'understand' everything in a comprehensive manner, to 'nourish' our understanding with the truths from every clime, to 'invest' our acquired knowledge in the best possible channel pleasing to our Lord; practice 'thoughtfulness' under all circumstances and 'yield' to Reality no matter from what horizon it dawns — thus may we become the cause of UNITY in the world of humanity."

At this juncture Mírzá 'Alí-Akbar joined us and asked what we were talking about. We told him.

"Let me tell you a story," he said, "which illustrates this very point. Once upon a time there was a stork, a fish and a prawn.⁷ They became friends and planned to travel together. They said to each other that they would do everything in 'Unity'; but the stork wanted to start on the journey by way of the air, the fish through the watery paths of the river, and the prawn by the track of a pond. The three formed a board of consultation to see which mode was the best for traveling together. They had several sessions, lasting for hours, but they could not determine upon any plan, each one insisting that his opinion was correct, and not willing to

yield to the other. Finally they saw a little baby carriage not far away and decided to use it as a common vehicle for traveling. They came and hitched themselves to the carriage, confident that their differences were now brought to an end; but, no sooner did they start than they began to assert their varied natures. The stork flew 'upward,' the fish went 'forward' and the prawn was pushing 'backward.'"

26 September 1913

RAMLEH, EGYPT, SEPTEMBER 26, 1913.

The city of 'Is_hqabád is an important Bahá'í center wherein the first Mas_hriqu'l-Ad_hkár is built. The Bahá'ís are free to teach and pursue their religious principles without any molestation on the part of the Russian authorities. In that city the Bahá'ís are quite numerous and are respected by all classes. During the last few days the Master has been entertaining a believer from that city by the name of Aḥmad Áqá and now he is going away, his life perfumed with Fragrances of the Love of God. 'Abdu'l-Bahá has revealed three Tablets for the believers in that city.⁸ He came this morning and after reading them aloud, handed them to Aḥmad Áqá to be taken to 'Is_hqabád. Here are the translations of two of these Tablets:

"O YE BELIEVERS IN THE HEART AND SPIRIT OF 'ABDU'L-BAHÁ! "It has been well-nigh three years since this Servant at the Threshold of Bahá has been a wanderer over mountain and desert and a traveler upon plain and sea. One morning I was in this province and one night I spent in another. As the express train speeded over vast stretches of land and traversed long distances, — thus joining together the remotest parts, — I became associated with and the confident participator of very meeting and sang the praises of the Lord in each assembly. Day and night I was teaching and explaining and in public gatherings and important Congresses I upraised my voice. I imparted the Glad-tidings of the Sun of Reality and made an exposition of Divine proofs and Arguments. I laid the foundation of the Teachings of God and elucidated the truth of the Merciful Effulgence. "After enduring infinite hardships, traveling through and visiting many countries, diffusing the Fragrances of God and promoting His lordly instructions, I returned to the East. But the difficulties of this long voyage were so numerous, that toward the end, my body was attacked by a severe illness and I was at the point of breaking down.⁹ this is the reason why correspondence has been suspended for such a long time. "Now, praise be to God, my constitution is, to a certain extent, reinforced and the illness removed, and therefore day and night I am engaged in answering letters. Not for a moment do I rest or seek comfort. Continually do I remember the friends and as far as possible, I am writing to them. Truly I say, 'Is_hqabád is the city of Love. Each one of the friends of God is occupied with service and engaged in adoration. They are the friends and the companions of 'Abdu'l-Bahá. "As regards the members of school committees, in reality they are serving with heart and soul and perform their duties with rejoicing. They put forward extraordinary exerting in organizing and systematizing the school and in the instruction of the pupils while all the other believers are assisting and cooperating with them. On this account, I am greatly pleased with the friends of that region. Day and night do I supplicate and ask heavenly assistance: — so that that city may become the envy of all the cities of the world. "O God! O God! This is a city wherein the Fragrances of Thy Holiness are spread, the delightful odors of the garden of Thy

Mercifulness are diffused and from which the voices of glorification and thanksgiving, praises and commendations to the Lord of the Kingdom, are raised. For he has revealed Himself on Mount Sinai with a light of radiant effulgence wherefrom the regions are illuminated. Glory be unto Him who hath caused the appearances of the Morn! Glory be unto Him who sendeth the winds! Glory be unto Him who resuscitates the spirits! O Glory be unto Him who breathes into the bodies of the world the inspiration of Existence! "O Lord! Accept their supplication toward Thee! their trust in Thee and their invocation between Thy Hands! Verily Thou art the Merciful! thou art the Great! and Thou art the Ancient Lord! (Signed) "'ABDU'L-BAHÁ 'ABBÁS."

The next Tablet is the following: "He is God! "O YE BLESSED SOULS! "The beloved pilgrim like unto an overflowing cup has a heart full of your praises. Continually this Servant expects that all the believers unloose their tongues in the commendation of the friends; nay rather, they may adore each other and sacrifice their wealth, comfort, life and spirit for the sake of one another. "O ye friends! This Cycle is the Cycle of Bestowal and this period is the period of Mercy. All the seasons are the seasons of spring and all the periods are the periods of the Grace of the Almighty. The Breeze of Providence is wafting, the Fragrances of the rose-garden of the realities and significances are perfuming the nostrils and the melody of the Kingdom of Mercifulness has stirred into joy and happiness the heart and the soul! What a delightful age is this! What a heart-attracting century! But a thousand times alas! that the spiritually dead are not awakened by the blowing of the trumpet of Revelation, that the blind are deprived of the sight of the world-illuminating Orb while those afflicted with colds cannot inhale the odor of sanctity. praise be to God that ye have opened your eyes, have won the ball from the arena of self-sacrifice, prostrated yourself before the Threshold of His Highness the Merciful, become the manifestators of the Favors of the Incomparable Beloved and at all times are advancing and progressing! "Upon ye be Bahá el Abhá! (Signed) "'ABDU'L-BAHÁ 'ABBÁS."

This morning the Master passed by our house, went into the garden and dictated many Tablets for the Eastern and Western believers.¹ About eleven o'clock he returned and stayed a few minutes. The students were speaking together in English when he suddenly entered and laughed heartily over their speaking in a foreign tongue. Then he went to the Mosque, followed by Mírzá 'Alí-Akbar. Again in the afternoon he was in the garden revealing Tablets. Toward five o'clock we went to the meeting. Doctor Getsinger talked about the Master's address in the Jewish Synagogue of Washington.

27 September 1913

RAMLEH, EGYPT, SEPTEMBER 27, 1913.

Have you ever seen the original writings of Bahá'u'lláh? Tablets written with His own blessed Hand? I had the privilege of seeing such a Tablet today. Just think to hold and read with your own eyes a Tablet written by Bahá'u'lláh's own Hand! For many minutes I looked at the writing. The Tablet belongs to Hájí Níáz. He went to Cairo yesterday morning and returned in the evening bringing it with him.

When years ago he was in the presence of Bahá'u'lláh, he requested Him to reveal for him something.² The Blessed Perfection took pen and paper and wrote the following prayer.

“He is the Knowing, the Wise! “O God! O God! I beg of Thee by Thy Radiant, Collective Name, to change the humiliation of Thy Chosen ones into Thy Glory; their weakness into Thy Strength; their impotence into Thy Omnipotence; their poverty into Thy Wealth and their fear into Thy Assurance. “O Lord! Illumine their hearts by the Light of Thy Knowledge! “O Lord! Behold Thou these thirsty ones journeying toward the River of Thy Bestowal and the Ocean of Thy Generosity. Verily Thou art the Powerful, The Mighty, the Benevolent.”

What would one not give to receive such a prayer from the Hand of Bahá'u'lláh. Truly this was a great bestowal. These old men who have seen Bahá'u'lláh many times are to my eyes very wonderful. I always look upon them with a peculiar reverence and respect. If someone had the time just to write down their stories, they would make, I am sure, most interesting reading. One of the most dramatic events connected with this Movement is the ascension of Bahá'u'lláh. Hájí Níáz was living in 'Akká that time and for six months after the ascension. He has witnessed everything, and having once heard his story, I will some day reduce it to writing; I am now waiting to hear of it from other eye-witnesses, and once I have all my material together, I hope to bring the story in a consecutive manner.³ Up to this time no adequate history of the life of Bahá'u'lláh has been compiled. All that we have are fragments, or a mere outline. How I long for a man endowed with spiritual insight, divine faith, historical imagination and intellectual perspicacity to arise, and with patience and perseverance, to travel through the East, collecting the proper material, and then writing a connected history of the life of Bahá'u'lláh! Such a man will confer an eternal benefit upon mankind. It is a hundred times easier to undertake a work like this at the present time, than in the coming ages! Not only are there many people living who have seen Bahá'u'lláh and whose stories must be preserved, but we have amongst us 'Abdu'l-Bahá, who has lived and traveled with his Father in all His sufferings and wanderings and exile and imprisonment.

Yesterday and today many pilgrims have arrived; four men, two women and three children, all Zoroastrian Bahá'ís; from the Persian Gulf, a prominent ex-governor; from Russia, an ardent believer and from Persia an enthusiastic youth. Those who desire to see a religious Congress must come and stay with 'Abdu'l-Bahá, and observe how these men and women of various types and faiths appear from all parts of the world to receive heavenly knowledge from his Bounteous Table, and to then return to their respective homes, inspired with the celestial Spirit. A number of us went last night to the station to welcome our Zoroastrian brothers and sisters. Their faces were aglow with the fire of the Love of God. They were

great, big-hearted men, with that stamp of nobility and dignity in their faces that does not wear off. How glad were they when they heard that the American Bahá'ís would go to India to spread the Glorious Message!

“We long to see them,” they said in a chorus, “we are ready to receive them and to sacrifice our lives for them.⁴ How wonderful! How wonderful! that God has given us the mighty privilege of witnessing His miraculous works. Are thy not our real brothers and sisters? Al the believers in India are expecting their arrival and will cooperate with them to the extent of their capacity to spread the message of light and truth.”

In the morning 'Abdu'l-Bahá spoke in detail with the students about public speaking, and emphasized the fact that they must practice at all times, for, as the future teachers of the Cause, it is essential to develop this God-given faculty. They must choose various topics, physical and spiritual, and then speak amongst themselves and thus employ their imaginations.

28 September 1913

RAMLEH, EGYPT, SEPTEMBER 28, 1913.

The Master received the students this morning. They are going to leave tomorrow for Beirut to be there before the opening of the College on October 5th. He reminded them of the former Glory of Persia and of her present decadence, and encouraged them to continue with their studies;⁵ so that the confirmations of God might ever be with them, and wished for them to be as radiant stars on the horizon of Bahá. Afterward the Zoroastrian believers were ushered into his presence. They were so happy and glad because they have reached the destination of their long journey.

In the course of his conversation with Mrs. Fraser, the Master told her that he desired that she might be filled with Bahá'u'lláh. She must concentrate all her ideas and thoughts around the promotion of the Word of God. Just as the cup is filled with wine, so her heart must be overflowing with the Love of the Blessed Perfection. Let her look at him. How from early morning till late in the evening he is engaged in the service of the Cause. He devotes all his time to Bahá'u'lláh. He will help her. Whenever he sends someone to serve the Cause, he prays in his behalf and God will assist him. Let her rest assured that He will be with her and she will be enabled to render great services. Let her heart be at ease and have no fear.

In the afternoon the Master was again in the garden dictating Tablets to Mírzá Munír. Mrs. Stannard was also permitted to be present. The Master is turning his attention to the believers of the Orient, and the Secretaries are kept busy copying his innumerable Tablets. Now and then a number of Tablets are revealed for the West, but the East is getting the lion's share. Before sunset, as I was walking outside of the house, I saw the Master coming out of the rose-garden followed by a number of believers, Mrs. Stannard and a newspaper correspondent.⁶ With the latter, the Master walked away, and I joined Mrs. Stannard and walked toward the beach. For nearly an hour we sat on the sand, watching the sea, and speaking about the Cause, and its future progress. She is a wonderful Bahá'í and the Master always praises her sincerity, her broad vision and her unfailing energy in many directions.

This being the last night, the students and resident Bahá'ís had a farewell meeting, and addresses were delivered both in Persian and English. Each one was followed by a Bahá'í song. We were singing and talking until late in the evening.

“My dear Bahá'í Brothers! During the last few days, through the kindness of ‘Abdu’l-Bahá we have been brought together. We have lived under one roof, sat around one table and associated together in the spirit of love and unity. I cannot express to you adequately how much I was impressed by your earnestness and true friendship. The memory of these days as well as of the days spent with your companions who constituted the first party, will ever live in my mind. We cannot gainsay one thing and that is, that the Fire of the Love of Bahá'u'lláh is burning in the heart of each one of you. God through His Grace has chosen you from amongst the people of Persia and has crowned your heads with the diadem of Faith! This is the highest privilege in the kingdom of Abhá! Undoubtedly you must have been worth the reception of this spiritual Gift. In this day only those who are pure in heart, are enrolled in the invincible ranks of the army of God.⁷ By this you can easily see that each one of you is a soldier and must be a courageous one, ready at any instant to give up his life for the sake of the Cause. Bahá'u'lláh is your Commander-in-chief, and from the invisible world he is continually reinforcing you with the powers of the Holy Spirit. Your artillery is the principles of the Cause, your cannon the love of God, your rifles the divine Teachings and your defenders the angels of the Supreme Concourse. In your hearts is the love of humanity, on your lips is the word of “Ya Bahá-El-Abhá,” in your hands is the sword of light. Before you there is no defeat, behind you there are glorious victories, and upon all sides you are surrounded by the Confirmations of God. ‘Abdu’l-Bahá has instructed you and has inspired your hearts with the mysteries of self-sacrifice. He is looking toward you with wistful tenderness, expecting that each one will become a great teacher in the Cause. From a physical standpoint you are the citizens of Persia, but from a spiritual standpoint, you are the citizens of the kingdom of Abhá which means the citizens of the world. Consequently, although Persia has a claim on you, the world has a greater claim.

“You are all aware of the fact that through the Revelation of His Holiness Bahá'u'lláh a new spirit of brotherhood is abroad, leavening all the degrees of society and enlarging the horizon of the human intellect. Naturally, then, every Bahá'í is called upon to contribute his share to this general awakening and once you are out of the campus of your Alma Mater, you will be called upon to gird up the loins of endeavor and to spread among the present day religions and nations, that spirit of tolerance and freedom from prejudices which is so much needed.

“I can never forget the day in Washington when ‘Abdu’l-Bahá called on the Ambassador of Turkey.⁸ He was sitting near the window watching the men and women in the street. At the time a young negro, as black as coal, passed by. ‘Did you see that young negro?’ he asked. ‘Yes’ I answered. ‘I declare by Bahá'u'lláh that I wish him to become as radiant as the shining sun.’ This example will show you how ‘Abdu’l-Bahá is anxious, and how he is working day and night — so that all mankind may advance daily along the degrees of spiritual and intellectual activities, every marching upward.

“We must polish the mirrors of our hearts, we must make ourselves more receptive for the appearance of the hidden virtues of the world of humanity, otherwise, we will not be confirmed in the accomplishment of universal services.

“In his recent addresses and Tablets, ‘Abdu’l-Bahá has repeatedly emphasized the principle of teaching the Cause, of awakening those who are asleep, of bestowing sight to the blind, hearing to the deaf and life to the dead! Today, this is the greatest Service in the Cause of God. This is of paramount importance and must not be overlooked. In other parts of the world, East and West, North and South, the friends of God are doing their best to spread the Glad-tidings of the Kingdom. I know full well that for the present teaching in Syria, Turkey and Egypt is not allowed, but you can do one thing, and that is to prepare yourselves for the time to come. When a nation determines to go to war, the commissary department will make definite plans, fill the arsenals with powder and cartridges and keep the magazines will supplied with food. Therefore you must be always ready for war, the kind of war that destroys ignorance, wipes away spiritual prejudices and shatters the forces of darkness. Let us acquire knowledge, more knowledge and yet more knowledge;9 for that which decreases ignorance and increases wisdom is acceptable in the sight of the Lord!

“Personally I have done little in the Cause, but during my stay in America I have learned one thing and that is, that the more one learns the greater is his ignorance. However, in this Supreme Dispensation, Bahá’u’lláh has promised us that, as we arise to serve the Cause spiritual Confirmations will come to our assistance and from all sides the doors of God’s Graces will be opened before our eyes. Consequently, our trust is in the Lord of Hosts. We must at all times turn our hearts toward the Kingdom of Abhá and rest assured that all our ideals will be realized as long as our aim is to promulgate the Cause and to scatter the teachings abroad.

“After the lapse of a few hours, you will return to college scenes and life which no doubt you cherish and love, but a few of us will yet stay here, near ‘Abdu’l-Bahá to learn more of the lessons of selflessness, renunciation, holy enthusiasm, firmness and severance from all else save God.

“You are laden not only with the jewels of his words but your memory will be refreshed by the wafting of the Breeze of his presence. We all enjoyed your association, were stirred into cheerfulness by your ringing Bahá’í songs and will ever remember these happy days. May the stars of your highest hopes dawn from the Eastern horizon! May you become true servants of the world of humanity! May you ever strive to serve the Cause of Universal Peace! May you be the founders of the palace of spiritual brotherhood! May you with one accord raise the melodious anthem of the kingdom of Peace! May you unfurl the banner of human solidarity and invite all mankind to enter into the shade of the Tabernacle of eternal conciliation, Union and fraternity!”

29 September 1913

RAMLEH, EGYPT, SEPTEMBER 29, 1913.

Our ten students, after having a few farewell words from ‘Abdu’l-Bahá, departed for Syria, and two Kurdish theological students of the University of Al-Azhar who were visiting him returned to Cairo. Tomorrow our ex-governor from the Persian Gulf will depart for Tīhrán with another Bahá’í via Russia. It has been a source of great joy to come in contact with these men of various countries and climes, who bring to us the good news of the progress of

the Cause. They are all eager to hear of the promotion of the Bahá'í Movement in America. What are the believers doing? Are they happy now that the Master has been in their midst? Are they carrying on the great work he has started? Are they teaching new souls? Are the Western people susceptible to spiritual emotions? Are the friends enkindled with the fire of the Love of God? Are they going to assist us in bringing about the Cause of Human brotherhood? Is the light of reality shining in their hearts? Do they really think and believe that we are their spiritual brothers and sisters? How we long to see them and sacrifice our lives for them!1 These are the questions they ask me one after another, so tender in their feelings, so true in the expression of their innermost thoughts, so beautiful in their attitude, so wonderful in their faith!

"Yes," one of them told me, "I have heard that the American Bahá'ís are spreading the Cause very strenuously, and every night, before going to bed I pray for them from the depth of my heart. I beg of God to reinforce them with the angels of the Kingdom and to surround them with universal Confirmations."

Today "Mahmal" or the Holy Carpet was taken from Alexandria to be carried to Mecca. It arrived from Cairo and was paraded through the streets in a long procession, before it reached the steamer. As the story of "Mahmal" and its significance in the Muḥammadan world is very important, I will later devote a few pages to its narration, so that our Western brothers and sisters may have a clear conception in regard to it.

In his farewell talk to the students, this morning at his own house, the Master praised God that they had come. For many days they have been here and with perfect joy and fragrance they associated together. These days passed incomplete happiness. It is his hope that through the favors of the Blessed perfection, they may finish their studies in the college of Beirut. Let them rest assured that they are confirmed. Many people are like unto sheep without a shepherd. They have not protector and no defender. But the students are the sheep and the Blessed Perfection is their Shepherd. He is kind to His flock. The majority of men are in great loss, but theirs is the spiritual profit. There are many who are retrograding, but they are progressing.2 Many trees are withered, but they are the young plants of the orchard of Abhá and daily they are growing in freshness and delicacy. Others are like unto the fallen stars, but they are rising with great brilliancy from the horizon of Reality.

Then he spoke about the Mahmal, and told them to go and see it before they departed for Beirut. Their steamer sailed at 4 o'clock P.M.

The Master and his family were surprised and delighted to welcome, unexpectedly, Mírzá Jalál and his wife. I have just heard this news. Tomorrow I will see him, and no doubt he will tell us of his experiences after our departure from Paris. Sometime ago I had a letter from London telling me that they were visiting some believers there.

It is now late and I am writing these few words. I look all around the room and there is no trace of last night's party of students. I do not hear their songs. They are all gone. I may meet them again or I may not. Everything is in the hands of a higher Power. He brings us together and then separates us, but an indelible impression is left on the pages of memory which will last during a lifetime. After all, we are travelers in this world. We stay a few days in this Caravanseri, but the home of our spirits is the world of light.

30 September 1913

RAMLEH, EGYPT, SEPTEMBER 30, 1913.

Yesterday the Beloved ordered a number of us to go to Alexandria and see the gorgeous procession, carrying the Mahmal to Mecca. When we arrived, the main avenues through which the Mahmal was going to pass were thronged with thousands of Arabs — men and women and children, dressed in all the picturesque colors of the East. Egyptian soldiers and mounted guards kept the crowd in order. Although we could rent chairs in the front row by paying the royal sum of “two cents and a half,” we preferred to mix with the holiday makers.... We had to wait two hours in the sun before the head of the procession appeared. It is popularly believed that whosoever touches the Mahmal, God’s blessings will descend upon him and his family. For this reason, there is always the fear that the crowd, in a burst of religious zeal, will gather around the Mahmal and in the confusion, trample many people under their feet.

Therefore the Government had ordered several regiments of soldiers to stand along the sidewalks, their rifles pointed at the crowd, who, enthused at the sight of the Mahmal, were singing Pilgrims’ songs. The other day I was reading a book on the customs and manners of modern Egyptians. In one chapter the author gives an interesting account of this historic event and here I will quote a few extracts bearing on the subject: —

“One of the greatest events of the year in Egypt is the starting of the Holy Carpet for Mecca.⁴ As regularly as the month of fasting comes to a joyful end in the Bairam Feast, the populace begin to look forward to the festival of the Mahmal, as not only marking the time of the setting off of the pilgrims to the Holy City, but as an event of great moment to all men religiously inclined, especially to the poor who have few hopes of making the journey themselves....

“A surprising fact, if one did not know the East, when one learns that the cost of the Pilgrimage Caravan of the Egyptian Mahmal is no less than L250,000 a year, mostly borne by the State, including the gifts sent to Arabia with it. My first interest was whetted by the permission given to visit the place where the Holy Carpet is woven every year and where the Mahmal and the beautiful door coverings and other sacred decorations are embroidered. ‘this is a government place,’ the boy told me at the gate with courteous welcome, ‘but it is kept under separate rule, and is not accessible as other government offices are.’ I turned to listen to the melodious voice of a S_hayk_h reading the Qur’án in a balcony overlooking the courtyard. ‘Ours is the only place where under the government’s supervision the Holy Qur’án is read. This place is as sacred as a Mosque during all the time of the year.’ We were taken at once to a long room to see the spinning looms, where the raw yellow silk is prepared before being dyed. Next we saw the actual weaving of the Carpet — how it ever came by such a name cannot be imagined when one has seen it. In reality, of course, it is the outer cover of the Kaaba, and the name ‘Carpet’ is never applied to it by any but the Europeans, who persist in so naming it;⁷ and what is curious, who think at the same time, that the Mahmal, which is a camel palanquin, really goes to Mecca with a carpet inside it, and brings it back to Cairo. Tourists who think they are seeing the Holy Carpet’s return see only the Mahmal, coming back, as it went, quite empty.

“It would be better to speak of the holy ‘Curtains’ of which there are eight used in the complete covering of the Kaaba.... The curtains are black, and the art of making them consists of weaving the Qur’án texts into the material, also in black, with an effect like that of damask, the lettering, which is large, being in the decorative Arabic. The watered-silk effect of the lettering is most striking, and in certain lights, when the cover is hung upon the Kaaba, it can be read at a considerable distance....

“It was extremely interesting to be able to see and handle the famous band which encircles the Kaaba. This magnificent belt is about two and a half feet deep. The following from the Qur’án, called the throne verse is heavily embroidered on it in gold: — ‘God! There is no God but He; the Living, the Eternal; nor slumber seizeth Him nor sleep; His whatsoever is in the heavens, and whatsoever is upon the earth... His Throne reacheth over the Heavens and the Earth, and the upholding of both burdeneth Him not and He is the High, the Great.’

“That the carrying of all these sacred objects connected with the Carpet to Arabia is in itself a considerable undertaking, was brought home to us by seeing the tents and the waterskins and other requirements for the long journey.... We now went into the courtyard, and the two very fine camels — in a way held sacred too — which are kept here solely for the purpose of conveying the Mahmal to Mecca, were brought out for us.⁶ They are of great size and of the cream color which distinguishes the finer breeds. These animals live a secluded but luxurious life within these precincts. By the credulous populous all sorts of miraculous signs mark them out in the first instance for selection to their sacred task.... A celebration took in the building under the citadel on the night before the Kaaba hangings and the Mahmal start for Mecca. There the Mahmal was shown and, more interesting still, there was set up an exact model of the Kaaba, with all the curtains hung as they appear in the Holy City.

“There is no religious celebration in Cairo more impressive and beautiful than the festival, held on the eve of the setting of the Mahmal’s Pilgrimage to Mecca. There re other great public occasions, when the Oriental splendor of illumination breaks out, to the thrill of the thronging populace and the out of door excitement of the fair are linked wit the claims of pious significance; but this official fete in the Pavillions at the foot of the citadel combines in equal proportions a sense of sacred office with that of subdued entertainment, a feeling of religious awe being curiously mingled with that of rejoicing....

“The real center which drew every Moslem man and child was the Mahmal, now to be seen in public for the first time since its return from last year’s pilgrimage. Round the Mahmal men crowded; they stroked a fringe of it, always with the right hand and then to imbibe the blessing immediately stroked their faces while they muttered a prayer. Little children were held up that they might repeat the parents’ act.⁷ As we stood near the Mahmal we could see seated on the floor at a short distance, in a double row, about twenty-four men facing each other, chanting praise of the prophet and reciting traditions about him. At a certain point they came to an end of chanting; all hands went up to the breast, upraised, as a sign of silent petition... Occasionally, there came a man who prayed with more than usual intentness and seemed as if he could not tear himself away from the Mahmal and others less devout would take his place, content perhaps with a touch.

“And why is this Mahmal, which in its material aspect is just a camel palanquin, so intensely revered? To begin its history at the end, there is no doubt that the reason for this deep reverence is that the Mahmal goes to Mecca every year exactly as a pilgrim goes, visits every spot that the devout pilgrim visits....

“I can never forget a scene near the Mahmal at ‘Abbássieh, where the Pilgrimage is eventually organized for its actual start to Mecca. A number of poor women, whose accent betrayed that their origin was that of Upper Egypt, were sitting in a close group on the ground as near the Mahmal as possible, singing very sweetly a song of the Pilgrimage. The Lord had denied them the privilege of praying in Mecca, but they were not left altogether desolate, for their eyes were rejoiced by seeing the blessed Mahmal.

“The Mahmal dates from the 13th century, when the first Mahmal was made by order of the Queen Shajarat-El-Dorr, to serve for the pilgrimage which she intended to make.⁸ The Queen’s name signifies ‘a tree hung with jewels’ and the Mahmal is sometimes called by this name. In the following year she sent the empty palanquin, as a symbol of Egypt, and in memory of her own pilgrimage, and from this the annual custom grew up, to be followed by other countries, who take the occasion, as Egypt does, to send with their Mahmal the national tribute of money and food to the Holy City. The Court historian told me that he thought that the custom of sending a state symbol was older than the Queen’s Mahmal, a special Camel termed the Mahmal, being sent with presents to Holy Kaaba in pre-Islamic days. The prophet himself sent such a Mahmal from Medina to Mecca with presents.

“Many Mahmals are mentioned in history — from Mesopotamia, from Yaman, from India.... The old rulers so exaggerated the importance and sacredness of the Mahmal, that they ordered every functionary through whose locality it passed, to kiss the foot of the Camel bearing it until Sulţán Kakmak prohibited what had become a custom in the 15th century....

“When the Carpet arrives at Mecca it is handed to S_hayk_h Shelby in the presence of the chief ‘Ulamás and notables, and kept by him till the day of sacrifice, when it is hung upon the Kaaba. None of these holy drapings come back to Egypt, but when they have fulfilled their purpose they become the property of the Sherif of Mecca, being in turn sold to pilgrims in special shops near the Kaaba. Rich people buy the beautiful door covers and portions of the Kaaba band.⁹ The poor are contented with a shred of the black coverings....

“The making of a cover for the Kaaba goes back to the time of Ignorance before Muḥammad — the first being made of skin, and later ones of cloth, and all the tribes of Arabia took a share in paying for it.”

For the last few days ‘Abdu’l-Bahá often spoke about Mahmal and how people forget the spirit and cling to the letter; that while the fountain of the salubrious water was flowing, they were running after brackish water. This morning when the Zoroastrian believers stood in his presence, he asked them, what did they see yesterday? And then gave a detailed talk on the Mahmal and its significance.

In the afternoon before sunset, he called at Mírzá Abu’l-Faḍl, and a number of friends, both Arabs and Persians were present. He talked on the severe trials and vicissitudes of Bahá’u’lláh, when he was exiled from Ṭihrán to Baghdád and the hardships the party

accompanying Him, had to go through. He hoped the results of those hardships would be the illumination of the world of humanity and the emancipation of men from the defects of the animal nature.

September 1913 [UNDATED SECTION AT THE END OF 'ABDU'L-BAHÁ IN EGYPT]

RAMLEH, EGYPT, SEPTEMBER, 1913.

To be with 'Abdu'l-Bahá, to taste the sweetness of his love, to drink the elixir of this affection, and to be intoxicated with the wine of his tenderness — is to be immersed in an ocean of spiritual lights; for is he not the essence of sweetness, the rose-garden of love, the source of affection, and the dawning-place of truth?

From the unattainable attitude and the unsearchable height of the heart, hidden beyond the mountains of his spiritual world, flow rivers of divine grace, broad and noble. And with majestic beauty and mystic light — these rivers ran through the arid land of the souls of humanity, causing miraculous transformations. Where formerly were thorns and briars, now there are hyacinths and violets; where before were wild jungles, now there are cultivated orchards; where in times gone by there was sterility, now there is fertility.

Like unto the rain, the Words fall from the heaven of his mind, creating thousands of rills and streamlets, and these in turn converging toward one center and impelled by a common interest, make a mighty river, on the banks of which a heavenly civilization is developing. This celestial river flows through many deserts, always with the same effect of changing them into fragrant gardens, wherein the flowers of friendship and mutual helpfulness blossom, perfuming the nostrils of all those who are far and near.

These days in Ramleh and with 'Abdu'l-Bahá! Ah, me! How divinely spiritual! These are days touched with Promethean fire; — days taken out of the calendar of heaven; days flooded with the rays of the Sun of Reality: days blessed by the tender and loving presence of our Beloved and made significant and ever memorable by the revelation of holy tablets for the friends of the East and the West!

Daily he breathes into the half-conscious body of the world the Breath of the Holy Spirits: — reinforcing the visitors with heavenly Confirmation, vivifying them with the principles of righteousness. He receives the devotees of all religions; shoulders the burdens of all his people and welcomes the adherents of every sect with a beatific smile. In his presence all are welcome. The sun of his Love pours upon all humanity, illumines the chambers of every heart and ennoble the ambition of every soul. He is not the respecter of persons but the lover of quality. If a man is a beggar but has a pure heart, he loves him more than a king in royal robes, surrounded by courtiers.

As there is quite a large delegation of students and as they are to be the honored guests of the Master, he decided to divide them into two parties. The first party have come and gone. They stayed about ten days, received the benedictions of the Beloved, listened to his daily words and illumined their eyes by beholding his countenance. Then with songs of praise on

their lips and paens of thanksgiving in their hearts, they left for Haifa that they might be ready to enter the College.

The second party has just arrived and will no doubt stay as many days as the Master wishes them to be here. The boys are from 12 to 25 years old. They live together, and the bond of Bahá'í love and good fellowship is strong and unbreakable between them. Unquestionably, they will not only form an invulnerable force for liberalism in Persia, but they will become the invincible army of the kingdom of Abhá, and with the sword of love put to rout the forces of darkness and banish the ghosts of ignorance.² They have consecrated their lives to the service of the Cause and once their zeal and enthusiasm shake hand with knowledge and experience, they will carry the flag of "Ya Bahá-EI-Abhá" to the furthest corners of the earth. They have set their ambition very high and have made up their minds to attain to it. What would be the effect of the accumulated result of science and experience, if they were not devoted to the propagation of the Cause of Abhá, which is the Cause of universal Peace, international brotherhood, and spiritual civilization?

Every one of the students studies and speaks English; they sing Bahá'í songs and the anthems of Mrs. Waite, which are translated into Persian verses by two of the great Bahá'í poets resident in Tīhrán. These anthems they sink with great feeling; and all over the East, the poems of our "American nightingale," as the believers affectionately call Mrs. Waite in their poetic language, are sung by young men and women. She is loved and honored, because she is the poetic voice of the far West, crying in the wilderness of cold skepticism and summoning the people to the banquet of Bahá'í Peace and Love. how happy she would be — how grateful she would become, how her eyes would be filled with tears of joy if she could listen for one moment to the melodious voices of these Eastern brothers, singing her songs with true understanding and sympathy!

In order to bring my remarks to an end, I will share with you, the outline of two talks of 'Abdu'l-Bahá given to these students.

On one occasion, he stated that they are welcome to Ramleh.³ Are they happy? If they are not happy, then, in this wide world, who could claim happiness? Happiness is the most natural possession and immanent attribute of every Bahá'í. Praise be to God that they are free from every tie, are engaged in the study of spiritual and physical sciences and are beneath the protection of Bahá'u'lláh. god is with them, for they are not holding any thought which leads to intemperance and temptation.

The heavy-burdened people are afflicted with a hundred thousand sorrows and griefs and are at all times influenced and made unhappy by the changing conditions of life. In this world the greatest gift of God is the tranquillity of the heart, especially when such a heart becomes the abiding place of the Love of God. This is the highest attainment in the world of creation!

But if, on the other hand, a man has all the wealth, comfort and luxuries of life, and does not possess tranquillity of heart, all these things will become conducive of anxiety and nervous breakdown. When the tree is firmly rooted in the earth, no matter how much the hurricane rages, the furious winds blow and the rushing rains fall, this will only add to the firmness and verdancy of the tree, and it will loom toward the heavens with greater

confidence and assurance. But if its root is not firm, even though the sun pours down, the winds blow, the rains descend and the breezes waft, — there will be no foliage, no branch, no blossom and no fruit.

Now praise be to God, that the hearts of the believers are tranquil and assured in the Favors and bounties of the Blessed perfection. What bestowal is greater than this?4 No matter what affliction may befall upon us, the heart is in the utmost tranquillity, serene and full of rejoicing. We can withstand all kinds of afflictions and resist all manner of persecutions with imperturbable courage and faith. Those souls who are under the shade of the Cause of God, if they are not shaken and agitated, will advance through the infinite degrees of perfection. There is a vast difference between the bird which is already imprisoned in the cage, and the bird which after being set at liberty, is caught again in the net through its own negligence.

In speaking to the students on another occasion, he stated, that, when the heart is confident, man knows that all is well. At one time in 'Akká, thirteen Bahá'ís lived in one room, but they radiated peace, joy and love. Praise be to God, that they have come to Ramleh and stayed with him for nine days. They associated with one another and became his intimates. Their presence gave him much happiness. Likewise, they have spent many memorable days on Mount Carmel and in the vicinity of the tombs of Bahá'u'lláh and the Blessed Báb. Now they are going to return, but let them rest assured that these experiences have been permeated with ideal results and the invisible Confirmation shall ever descend upon them.

It is his hope that they will study with persistence and perseverance. He is well satisfied with their conduct in the College of Beirut. Truly they have borne themselves with urbanity and dignity. May they ever become better, sweeter, more perfect and more accomplished! In this path lies life's enjoyment.5 The success and pleasure of this physical life lies in uprightness! What a difference exists between those souls who live in accord with the good-pleasure of the Lord and those who are guided by their own thoughts and self-interests! The former are always attracted always enkindled, always immersed in the sea of God's Favors, always thinking of the well-being of humanity, always joyful and humble!

When you reflect carefully, you will observe that real and lasting contentment is in the possession of the moral man. Some may imagine that because they frequent theaters, accumulate wealth, or attend balls, they are always enjoying life; whereas, in reality, these things often scatter thoughts, confuse the minds and dissipate the faculties. The effect of these amusements is like the effect of the wine upon the body; — it exhilarates at first, but its after effect leaves one weak and the mental faculties exhausted. But the man who is chaste and moral receives his strength from the hidden spring of the universe; he is stirred continually by the Divine Glad-tidings; he is spiritual and godlike.

Praise be to God that their life is directed by ethical laws and molded by moral principles. He hopes that day by day their dignity and composure may increase; that they may strive with greater exertion in their studies; that the spring of their beatitude and happiness may gush forth unfaillingly. The assistance of Bahá'u'lláh is with them and they shall precede all other students in their works.

Faith does not mean acknowledgment and mere confession. Faith means that one's conduct and behavior, one's character and life be in accord with the divine teachings. This is the quintessence of Faith.⁶ The greatest bestowal of the world of existence is a tranquil heart, and it is impossible to obtain a tranquil heart save through the good-pleasure of the Lord; i.e.; man should so adorn the temple of his being with lofty attributes and philanthropic deeds as to be pleasing at the Threshold of the Almighty. There is no other path! Consider the condition of kings, ministers, captains of industry and the leaders of mankind! Looking at them from the superficial standpoint, you would think their hearts to be in the utmost composure, joy and peace; but if you reflect carefully, you will observe, that they live in great agitation, surrounded with haunting fears and griefs. They do not enjoy one moment of ease and rest!

The point is this: let all their thoughts, their ideals, and aims revolve day and night around one common object, and that is: — to live in accord with the good-pleasure of the Lord. Then all the doors of felicity will be opened before their faces, they will be successful in all their undertakings and will become confirmed in all their accomplishments. The basic principle is the good-pleasure of God and the good-pleasure of God is obtained through the tranquillity of the heart and the tranquillity of the heart is obtained by living in accord with the divine teachings and exhortations.

When a person attains to this station, he is contented and peaceful. Then he will become prosperous in all affairs. This station is joy succeeded by joy, confidence after confidence and paradise after paradise. Thus we read in the blessed Qur'án: — O thou assured soul! turn to thy Lord, confident and well-satisfied. If thou dost associate with my true servants, it is as though thou hast entered paradise.⁷ Having attained to this exalted station, man lives in paradise, although walking upon the earth; he lives in paradise when he departs from this world; his heart is ever in paradise; his spirit is in paradise; and he is encircled by the joys of paradise!

Consider the condition of a student who attends school for five years and applies himself to a life of study. If at the time of examination he is not successful, he will become extremely despondent. He is living in a hell of despondency. But if, on the other hand, he passes examination with success, he is honored and beloved on all sides; receives his degree with pride and achieves great distinction in the world of humanity. In other words, he is living in a Paradise of fulfillment.

The students must therefore, strive so that, they may become thoroughly grounded in science and arts. Let them ever be thoughtful, supplicating, and entreating before God. Then when they are attending their classes, heavenly confirmations will uninterruptedly descend upon them.

The foundation of life is morality. They must exert themselves to improve continually the moral side of their nature. If the morals of man are merciful, although he may not be a great scholar, yet will his character be loving: but if his morals are corrupt, even though he be a master of sciences, he will be a harmful agency in the body politic. Instead of becoming the cause of illumination of the world of humanity, he will become conducive to its darkness. Instead of helping the Cause of general construction, he will materially further the ends of destruction. Instead of adding to his energy for the cause of progress, he will enlist himself

on the side of the cause of decline.⁸ On the other hand, if his character is merciful and he is also well grounded in sciences and arts — then, he will be light upon light.

Here the Beloved paused for a few moments, and then gave a wonderfully, illuminative interpretation of a verse in the Qur'án, which is known as the “verse of Light.” In phrase after phrase, he elucidated the Qur'anic words in the most comprehensive manner under the significance of knowledge. He closed his remarks with the statement, that, it is evident that light is knowledge. If the light is shining in a black and sooty lamp, it will not shed any radiance; but if the light abides in a transparent glass — in other words, if knowledge abides in a clear heart, imbued with merciful morality, characterized with faith, assurance and holiness, enkindled with the fire of the love of God and attracted by the Fragrances of God, such a heart will become a center for the outpouring of divine Bestowals and this will be light upon light!

I may quote herein a letter written to the Persian students by president Howard S. Bliss of the Beirut College. The letter is written on Board S. S. Royal Mail Steamship Pannonia and mailed from New York, dated April 14, 1913: —

“TO THE PERSIAN STUDENTS:

“DEAR FRIENDS:

“Before landing in New York, which we hope to do tomorrow, I wish to send you a special word of greeting and thanks for your very kind letter of farewell.⁹ I appreciate your thoughtful kindness very deeply and it has been a great pleasure to re-read your letter. We had, a long but pleasant journey. We are now eager to see land and to receive word from loved ones in Syria. Of course this includes the College and all the students. I hope that the Persian students will have a prosperous ending to their years and all may be planning to return. I hope also that you may have addition to your numbers and that the good record that you have had during the past may be continued. I always look forward to returning to the campus which we love so ardently. My love goes to each one of you. Your president

(Signed) “HOWARD S. BLISS.” .sig

Thus the East and the West join hands of communication! And these students, because they are acquiring material and spiritual sciences will be the greatest links of unity between America and Persia.

May they succeed as they have already succeeded all their undertakings!

The Bahá'í Cause as lived and interpreted by 'Abdu'l-Bahá is a clarion call for the unification of the people of the Orient and the Occident. It is a light to lead the storm-tossed travelers to the haven of peace and brotherhood. Millions of people all over the world are praying for the coming of the day when truth will reign and the clouds of prejudices will be dispelled from men's consciousness.

We as the followers of 'Abdu'l-Bahá are able to inspire these men and women with words of encouragement and examples of unselfish service.⁰ Let us unfurl the flag of the religion of God and gather in its shade all those who desire to enlist their names in the invincible army

of the kingdom of Abhá. Our supreme Commander is Bahá'u'lláh; our General is 'Abdu'l-Bahá; our rule is the Word of God; our guide is the power of the Holy Spirit; our aim is to establish upon the earth the dominion of heaven; our hope is to defeat the soldiers of ignorance and fanaticism; our resolution is to make this world the paradise of the Almighty and our purpose is to gain victory for the forces of Justice, Truth and Liberty.

We as Bahá'ís have no other ambition, no other desire and no other plan. Let us fill the hearts with gladness; illumine the souls with the light of the Sun of Reality; refresh the minds with the breezes of the garden of universal Ideals and sing the thrilling anthem of the Union of the inhabitants of the East and of the West, of the North and of the South!

1 October 1913

October 1st 1913 Ramleh, Egypt

We have an old Bahá'í by the name "El Yahu". His former religion has been Jewish and his devotion to the Beloved is unquestioned. The other day he went to the house wherein the Master lives and started to weep and cry near the door. The members of the Blessed family hear the cry of the man inform the Master about it. 'Abdu'l-Bahá called him, giving him consolation and telling him that in this day no one must cry for any reason, nay rather, we must be very happy and contented with our lot and know of a certainty that the Lord of Hosts is with us, ready to restore our health and alleviate our burden. We must not let anything disturb the balance of our minds. Under all circumstances we must control our feelings and curb our inclinations. We must fulfil our duty, attain to the highest station of perfection and close our eyes to all imperfections.

Then the Beloved taking the pen and paper in his hands writes for him the following holy Tablet: "O thou my Kind friend! It is my hope through the Bestowals of the Blessed Perfection that thou mayst ever become assisted and confirmed, happy and joyous; that thou mayst not cry and lament, nay rather thou mayst sing and chant. It is said that the son of the Glorious Friend had a wonderful melody and a sweet voice. The Psalms of David are spiritual chants. They are not lamentations and mourning or crying by day and night. Therefore, be thou happy and let the songs and anthems of joy be on thy lips! (Sig) 'Abdu'l-Bahá 'Abbás."

Our "El Yahu" came back with the possession of a new happiness, a new inspiration, a new serenity. We all felt his joyful vibrations and watched delightfully his calm face. Then he drew his book of poetry out of his breast pocket and sang a stirring Bahá'í song with the energy and zest of a youthful singer.

Today the Beloved sent for the Zoroastrian and other pilgrims. He inquired about the health of the Cause in Bombay and the spiritual health of the believers. It seems that the burden of his message this morning was to encourage those who were present to go forth and spread the Cause. They must remove all obstacles from their path. They must loosen eloquent tongues in the explanations of proofs and arguments. Like the apostles of the old they must not mind any trial or test. With the infiltration of the spiritual melodies of the Kingdom of Abhá they must raise a new call. They must clear the road of righteousness, blow through the Trumpet of Reality, teach the laws of love and gentleness, herald the Glad-Tidings of the

Lord of Hosts and pitch up the tent of Universal Peace in the centre of the world. The light of the heart is love, let it shine brighter and brighter unto the perfect day.

The receipt of cables from America will take back Mrs. Fraser. I am very sorry, for many reasons, because she is now unable to go to India, I had great confidence in her ability. Of course she is greatly disappointed but the Beloved gave her the hope that she might visit India later. Whenever she may be, he stated she will serve the Cause of God. In America she will be able to render a great service. Let her rest assured! He loves her very much. She is now his daughter, his real daughter. Let her inquire from Mírzá Aḥmad, how often he speak of her. He does not need to speak of this before her face. She has been here, has heard the Words and associated with his family. Now she should go forth into the world and teach the commandments of her Lord. Let her heart be enkindled with this new fire of the Love of God; let her lips sing the praises of joy, let her tongue commemorate the glorification of true Peace; Let her spirit be stirred with the breezes of heavenly happiness. He is with her; he will be always with her. While the Beloved was uttering these spiritual words of guidance I knew that there must be a great wisdom behind this sudden call of Isabel and we will come to know of it later, and no matter where she is she will be the same indefatigable worker for the Cause of good-will and Peace. Now that she will return to America, Doctor and Mrs. Getsinger will leave for India without a third person. Mrs. Stannard may join them later. She is not yet very strong and must keep perfectly quiet in order to win back her health.

The Master called in the afternoon on Mírzá Abu'l-Faḍl and stayed with him for more than an hour, speaking about the book which he is now writing.

Later on a large package of letters were received. He looked over each and dictated answers to a few of them. To one he wrote:

"At present we are living in Ramleh, near Alexandria. From all parts the believers are arriving daily and the banquet of meeting is spread. Likewise numberless letters are being received in large quantities. If devote my day and night to their reading alone it will not be sufficient". In answer to a letter from London he dictated: "Praise be to God the Fragrances of Holiness are diffused and the believers and the maid-servants of Merciful are engaged in the promotion of the Most Great Glad-Tidings. They are overflowing like unto a cup with the Love of God. This is the Favor of the Almighty". In another Tablet he speaks: "O thou new plant of the garden of Abhá! Happy is thy condition for thou art a fresh branch in the Paradise of Glory! Thou art the twig of the Tree of Life, hast entered in the Citadel of guidance of God and art free from the dross of error. Thou hast attained to the Most Great Purity, opened thy eyes and unstopped thy ears and become the Candle of the assemblage. I hope that day by day thou mayst add to thy faith and assurance, knowledge and wisdom, firmness and steadfastness."

2 October 1913

October 2nd 1913 Ramleh, Egypt

The Bahá'í love towards all the creatures must be as free as the air, as unshakable as the mountains, as imperishable as the spirit of God and as tender as the love of mother towards her children. There are abundant evidences that answering to the Love of God in the heart,

there must also be love to man. One of the allegorical verses in the Qur'án shows clearly, mystical longings of the heart toward this Love which is declared to be a Light and this light is no other than God's illuminating love for man. The verse is as follows:

God is the Light of the heaven's and of the Earth. His Light is like a niche in which is a lamp - the lamp encased in glass - the glass, as it were, a glistening star. It is lighted with the oil of a blessed tree, the olive, neither of the East nor of the West, the oil of which would well-nigh give light though no fire touch it. It is light upon light.

When the Arabs observed Muḥammad's charity towards the orphans and unprotected, his extreme simplicity and democratic attitude towards all mankind they used to say, "he is in love with his maker". One of the sayings of the Prophet is, "Do you love your creator? Love your fellow-beings first. In another place he says: "Do you wish to approach your lord? Love his creatures. Again he says: "That man, who is most considerate of his kind, is the favourite of God". He says in another place: "How do you think God will know you when you are in His Presence? By your love of your children, of your kin, of your neighbours, of your fellow-creatures". Once of the prophet played with great earnestness: "O Lord! grant me the love of Thee; grant that I may love those that love Thee: grant that I may do the deeds that may win Thy Love; make Thy love to be dearer to me than self, family or wealth". 'Alí, the son-in-law of Muḥammad and his successor, in a supplication.

One of the most happy events of today was the arrival of Mrs Von Lilianthal and Mrs Beede of New York City. Since we left them in Paris they were living in Switzerland and now they will have the daily privilege of meeting the Beloved. They arrived at noon and dined with him in the holy Family. I saw them in the evening. They were looking very happy and well. Today also several believers arrived from Cairo and other parts of Egypt; a few Bah'í young men are leaving for Beirut and others are departing for France to be present at the opening of their Schools. Ramleh is at present a spiritual clearing house. Believers and friends come and go, impelled by holy impulses, filled with the Divine Glad-Tidings and inebriated with the wine of the Love of God. So many people arrive each with his peculiar problem to be solved by the master. He is surrounded with insuperable difficulties but he faces them with an optimism and goodwill never witnessed in any other man but him who is the source of real happiness.

About 12'oclock he passed by our house and called for me. As it was a warm day, he carried an umbrella in his hand. I followed him and he walked toward Bacos station. In the course of conversation he stated that God through His Grace in the processes of the unfolding of the life of every man, opens before his face a wide door of golden opportunity. There are people who take this opportunity by the forelock and enter in the garden of the heavenly good pleasure even praying, striving with protection of this spiritual station; others shut their eyes and let the opportunity slip out of their hands. I had ordained for -- a palace of diamond but he did not appreciate it. He followed his own desires rather than to live in accord with my good pleasure. How often I argued with him to set aside his will and follow the will of God. He did not listen. I loved him. I wished him become like unto a glorious sun irradiating the rays of severance and holiness but he preferred to wallow in the filth and quazniers gives us clairvoyant power to pierce the veils of mysteries. This love dwells entirely on the Fatherhood of God and the brotherhood of man and will not rely on fear, or compulsion. It is a love that includes in it universal charity, and the "enthusiasm of

humanity". True love enjoins upon us to love mankind, practice meekness, patience, kindness, benevolent charity and All the divine qualifications. In this day eve as Bahá'ís must show forth in our daily lives and dealings that love which is fully revealed in the mirror of the heart of 'Abdu'l-Bahá. He is beckoning us to lofty ambition, divine aspiration, heroic endeavour and majestic deeds. The underlying principle of all social and economic activities is love and affection. may we become honoured to express these qualities, to upraise this standard, to shed this glorious light, to scatter these promising seeds, irrigate this fertile field and to devote all our time and effort to this humanistic service <21> of human propensities. Behold, how my love was cordial and my attachment heartfelt! Man in all his transactions and feelings must be sincere and straightforward. The Blessed Perfection accepted all the oppressions and persecutions and promulgated thereby divine Teachings; so that, people may become sincere in their dealings toward each other. On repeated occasions, the Blessed Beauty would tell us that while his holiness Christ suffered derision for three years and finally crucified, he was daily, nay hourly martyred and yet forbore all these so that mankind may clad itself with celestial garment of sincerity. No one could ever stand the strain and pressure brought against Bahá'u'lláh for one moment.

He walked till he reached a Persian store where he rested for half an hour. Here he spoke about Tolstoi in detail; "I consider him a Bahá'í, a real Bahá'í, because he lived and acted in accord with the good pleasure of Bahá'u'lláh, because he divided his possession between himself and his farmers. Many of the translations of the Holy Tablets were forwarded to him and toward the latter end of his life he was going to write a book on this Cause but death overtook him. While he lived, all Europe listened to his utterances and his works are translated in many languages".

Speaking about Jamál Ed-Din Efgan who opposed very vigorously this Cause during his lifetime he said: this admirers have written to me that the traces of his tomb owing to neglect are almost effaced. We beg you to order some of the Bahá'ís to build his tomb. Now I hope to do this. If he was inimical toward us we did not oppose him all. When, however, I observed that he was entirely misrepresenting the Cause by charging foul calumnies, in the Egyptian Press I wrote to him: -Ere long thou shalt hear the thunderous peals of this bell and the resonant sound of this Bugle from the Supreme Concourse, glorifying and praising my Lord the El Abhá! After that he stopped his attacks. Then we returned home. On the way the Postman delivered into his hands a large bundle of letters.

3 October 1913

October 3rd 1913 Ramleh, Egypt

Probably you will be interested to know how our lives are spent daily, close to the heart of the Beloved. First let me tell you, the Master's family - in a Bahá'í sense - is very large, very large indeed. He and his own family live in one house, the secretaries and with as many pilgrims as they can accommodate live in another and there is besides these two houses a third which is rented only for the pilgrims. The American and European pilgrims live in New Victoria Hotel as well as prominent Persian nobilities. There is another hotel in Bacos station which is brought under service when there is an overflow of pilgrims. All these houses and hotels are used at this time for the accommodation of the friends who are constantly

coming from the four corners of the earth to welcome 'Abdu'l-Bahá. The secretariat is like the club house for all the pilgrims. Except the sleeping hours, they spend all their time with us. Here in the East everybody gets up early, so that between the hours of 5 and 6 we are out of bed with the greeting of "Alláh-u-Abhá" on our lips. There are four morning customs that have impressed me deeply and are the significant signs of the religious nature of these people. First: Their early rising and although in the West it is taught early to bed, early to rise it is seldom practiced. Second: No sooner they open their eyes, the holy Name of God is on their lips, thanking Him for all His past Graces and future Bestowals. Third: Their quiet solitary prayer and concentration from ten to thirty minutes according to the religious spirit of the individual. Fourth: As soon as they have finished their individual prayers before taking their breakfast they assemble in the reception room and pray to God, read communions or sing an anthem. Then they will gather around the table to partake of the material food. After the performance of these unconscious rites it is about 6 or 6:30 and the friends begin to arrive to take their breakfast with us. When everybody is present we all go to the reception room and have a 10 to 15 minutes prayer. Thus refreshed with spiritual food we enter the dining room. We sit around a large table over which the Samovar is brewing and Áqá Jamál, our faithful cook dispenses tea. Breakfast consists of tea, native bread and cheese, nothing else for easterners as a rule do not give much attention to morning repose. Everyone drinks from one to three cups of tea, helps himself with a piece of bread and cheese and within a few minutes we are all through. Then the pilgrims go out and sit on the Veranda, often Mírzá Abu'l-Faḍl comes and talks to them. Within half an hour someone from the Master's house arrives giving the news that the pilgrims are summoned. They return laden with the Jewels of the Kingdom. Some of mornings the Beloved pays us a visit. The pilgrims are now free; some to go to the city, a few sitting down to write letters home or copy Tablets or the Master's Western addresses while another group is engaged in conversation; imparting and in turn receiving the news of the progress of the Cause in their respective countries. My room is quite large and whenever there is an influx of pilgrims eight persons sleep in it and often till past midnight they talk and sing with great joy and harmony. When we first arrived I arranged my writing desk near the window, then transferred it to the center of the room and now it is placed between two beds. Although there are constant interruptions, I manage to do my work in morning hours. Our lunch is simplicity itself, only one kind either Persian soup called "Ab-jousht" or fried eggplants etc, with large thin round native bread. When we have many pilgrims they are divided into two parties for lunch and dinner. The secretaries are always included in the second party and the guests and pilgrims in the first. We eat a great deal of fruits, such as grapes, pomegranates, figs, cantaloupes, watermelons etc. After lunch the pilgrims are scattered, many taking their afternoon siestas. Between 3 and 4 tea is served and again the friends arrive. We read Tablets and talk about the Cause. Then forming different groups we go out but always near and around the pilgrims house in the hope that the Master may suddenly come. Meanwhile, he may be either dictating Tablets in the nearby rose-garden or calling on Mírzá Abu'l-Faḍl, or entertaining some Pás_hás in his house or calling on a learned or simple person. At eight o'clock again we are gathered in the dining room and eat the one course dinner. After dinner usually we are free and may make our own choice either going out to take a walk or sit in the house to read or converse with others. Before midnight everybody is in bed. Our house is the rendezvous for all the beggars. Every day, several call with petitions for "Abbás Effendi". None of them go away empty-handed. The Master was busy all day and except the pilgrims none met him. Shoghi Effendi, his mother, Bas_hír and a maid left for Haifa and

therefore the Master's house will be quite for awhile. Doctor and Mrs. Getsinger's departure for India is for the present postponed and they will leave tomorrow for a week's stay in Haifa with the Foastrian Bahá'ís who have gone to visit the holy Tomb. Mrs. Fraser will be here for a few days longer. She is very happy and enjoys her personal contact with the holy Family. Her diary of the daily life of the Beloved will be a treasure.

4 October 1913

October 4th 1913 Ramleh, Egypt

Having not had an occasion I have seldom incorporated in the main body of my letters from Bahá'u'lláh's Tablets but the other day Hájí El Yahou brought me two Tablets from His presence with a request of translation. The first is a long one in which the Jewish people are reminded of the fulfilment of the prophecies of the old Testament. In the light of the Beloved's epoch making addresses in the Jewish Synagogues of the United States this Tablet has a deep significance and peculiar interest:

"In the Name of the Wise, the Mighty! This is the Day in which the Throne amongst the tribes, (of Israel) is calling to all the inhabitants of the Earth, summoning them to the glorification of the Almighty.

this is the Day in which the angels of heaven are continually descending with the Cups of Explanation and the Goblets of Knowledge and having being perfumed with the Holy and sweet Fragrances they are ascending.

Proclaim: The Promised Lord saith: O ye Concourse of the Jews! You have belonged to me; from Me you have appeared and to Me ye shall return! What has happened to you that now you are not recognizing Me, although I have appeared with all the signs. You have taken mine enemies instead of friends and have abandoned the real Friend!

This is the Day in which the New heaven hath appeared and the old earth is renewed. Should you look with sanctified vision ye shall behold the New Jerusalem! Should you listen with the attentive years, ye shall hear the voice of God!

This is the Day in which all things call unto you and invite you to advance toward the Promised Lord! But alas! You are so intoxicated with the Wine of haughtiness and are not aware even for one moment! The ear is for the sake of hearing My voice and the eye is created to behold My Beauty! Harken ye unto Me and detach yourselves from ought else save Me. The Tabernacle of the Lord through the hand of divine Providence is hoisted and the Cause of God hath become manifest. The time of the olden things is rolled by and the Cycle of regeneration hath come. The Lord hath so willed that everything be renewed. But only a new vision is enabled to behold this transformation and a new intelligence is informed with this condition.

The Origin and the End were couched in one blessed Word and that blessed Word hath appeared and stepped upon the Arena of existence. It is the spirit of the Divine Books and Scriptures. It has been from the Beginning before which there was no Beginning and it shall continue to the End after which there is no End. It is the Key to the Most Great Treasury of

the Lord and the Concealed Mystery of God which hath been hidden from eternity behind the Canopies of Celestial Infallibility. It is the Alpha and Omega prophesied by John. It is the first and the last, the Manifest and the Hidden.

O thou Abd-e-Ḥusayn! God willing thou shalt become confirmed in rejoicing the tribes (Israelites) with the prophecies revealed in former times in the Holy Book. This Glad-tiding is indeed like unto the water of Life for the dead people of the world. Blessed are those who drink therefrom!

Declare: Today the city of God hath appeared and become manifest with the utmost adornment. Ponder ye over the words of John who hath prophesied concerning the coming of the holy and glorious city of God, saying: "For the Lord God Almighty and the Lamb are the temple of it. And the City hath no need of the sun, neither of the moon to shine on it, for Bahá'u'lláh (the Glory of God) did lighten it".

In the name of the True One, hold in the hand the rod of trust and with complete severance guide the erring souls to the great city of God; perchance the lost ones may return to their real home and ideal country and the blind receive new and penetrative sights. Verily He is powerful to do whatsoever He willeth and in His Mighty grasp everything is captive and He is the Omnipotent and the Omniscient!

The second Tablet is short: "In His Name, the Commentator, the Wise!"

I perused thy letter and heard thy voice. Thy lamentation and groaning are like the lamentation and groaning of the sincere and favored ones! The Lord of the tribes (Israelites) hath cast His Glance over all and is informed with all matters. His Garment was a spiritual Messenger. Thou hast attained, recognized and quaffed from the Water of His Love. Protect these stations in the name of the Glorious Lord. He hath hearkened to the cry of every wronged one and hath advanced toward everyone who hath turned his face to Him. He is the Helper, the Supporter, the Powerful and the Mighty! Rest thou assured in His Bestowal, take hold of His Rope and cling to the hem of the garment of His Generosity! Verily He is the Generous, the Munificent.

This morning the master received the Zoroastrian pilgrims and in a farewell talk spoke about the ancient civilization of Persia in contrast with its present decadence. He told them they must practice the virtues of their ancestors and enkindle their extinct lamps. At 2 o'clock they left for Holy land with Doctor and Mrs. Getsinger to return after a week. All afternoon the Beloved was out. Single and without assistance he is teaching the upper state of Egyptian society bringing them nearer to the Cause and leading them gently along the paths of truth.

5 October 1913

October 5th 1913 Ramleh, Egypt

Our house is once more quiet, the birds have flown away and the garden is longing for the melodies of other nightingales. Nowhere on the face of the earth do you find so many different nations and religious as you find them in the neighbourhood of 'Abdu'l-Bahá. The

Russians of the North with their picturesque dresses, the turbaned 'Ulamás from the University of Al Ahzhar, the Arabs, the Turks and the highly civilized Europeans and Americans meet together with perfect harmony. Although in outward garments and even in ideas of worldly culture they differ yet they are impelled forward by the ideals of the oneness of the world of humanity. On the points of international arbitration, comity of nations, universal religion, economic improvement of human society and the diffusion of education, they are united, for all believers are brothers. Thus in a concrete manner we are daily watching the progress of the Bahá'í world and came into touch with those who are putting their shoulders to the wheel and pushing it forward. It is extremely interesting to meet these men - young and old - inspired with the principles of fraternity and peace. With one common impulse they go on from step to step, getting nearer and nearer to the goal. They are earnest and ever ready to sacrifice their lives for the progress of the Cause. Once they have the Holy Presence (they spread the Glad-tidings from clime to clime) (and before reaching their homes). They are so enkindled with the fire of faith, service to humanity and the love of God that each one is shining like unto the lamp and illumine the dark recesses of the hearts. They know that Bahá-w-llah will inspire those who arise to promulgate the word of Reality.

It was early morning. Leaving the house I walked toward the sea. I sat on a rock, the waves dashing against it. I was musing in a quiet manner and watching the rising of the sun out of the clear blue. Someone tapped on my shoulder I turned around. It was Mírzá Jalál Síná. "Ah come my friend! I was just thinking about you. It is sometimes since you have told me a story. Will you please sit down and tell me one?" I said. "Would you like to hear the story of forty camels?" he said as he sat on the rock. "Yes! I would love to".

Once upon a time there were forty camels living on a green pasture. The luxuriance of the meadows, the flowing streams, the delightful atmosphere and the beauty of environment appealed to them greatly. While they enjoyed the life of plenty they frolicked joyously from one to the other end of the verdant meadow. Grazing through in this field during spring and summer, they did not think of change in their outward condition. Nothing could induce them to leave these premises as long as they had plenty to satisfy their hunger and supply their comfort. With no thought of tomorrow, they revelled in the luxuries of today. Their minds being filled with the vain pomp and the alluring scenery of the present, they were not disturbed with the distant thought of a future. Of a more complete state of life they could not conceive and the frontier of their minds was limited by the visible horizon. They ate, drank, slept and now and then took short excursions neither and you. Contented with the present dreaming of no other world, elated over their seemingly permanent happiness, stuffed with vain glory, bloated with the idea of false patriotism they lived on, looking with deep disdain and soulful contempt upon any member of the party who dared to so much dream of other planes of existence. They argued that neither by choice nor necessity they must worry over the idle conception of a future life. "Let us eat and drink, ramp on the grass and bask in the sunshine. Our fortune is secure, our happiness is unchangeable, our reign is supreme, the means of enjoyment are at hand. Why should we care for anything else?" While with these arguments they stifled the voice of conscience and checked the promptings of the spirit, the spring and summer months rolled by and dreary seasons of autumn and winter drew near. Of course during the fair weather they did not bother nor

shook off their lethargy to lay by a store for the rainy days. Believing in the immutability of the seasons, they found themselves to their despair in dire want and starvation.

As by the magician's wand the aspect of nature was changed, the grass was withered, the leaves dried up, and no food could be obtained anywhere. Day by day the weather become colder; the flowing river and streams frozen, the thunders pealed forth, the windows of heaven opened, the mighty torrent of rain pouring down, the snow covering the field with a white blanket and the hail adding to the general discomfort. The camels shivered and could find no shelter. After much deliberation they decided that there should be no other way of relief than to send one of their members to scour the beyond country, perchance he may find a green pasture. The one to whom this commission was entrusted started out. Many days elapsed and there was no news of him. Those who were left behind showed signs of worry, not only because they feared they will lose him but because they were hungry and famished. At last the messenger appeared. He brought wonderful tales of adventures accompanied by heart-throbbing descriptions. They all gathered around him and listened with breathless eagerness:

'My friends! I have been away for sometime but I have followed up a line of investigation that unfolded before my eyes many wonderful things, the recital of which will be very hard for you to believe unless you see them with your own eyes. Beyond the frontier of this country I found Elysian fields, most enchanting in their verdancy and extraordinary in their luxuriance. In all my life I have seen nothing like them. The dwellers of those divine gardens told me that perennial spring reigns there! Neither the blasting ravages of autumn nor cold frost of winter gains any foothold in that climate. Its meadows, pastures are always verdant, its water cool and its weather temperate. The only difficulty that one meets however is at the entrance because the gate is small, indeed smaller than the eye of a needle and the passage leading to the garden very narrow. In order to enter through the gate we must eternalize our bodies, be changed into pure spirits, leave behind mortal desires, become free from the ties of carnal appetites, sanctified from worlds pleasures and released from coarse materiality. If we can characterize ourselves with these attributes and it can be done in a twinkling of an eye - then as radiant beings we shall enter into those garden of bliss. Of course, it is painful to go through these experiences and let go our heedlessness; for at every step we must sacrifice something that we consider very essential to the pursuit of our pleasures and the gratification of our desires. But once freed from these chains, the rest of the journey is accomplished with ease. Now if you are made of such heroic stuff and are courageous enough to face these process of purification, let us start on our way. I have already gone through the test and having actually seen the garden, I know whereof I am speaking. Carried away by this description but not fully realizing the difficulties of the personal sacrifices they should make, they started out and crossing many deserts, they reached at last at the gate. The guide instructed them how they should look through the hole. They saw spread before their eyes the most splendid panorama of nature and scenes of ravishing beauty. First they looked at the extreme narrowness of the hole, then they looked at themselves and not a few started to laugh at the clever joke played upon them. How can I ever pass through this hole? cried one in despair. This is all ridiculous, another one jeered. Posh! How can a camel go through a hole? a third clamoured. A few without troubling themselves much sacrificed all their personal desires and passed through the hole; others could not give up self and remained behind.

When we returned home tea was ready and Hájí Níáz was dispensing it like a real, old Patriarch. After awhile the Beloved passed by and handed me a package of photos from Mrs. Killuis of Spokane, Washington for distribution amongst the Oriental friends. He looked well and was on his way to Mírzá Abu'l-Faql. In the afternoon the learned Editor of a monthly magazine, called El Bayán published in Cairo called on him. This Editor expects to write an article on the Cause and so he has come to the source for his information.

Mírzá Munír and I were taking a walk before sunset when we met the Master coming toward us from the opposite direction. We followed him and he came to our house. He sat on the veranda and apropos of something spoke about his first trip to Beirut about 30 years ago and how one of the celebrated judges of Islam S_hayk_h Muḥammad Abdu met him and was constantly with him during his 40 days sojourn in that city. Afterward when some strangers asked his opinion about the religion of Bahá-w-llah he answered: "While other leaders of the religions of the world are talking, the Bahá'ís are doing the work of unity and spiritual awakening. Their action and word coincide with each other. They are deadly in earnest".

6 October 1913

October 6th 1913 Ramleh, Egypt

"I feel the earth move sunward I join the great march onward and take with joy while living My freehold of Thanksgiving.' In this age the supreme longing of all the spiritually-minded men and women is to see the highest ideals of divine and human justice and righteousness embodied in visible forms and tangible realities. Glittering generalities do not suffice. Theoretic explanations are not wanted. After many ages of social inequalities, economic despotism, and degrading slavery, mankind at last has arisen from its deep slumber to the consciousness of its inalienable rights and prerogatives. The river of progress has washed away the shores of reaction and retrogression. The legions of sciences and arts have conquered the dark Kingdoms of ignorance and illiteracy. New laws breathing health and vigor have replaced the archaic, dead rules. Marvelous inventions have modernized the old, narrow world. The splendid heritage of culture has become the intellectual legacy of all humanity. The means of transportations and communication have knitted together the remotest parts of the earth. Salient revolution, invisible to the eyes, and more far-reaching in its effect than all the dynamic wars has been going on, upsetting the great army of progress. The only difference that exists is that some are in the front rank, a few in the middle, a few are behind, while the rest are logging in the far off, but everyone is marching onward according to its order, capacity and environment. Just as in the world of literature and government, politics and philosophy there has accrued a great change, why must we not enjoy a renaissance in the world of religion?

Religion is the foundation upon which the whole structure of human society rests. Now if the forms of structure -modes of living are changed; have we not a right to assume that this is high time to lay a deeper foundation, a more lasting basis? In the construction of a common building - to say nothing of the skyscrapers - we bring into use all the modern, scientific methods of architecture and engineering; then how is it that when we desire to lay the foundation of our lives which is the greatest and most important of all - there are so

many Pseudo-architects who are ready to convince us that the haphazard rules of the ancient are good and safe enough? The ancient cities and palaces are laid in ruin and except from an archeological standpoint, they have far us no other interest. For everyday a new food is destined. In every season there are new fragrant flowers. The spring of last year although very beautiful is a matter of history. We want a new spring with its latent and manifest (powers and signs.) Humanity having reached the stage of maturity demands string nutriment and clothing. Children's jacket and food will not do. From every clime the cry of progress is heard, even from the small hamlets and villages of the East and of the West. Let us have a real revolution in the realm of Ideas a stepping forward. We have had enough of hide - bound systems and war-like rules. Let us throw away these shells and search after the white pearls. Let us discard the Kernel and have the mea. Let us abandon superficiality and investigate Reality. Let us relinquish the deadly customs and with one bound become free. Let us love the rose no matter deed, no matter from what race, follow the light no matter from what lamps and praise man because he has character and not because he was fashionable clothes of the latest cut. Listen to the claims Call, growing in volume bursting out of the very heart of humanity and creating, wonderful life- throbbing echoes in the steppes of Russia, the jungles of African the deserts of Asia, in the cities of Europe and in the metropolis of America. This is all the out working of the mystic fate of the earth and the gradual progression of the divine plan. Humanity by going through these infinite phases of growth is evolving to its ultimate stature of perfection; vices are being eliminated, virtues inculcated; tyranny overthrown, justice liberated; indifference provender at, glad news spread abroad; materialism dethroned, spirituality enshrined in the hearts; selfishness punished, altruism promoted; misanthropy checked, love of human family nourished; insularity ridiculed, universe sadism glorified; prejudices satire, appreciation admired.

You who are endowed with insight and spiritual vision realizes that not only the past ages have passed through great revolutions but the future holds in its grasp greater revolutions, bringing in their travois peace, security of justice and love for every man on their face of the Earth when Mírzá Jalál Síná came in from a long walk and broke the thread of my reflection. He has been conversing with Mírzá 'Alí-Akbar and Hájí Maz and because they could not agree he illustrated their dilemma by the following story: "There were a blind man, a deaf man and a lame man who started to travel together. They were traversing a great desert when suddenly the blind man said 'I see the hand of robbers who are going to overtake us'. The deaf man said: 'yes, yes, I hear the clatter of the hoops of their horses'. The lame man who was thinly dressed said: '- "yes, friends let us run fast, for fear they may role us!" Then he went to bed and I was light again to my oven musing with no possibility of other interruption, because everybody is sleep.

This morning the Master came to our house. He could not sleep last night very well. Having been the guest of a Pás_há who had invited other nobles and dignitaries to meet him ate a banquet he had spoken and entertain them for nearly 5 hours. Besides he had partaken of heavy dishes, most difficult to digest. The result was of course sleeplessness. He stayed for more than half an hour and as I had received my mail from America I gave him the resume of the news. His eye were closed and listened to my narrative.

A letter from Baku, Caucasus, from Siyyid Asadu'lláh tells us of his spiritual victories in spreading the Cause and scattering the seeds of the flowers of the Paradise of Abba. He has

travelled throughout many cities and everywhere souls have been attracted to the Kingdom of God. Surely Divine Confirmations are descending upon him.

7 October 1913

October 7th 1913 Ramleh, Egypt

Dear Friends!

Today mankind is more in the search of Peace than any other time in the course of its history; but three things have impeded its realization. First mistrust, second jealousy and third misunderstanding. Nations having no confidence in the protestations of friendship by their neighbors increase yearly the means of defense. This breeds jealousy and ends in misunderstanding which in turn is transformed into war and bloodshed. Arbitration Conferences, Peace meetings, Conciliation Congresses are yearly organized and thousands of men and women attend them and in their last sessions excellent Resolutions are presented and unanimously adopted but the tangible results are wanting. We may depict most vividly the horrors of wars or describe in great rhapsody the victories of Peace but after all we have not gone beyond the realm of words.

We may discourse eloquently in the burden of Armaments but on the other increase in at geometric ratio the frightful annual in naval budget. The Permanent Court of Arbitration before which all the governments may settle their disputes is a grand and noble Ideal for the realization which we are all striving but the difficulty arises from the fact whether these nations are altruistic and unselfish enough to present all their cases - boundary line, commercial disputes, national honor - to the abatement of the international Court. So far there have been certain questions which the nations of the West are not yet willing to yield to the decision of the court, no matter how impartial, or to a joint - commission no matter how representative! They fear each other's designs or amicable dealings. Jealously they hug to their bosom their hard work or inherited independence, suspecting that their neighbors will trample it under the hoofs of their cabalary horses as soon as they are exposed to outside attack. Outwardly all the nations are committed to the principle of arbitration with or without reserve but how are they are going to establish the Court of Arbitral Justice on a permanent basis of national representation and international dignity? These nations do not want to have Peace tempered with justice. It is heard from many quarters that the third Hague Conference will be inaugurated within two years and that from now the diplomats and statesmen of Europe and America are preparing suitable proposals to be submitted to the Conference. It is hoped that when the delegates of the governments are gathered together in that August Assemblage of the Armament of Mon. they will not only discuss how to minimize the horrors and cruelties of war but how to bring about either limited or total disarmament, how to constitute the various function of the Permanent Court of Arbitration, how to devise a plan whereby all the nations may be willing to enter into a general government and how to create an international naval police force to protect the commerce on the high seas. If they are assisted in carrying out even partially these matters which are seething in the minds of the pacifists they have rendered an enduring service to the world of humanity and their names will shine through the history of mankind like unto the brilliant stars from the horizon of eternal glory.

For the last 20 yrs. the cause of Peace has been greatly accelerated, Peace Societies have sprang up everywhere and the followers of Peace are increased. The Pacifists of all countries and of all nations have carried a vigorous campaign of public education and face to face with the legions of war we have the legions of Peace. Here thee may be an army of death but there is an army of life, Government may drill hosts of destruction and invent engines of slaughter, God is teaching the cohorts of constructions and brings into the field artillery of love. The former lies his trust in the brutal force of Dreadnaughts and indomitable phalanges of men; the latter puts his confidence in the Pioneer of the Holy Spirit and the Confirmation of the Supreme Kingdom.

This present day nations are like unto so many armies of Peace. They need a wise Commander - in - chief in this struggle. As soon as the supreme general with undaunted courage and universal conception appears he will bring all these scattered armies under the Flag of Eternal Peace. It is said that once the rats made pathetic complaints against a big cat whose mighty attacks upon them decimated their rank and file. They organized a meeting and deliberated upon the means whereby they may stop the murderous ravages of the cat. All the delegates expressed their opinions individually but they did not hit upon any plan. Finally an old rat, well-known for its sagacity and insight arose from its seat and said: "I have found a way, and that is by tying a bell around the neck of the cat. Then whenever it approaches us from afar we will hear the sound of the bell and run away." Everybody thought this was the best suggestion but their heated enthusiasm cooled down when they began to think who will have courage enough to take the bell and tie it around the neck of the cat.

Now, the principles of Peace and arbitration are very good and beneficial but which one of the governments of the world will arise to practice it first, and then by this example teach other nations to follow? It is hoped that America - the house of the brave and the free - will be the first government to hoist this flag, to let the dove of Peace fly out of the cafe of human egotism and selfishness and brutal materialism and to lead all mankind in the arts of love, friendship and conciliation. May the <59> American delegates at the third Hague Conference show forth this statesmanship and foresightedness! May they constitute themselves the champions of Peace without limitations arbitration without restrictions! May they raise their voices in behalf of the oppressed amongst mankind! May they lay the foundation of the Glorious Palace of the Permanent Court of Arbitration on the Parliament of Mon - thus their names and home may shine throughout all future ages and cycles!

Today the Beloved was not feeling well. He was in bed all the morning. In the afternoon we met him only for a few minutes in the Victoria Hotel. He was weak and did not speak but a very few words. He told us he is going to rest. One of the Arabic papers of Alexandria called "El-Ahali" of today contained an interesting article on the cause and gave a wonderful Eulogy to the Master and his work.

8 October 1913

October 8th 1913 Ramleh, Egypt

Dear Friends!

"Great Ideals make great peoples."

The Bahá'í Ideals as revealed by Bahá'u'lláh and expounded by 'Abdu'l-Bahá are the noblest and most luminous principles of the 20th century. The force and efficacy of these Ideals are so irresistible that any person coming in contact with them acknowledges the fact that they are the world of humanity. The followers of the Bahá'í Movement have demonstrated in their lives and their deeds the outworking of these teachings not so much by sensational advertisement as by the firm and steadfast adherence to the light of truth. With meekness and humility, with single-minded devotion and sacrifice they have shown to the world that they have no other interest at heart but the solidarity of the human race and the confraternity of all mankind. East and west, North and South, wherever you meet a Bahá'í you will find him a lover of mankind, taking the side of progress, spirituality, equality of rights and freedom of conscience. With broad-mindedness and fellow feeling they serve the people of all creeds, religions, and nations. They ask for no reward or compensation. Freely they have received, freely they give. The adulation of the friends nor the poisonous attack of the enemies change their determination. The glorious sun of their hope is never set; the righteous moon of their tolerance always sheds silvery beams; the stars of their high aspirations are eternally bright; the Zephyr of their loving kindness is never hushed; the garden of their universal amity is imperishably green, the fountain of their sympathy is flowing; the rain of their compassion and charity pours down; their search after truth is unhampered, their thirst for the water of Knowledge and wisdom is never allayed.

In the path of righteousness they are resolute. They strive to show forth in their daily lives the qualities of the holy beings and manifest in their dealings with all men those godlike attributes which characterized Christ, Bahá'u'lláh and 'Abdu'l-Bahá. In their estimation mankind are the sheep of God. The almighty Father is the Universal Shepherd. Having created all, he provides for them. He loves all, therefore he showers His mercy upon them. In every cycle he has inspired divine Messengers to lead these souls from the state of ignorance to the station of Knowledge. The Bahá'ís having burned the self with the Fire of the Love of God are ever ready to serve the inhabitants of the world and sacrifice their lives for the prejudices they are free. They have no religious prejudices, because they believe all the religions are founded by God. They have no political prejudice, for they know all humanity are the children of God. They have no racial <63> prejudices, because they realize that in the sight of the Lord all are one and the purer the heart the nearer he is to the source of all Good. They entertain no patriotic pride, for they are conscious of the truth that this globe is one home, these countries one Country and it belongs to God. Their wings are not soiled with water and clay; thus they soar towards the sphere of spiritual brotherhood. Their minds are not clogged with dogmas and sacerdotal rites, consequently they have a keen intellectual appreciation of all that the former thinkers and philosophers have contributed to the advancement of the world. Their spirits are not as physical with the gas of vain illusions and superstitions phantoms, hence they are intoxicated with the Wine of the love of humanity. Their character are molded in the school of Reality; their experiences are gained through the association with all men of every creed and thought Being convinced of the gaminess of this revelation nothing can shake their faith. To them every philosophic movement is but a partial replica of the Principles of the Bahá'í Cause, a faint echo of the resonant voice of the Teachings of Bahá'u'lláh. They hide not their faith, neither do they dissimulate. Under all circumstances they are proud to be Known as Bahá'ís amongst their

communities. They wear the badge of their sincerity in their faces and behaviors. To be a Bahá'ís is the greatest privilege and the most heavenly honor. They display the utmost exertion to spread the Cause they cherish in their hearts. They pray every morning, and whenever they can, for they believe strongly in the efficacy of prayer. They know that of themselves they can do nothing but with the assistance of the Holy Spirit they can accomplish all things. They have no leaders and no one is appointed as their superior in the religions world. Like unto brothers and sisters they associate with each other and consort with all mankind, with joy and fragrance.

They are neither ostentatious nor proud. They are humble and meek, evanescent and contrite at heart. With man livers and truthfulness they conduct themselves. They do not swear nor curse. They do not drink and smoking is forbidden in the Bahá'ís live a life of simplicity, and service to God and man. They must shine like unto the stars and live like unto the angels. They must be the promoters of the Glad-tidings of the Kingdom of Peace and the Standard - bearers of the army of righteousness. They must be the embodiments of happiness and the true ensign of love.

Today we did not see the Master several important people called on him, and many questions were answered. Mira Mohsen, the son-in-law of the Beloved and another believes arrived from Haiffa. They brought to us much good news. In the afternoon we called on Mírzá Abu'l-Faḍl and had a long talk with him on the meaning of certain terms in the hidden Words.

9 October 1913

October 9th 1913 Ramleh, Egypt

Dear Friends!

"The world of humanity has two wing, one the male; the other the female. When both wings are reinforced with the same impulse the bird will be enabled to wing its flight heavenward to the summit of progress."

In the Bahá'í world the position of women is unique and unprecedented. Through the revelation of Bahá'u'lláh the women of the East have gained their right position in society and day by day they are advancing along the paths of progress and refinement. They have shattered the cage of confinement and isolation and are freed from former restrictions. Many schools with a modern curriculum are springing up here and there to teach the future mothers of the East. We are in a transition period when old rules and established customs are put aside and progression ideas are planted in the hearts and the minds. The complete emancipation of the women of the East will be realized through an evolutionary process, step by step and not by a radical revolution. The most important Eastern problem as regards women and girls is their education and training; so that they may fully realize the responsibility of their complete freedom once they attain to the degree of enjoying it. A hasty and radical change will be followed by chaos and disorder and no good will come out of it. The Western nations in a general way have a wrong notion about the status of women in the East because some of the prejudiced missionaries have depicted their conditions in the blackest manner. For example they have quoted the flimsiest and most doubtful

traditions of Islam to show that the influence of Muḥammad's teachings have degraded the women and have buried them alive behind the seraglio and Harem. "Women are the whips of Satan" is a pre-Islamic adage and was current amongst the Arabs before Muḥammad was ever born. Or "When women was created the Devil said to her. You are half my army; you have my confidence, I need no better weapon." There are many other statements such as these quoted by the Christian missionaries to demonstrate their enormous prejudices. These misrepresentations beclouded the heaven of fair judgment as to prompt a Canon of the church of England to declare; 'So little did, the prophet reckon of women that she is never even mentioned in the Qur'án." Another English authoress announced; "The Moslem does not even attributes the possession of a soul to women." These allegations are not only unjust but cruel in their treatment and put the men of the East in a false position. In reality there are many sayings of Muḥammad both in the Qur'án and traditions which prove the falsity of these accusations. In order to impress his followers with the sanctity and importance of the position of the Mother in the community he hath said: "The Keys of Paradise are at your mother's feet." In the Qur'án he says: 'Associate Kindly with women, for in them God hath placed abundant good," "He hath put love and tenderness between you." These sayings clearly show that Muḥammad never commanded <69> the seclusion of women but on the contrary he enjoins upon his followers to 'associate" with them. Again he says: "The best men are those who are best to their wives and daughters. The best Moslems are those who best treat their wives." You will be no doubt surprised to know that Muḥammad never commanded women to wear veils. On the contrary he says: "A woman should not show but her face and hands." But later on the Muḥammadan priests and self-seeking clergy prevented women from being educated as the Ministers of the Christian Churches in Medieval ages Monopolized learning's in the Convents and spread abroad the wings of the woeful birds of ignorance and obscurantism. Another instance which more clearly show that the veil is a social custom and not a religions creed is the following authorization story about Muḥammad and one of his adherents:" When Al Mog herab Ibn Sheba informed Muḥammad that he was About to marry he asked him, "Did you see her?" "No," was the reply. The prophet then said," you must certainly see each other before you marry;" A new teaching of Muḥammad against which the Arabs of the day were at first inclined to revolt is - "People! be humble before God, who hath created man and his wife of the same soul." Here is a declaration of perfect equality: "Ye have rights over your wives and your wives have rights over you." Indeed an astonishing doctrine in that day and period.

On the other hand the ideal state of marriage has never entirely lost in the East. It was in the sixteenth century when Sharani who died in Cairo penned these imperishable words:- "We Sufis have entered into an engagement to espouse only one wife, and not to associate others with her. The man who has only one wife is happy....A pure - hearted wife is a great happiness in the house. Oh! how often while I was weaving have I stolen a glance at my wife, the mother of my son, sewing garments for the poor. I understand then that I have happiness in my house. Often she opened her larder and distributed its contents to the poor." I have already quoted from the Qur'án that Muḥammad taught that men and women are endowed or created with the same soul. The following quatrain of Rumi, the celebrated mystic poet makes this point still clearer:

"Love and tenderness are qualities of humanity
 Passion and lust are qualities of Animalist
 Women is a ray of God, not a mere mistress.
 The Creator's sell as it were, not a mere

creature. In conclusion let me quote another verse from the Qur'án showing how Nish mad looked upon this mother: "Truly the men who resign themselves to God, and the women who reign themselves, and the devout men and the devout women and the men of truth and the women of truth, and the patient and humble, and who give alive and who fast and are chaste, men and women; and the men and women who often remember God; for them hath God prepared forgiveness and a rich recompense." These quotations and there innumerable others which will show you most conclusively how the Pure religion of Islam - free from the accretions of the 'Ulamás - look upon this rather important matter. Now for many ages past the Eastern women could not enjoy any educational facilities but through the Blessings of the teachings of Bahá'u'lláh they are beginning to see the light and come out of their hard crusted shells. The dark ages are behind, the century of light is ahead. For them there is no retrogression. They are pushing forward. They are hungry for Knowledge. Their intelligence is quickened, their susceptibilities are refined, their progress is assured, their future emancipation is certain. Step by step they climb the mountain of human rights and equality and soon they will take possession of the summit. Once they have gained they highest altitude they will stay there. They will be in full command of the height and enjoy the fruits of their hard won victories. Bahá'u'lláh is their Supporter! 'Abdu'l-Bahá is their Confirmer!

This morning the Beloved came to our house and stayed for a few minutes. Then he went out with Mírzá 'Alí-Akbar to see the new houses which he is going to rent for the rest of the season. This shows that we are going to stay here for a few months longer. In the afternoon Mír Siyyid Ḥusayn Afnán departed for Cairo, thus reducing the family of the Master but other may come next week from Haifa. Mrs. Isabel Fraser departed for Naples and may return after a few days. About 5'oclock the Master sent for Hájí Naas and getting into a carriage they drove toward the sea and the Beloved coming out of the carriage stayed near the shore for nearly one hour, Returning to the Victoria Hotel he sent for me. Mr. Afwood's daughter, Helen, 7 yrs. old was brought in by Mirs Hesiok and the Master took her into his arms for a long time, calling her "My dear daughter. I love you very much" and giving her some money. Then he left for the house. We followed him to the door and he bade us farewell. I was very happy, because I saw him today.

10 October 1913

October 10th 1913 Ramleh, Egypt

Dear Friends!

In this twentieth Century, man from the time of his birth to the time of his death is subject to the influence of four progressive degrees of human life; physical, intellectual, spiritual and celestial. As soon as the babe is born the mother suckles it from the breast of Kindness, nourishes it with the utmost tenderness, and trains it with the greatest compassion and spends many sleepless and anxious nights watching over its cradle. Having reached the stage of childhood she strives to engrave upon the clean tablet of his mind the elementary lessons of sincerity and honesty and illumines in the chamber of his heart the lamps of the refinement of feelings and spiritual susceptibilities. She wards off from his path the possibilities of any danger and supplies all his physical needs. Before the child attains the

age of maturity the mother has done everything, putting forward energy and life to cause his all-around material growth. Then, the necessities of his life are multiplied. He must work personally for his food, shelter and clothing and solve independently the 3 cardinal problems of his physical existence, namely, nutrition, reproduction and production. Thus his physical life is always fluctuating between health and sickness, joy and sorrow, light and darkness, happiness and depression. Consequently in the physical life no matter how perfect there is no stability and permanency.

His intellectual life begins when he enters the school and starts to learn the principles of Knowledge, and later on assimilate the thoughts and ideals of the sages and wise men. His mind is nourished through the lofty ideals of ancient and modern philosophers. Having learned all that he ought to learn he starts on his business or professional career and to a large degree contributes his share to the welfare to the community. His mind becomes a store-house for useful information and his intellectual life is constantly replenished through association with other peers of progress. Naturally, a man of his accomplishments and attainments is vastly superior to the physical man who lives only for the sake of enjoying material pleasures.

Going a step further and we meet the spiritual man. The man whose spirit is sustained through the moral precepts, ethical advices of the past messengers and prophets. If a man of this type lives up in accord with the best moral instructions he will influence the lives of many people, his heart like unto a pure mirror reflects the rays of the sun of the Holy Spirit, he will guide his friends to the Path of rectitude and integrity and thus become an example of purity and virtue. That is why in our contact with the men of religions and professions we often meet a truly grand, noble spiritual soul whose words are comforting and whose deeds are philanthropic. Intendments houses and in social service of the large cities we find a band of men and women awakened by a sense of moral and spiritual responsibility are devoting their whole lives to the improvement of the awful conditions of the slum and the poor who are dragged down with poverty and misery. These people are not doing these things for any selfish purpose but because their inner consciousness is stirred by a feeling of pity and sympathy, they devote their time to such a noble work. The Lord loves these people and great reward is destined for them.

The highest expression of the life of man on this planet - in this age and many ages to come - is celestial; that is to live and act in accord with the Teachings of Bahá'u'lláh and he steadfast in the Love of 'Abdu'l-Bahá. The Principles of the religion of the Blessed Perfection adorn the spirit with the highest attributes of the Kingdom of Abhá, illumine his heart with the sun of the love of God, make him a servant of the world of humanity, a standard bearer of universal Peace, and an orb shining from the heaven of righteousness. He forgets himself and lives in the flow of the Love of the True One; he embraces all mankind with an ineffable tenderness and strives day and night to serve his fellowmen. He becomes a herald of the Supreme Concourse and wins the good pleasure of the Lord of Hosts. He will be attracted with the Fave of the Beloved and immerses his whole being in the Ocean of humility and meekness. He will enlist himself in the army of human progress and the limitless advancement of the race. Through his Zeal he will sacrifice everything in the Path of God and quaff from the chalice of Eternal Life! This is the most glorious Bounty of this age! This is the Bestowal of the Bahá'í Cycle! This is the Light that illumines every heart! This is the

water that alloys every thirsty one! This is the divine Elixir changes man into the image and likeness of the Almighty!

Today we did not see the Master at all. He did not leave the house as he was not feeling well, for the last 2 or 3 days he has been suffering from a cold; but toward the evening we heard that he is feeling better and we will have the great joy of seeing him tomorrow.

Several packages of the National Geographic magazine mailed to me by our brother Mr. Wilhelm have relieved the quietness of the Eastern life and their fine pictures are interesting as well as instructive.

The greatest holy leaf, with Mírzá Jalál and his wife left for Cairns this evening and may stay there for a few days.

Toward the evening we passed by the hotel and enjoyed a long talk with our American sisters and Mrs. Stanard. They are all delighted with their new experiences especially Mrs. Von Lilienthal and Mrs. Beede. No doubt they will write about their visit to the Master to New York friends. Greeting and Love to all.

11 October 1913

October 11th 1913 Ramleh, Egypt ? ? Dear friends! ? True happiness is shared by those souls who find their faith anchored in 'Abdu'l-Bahá, their lives becoming the serene expression of his spiritual ideals and their hearts reflecting the artistic pictures of Love, Joy and Peace. The more we are surrounded by the ministering angels of his heaven-like Presence the greater will for the immortal consciousness of self-surrender. He inspires our minds with the pure reflections of the Glorious beings and ignites with his divine fire the lamp of our holy enthusiasm. His magnetic attractions draws us near unto the Throne of the Forgiving Lord and his humanistic qualities teach us the lesson of brotherhood. To love him is to serve mankind, to stand in his Presence is to feel the Love of God, to hear his voice is to listen to the harmonies of the Kingdom and to remain firm in the ?Cause is to grow and develop day by day. Ours is indeed a great privilege to have accepted this Revelation and in order to become worthy of this privilege we must work for the Cause and flinging our comfort and rest to the wind we must arise to acquaint with the universal principles those who have not heard the Message before. Whilst the Master lives amongst us we have no more important work than the weakening of the souls and summoning the people to the Kingdom of Abhá. Praise be to God that the believers of America and Europe are all united and in one accord. They are not attached with any personal tie and are freed from dogmas and traditions. Their greatest desire is to serve the world of humanity and promote the confederation of mankind. They are the noblest altruists of this or any other ages, ever striving in the Path of renunciation and sacrifice. Having no other selfish hope they long for the day of Millennium, constantly working for its realization. They are devoted to the cause of Peace and reconciliation. ? ? It is hoped that during this year they will with voice and one ultimate purpose make an extraordinary forward movement, organize meetings, invite souls to the Cause, teach the people and cause the tree of Bahá become more fruitful. They are assisted uninterruptedly with the cohorts of the Supreme Concourse and the angels of the Kingdom of Abhá. They must not lag behind but must summon others to sit around this divine Table and partake of this spiritual food. The Cause of Bahá'u'lláh is for the whole world and not only for one section in exclusion of another. It is all-in-collusive and all the people shall taste this sweet water. If we do not exert to inform others with the universality and teachings of this Revelation we are either spiritually selfish or unworthy. If we work for the Cause without any personal motive undoubtedly our painstaking endeavour will be crowned, with success and the Blessed Perfection will become pleased with us. ? ? This morning the Master sent for me. After dictating a cable from for New York, he told me he has been unable to sleep all night because his mind was the battle ground for many conflicting thoughts of the Cause. Later an I was called again to translate for Mrs Beede but it was only for a few minutes because the Beloved expressed a wish to retire owing to the sleeplessness of last night. ? According to the recent development Mrs. Staunard is giving to India later on in the season to join Mrs. Getsinger; so she called on the Master in the afternoon and had a long interview with him. In the course of conversation and in answer to various questions the Beloved said: ?The principle of the Bahá'í Cause are the pure seeds which we are sowing in the fertile grows. Unquestionable many harvest shall be gathered. Daily these seeds are sprouting, growing in size and vagrancy and soon they will reach the stage of fruition. Rest than assured that all thy services in the Cause will yield abundant results. Now you will go to Bombay. I am not going to give you any set of rules but let the spirit and the requirements

of the time and moment guide you in your propagation of the Cause. There are many friends in India with whom you can consult whenever you feel the need of consultation, you may stay in Bombay as long as you die in it necessary then you may go to another parts. Praise be to God than art free, detached from husband or son or home tie. Thou hast cause created all thy time to the service of the world of humanity. Deliver your addresses according to my speeches in America and Europe. Let them be the foundation of all your public talks. To the Indians says-God is the Shepherd of all and we are his flocks. There are not many races. There is only one race. Were you to look carefully the Englishman is the Persian, the Persian is the American, the American is the French, the French is the German etc. Don't talk about politics. Speak about the good work? the English have done in Egypt. To the Persian Zoroastrian say: Awake, Awake! For the sun of join salvation both arisen from the horizon of Persia. Ere long the ancient glory of your native land shall return, you will be honoured amongst all the nations of the Earth. Shake off your sleep! Aburo Miazda has come and? he shall make this world a paradise and its inhabitants the angels of heaven! Be kind and considerate to all the religions and sects and show your genuine sympathy and respect toward all. The spiritual youth shall inspire your heart. You are young. Man alone does enjoy physical and spiritual youth but the donkey and we could have only the former and are deprived of the latter. The spiritual youth revives one's force from heaven and up builds one's character. It is the great elixir that changes the leaser metals of human nature into precious divine attributes of the divine nature. ? ? To the theosophists be Kind and considerate. They are readier to receive this Truth than many other sects. Make them understand that a young bay educated in Oxford will not become the universal educator of mankind. One who is in need of the Knowledge of the Professors of university will not become the Manifestation of God. Christ was never taught by any man yet he was the universal Educator. Bahá'u'lláh did not study but his Knowledge was immeasurable. He became the general instructor of the world of humanity. Even his enemies testify to this fact. In short associate with all joy and fragrance. The Confirmations of the Kingdom of Abhá will encircle you at all time.? Then other matters were discussed and after drinking of tea we left the house. Together we called on Mirja Abu'l-Fojl and here we heard from him a most of his structure account of the migration of the civilization from one country to another till how the Americans and Europeans have become the heritor?s of the old pioneers.?????? ?

12 October 1913

October 12th 1913 Ramleh, Egypt

? ? Dear friends! ? Many years ago the Eastern believers received many wonderful Tablets from the holy Pen of 'Abdu'l-Bahá, each a gem on the Crawler of existence, a star in the heaven of the Orient, a fragrant rose in the garden of Abhá. They preserve these Tablets as their most precious possessions. Their anxiety is changed into tranquillity, their poverty into wealth, their sorrow into joy and their pessimism into optimism. Often the receipt of a few words from the Beloved transforms cold agnosticism into gleaming faith, barren materialism into pure spirituality. His altered and written words are endowed with that mystic creative power which cannot be found in the words of the thinkers and philosophers. The Eastern people being by nature religion to them is the vital force of life and not a cloak to wear on Sunday and put it aside on week days ? are always deeply affected by an overwhelming

manifestation of the religion of God and once fired with enthusiasm they are ready to sacrifice everything in its path. Hence we observe the extraordinary self-immolation of the Persian believers in this Cause. Herein I may translate of the Tablets of the Master revealed several years ago to one of the assemblies of Persia! ? He is God! ? O ye friends of God! ? At this moment, while the sun of the elemental world is being set behind the western horizon 'Abdu'l-Bahá is engaged in your mentioning and occupied with your remembrance. With the utmost humility and meekness I supplicate and entreat at the Threshold of Oneness; - so that the Kind God may decorate His friends with the order of His Nobility bestow upon their happiness, in the spiritual world He may grant them divine sovereignty, and in the heavenly Kingdom, celestial, ecstasy; This station is dependent and conditional upon one matter and that is self-sacrifice, consecration of one's self to the Cause and merciful attributes. ? ? Self-adoration must be entirely forgotten; in order that the melody of the angel of the Kingdom of Abhá may reach to the ears. Through that soul- entrancing harmony and the sweet strains of the nightingale of faithfulness the hearts and the spirits are quickened and resuscitated, the banquet of the spiritual bliss is spread, the goblet of the wine of the Love of God is given around, the birds singing with the most attractive voice and artistic expression upon the branches of the tree of Reality; thus creating a joyous exhilaration in the body of the contingent world and causing to reach the spiritual vibrations of rejoicing to the Supreme concourse. ? Upon you be Yaha El Abhá! ? (Signed) 'Abdu'l-Bahá 'Abbás. ? He is God! ? O than sincere servant of the Thrive One! ? Be them a speaker of the Truth and a skilful physician. Be then a remedy to the sick one and a balm to the wound of the heart and the soul. Seek than the quick healing medicine for the body of the world and work for the welfare of humankind. Be than the cause of the happiness of the world of humanity and bring than together the news of the prosperity of the children of God. Show them sympathy and love to all the creatures and be a will-wisher of mankind; Be thou friendly and at peace with all and associate with every one with moral integrity and sincerity; so that the Eternal Grace of the Merciful may become thy associate and the Effulgence?s of the Supreme may become the cause of the firmness of the feet and the strength of the heart. Upon thy be greeting and praise! ? (Signed) 'Abdu'l-Bahá 'Abbás. ? He is God! ? O thou 'Alí-Akbar! ? Whosoever is the servant of the believers is the leader of the righteous and whomsoever is the captive of the friends is the sovereign of both worlds. To serve the True One and the Thralldom of the Threshold is the Kingship of the of the East and of the West. Blessing be upon there who arise to serve the believers of God. (Signed) 'Abdu'l-Bahá-'Abbás. ? He is God! ? O thou who art exhilarated with the Wine of the Covenant! Know thou this of a certainty that today the little of the Most Great Bestowal is firmness and steadfastness in the Covenant of the Almighty but the magnet for the attraction of the Graces of His Highness the Merciful is to teach and guide humankind. Thank then God that thou art assisted in the former and the latter and art confirmed with every glorious attainment. Loosen thy tongue as much as thou cause in conveying the message and with the utmost eloquence and fluency explain the proofs and demonstrated the evidences of His Highness the One! Upon thou be greeting and praise! (Sig) 'Abdu'l-Bahá 'Abbás. ? This morning the Beloved sent for Knirza Munír and dictated and many Tablet for the believers of the East and the West. For the last few days he was too busy to reveal Tablets. Mírzá Jalál Síná, Mírzá 'Alí-Akbar and Hájí Níáz received word to go and see the Master and when they returned they were all happy. In the afternoon there was a native wedding procession which attracted numerous spectators and incidentally the Beloved was sitting in front of a tailor shop under the Victoria Hotel. He sent for Mrs. Von Lilienthal and Mrs. Beede to come and

watch the intensely, colourful, picturesque procession and they enjoyed it very much. Later on they called at the Beloved's house and passed a pleasant hour in spiritual conversation. ? During the day several Persians came from Alexandria and visited the Beloved and drew heavenly comfort and cause from his advices and extirpations. Thus our days are spent in quietness, peaceful activity and spiritual contemplation. May our hearts be inspired with the Love of humanity! ?

13 October 1913

October 13th 1913 Ramleh, Egypt

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No.8 ?

Diary of Mírzá Aḥmad Sahrab. ?

Beginning October 13th 1913 ?

Ending October 21st 1913 ? ? Dear Friends! ? Another short period of separation from the Master is dawning upon us, thus beclouding the vista of our happiness and deprived of the rays of the Sun of his beauty. Just for the change of air and environment he left today for Aboukir, a little town half an hour away from Ramleh. Mírzá Munír and Khasro accompanied him. Aboukie, historically is very interesting, because it is connected with the military campaigns of Napoleon in Egypt. When he invaded Egypt with his great army he did everything to enlist the sympathy and the active co-operation of the Islamic world in his ambition of the world conquest. Thus ?the contemplation of Islam fascinated him. When here, he went to pray in the Mosques, dressed as an Arab and debated with intelligent S_hayk_hs. He sought in many ways to conciliate himself with the great Ulenias of Al Azhar, in Cairo, gathering them around him and taking their counsel on all occasions, when circumstances permitted. When his troops were starting for Egypt he impressed upon them the duty of showing the greatest respect for the Qur'án, the mosques and the Imams. Indeed, it was said that he seriously contemplated becoming a Moslem. ? In his proclamation in Cairo Napoleon said: ?The French are the true Muslims. We become better Christians than before by becoming Muslims. By the political Alliance of France with Islam we create a military power with which the world must count. By the religions alliance of the Gospel with the Qur'án we will make such to shine such a light for the souls of men as they have not yet seen.' And when the hopelessness of St. Helena encircled him, he still often expressed his sympathy with Islam and spoke of many of its tenets with praise. ?It is generally tonight that the French people have-and-to-always came nearer to sympathetic understanding of the Muslim people here than those of any other nation. It was, I think, only a Christian Frenchman who could have written these words of the Muslims: ?We wait also the return of the Messiah, though we do not know when or how he will appear. Nevertheless, the Spirit of Jesus, who is light and love, can spread itself abroad in the hearts of men with a power and a new purity to accomplish between brothers, too long enemies, a reconciliation which is altogether beyond their own efforts. Be then Christians of Islam and Moslems of the Gospel. ? ? I have digressed from my main subject which is the departure of

the Beloved for Aboukir to stay there a few days and thus be away from the rush and stress of Ramleh. All of us saw him this morning. He was dressed in long, cream robe and looked very vigorous and his eyes were shining with the mellow-light of love. He left about eleven a.m. and later on we received a letter in Persian from Mírzá Monner giving the news of his safe arrival. Herein I will give you a translation: ?Praise be to God the divine Temple arrived safely in the small town of Aboukir and this locality become adorned with the Blessed feet of the Beloved. There are hardly any signs of busy city or the progressive thrift of even a small town. It looks like a country without fertility. The only scene that strikes upon the retina of the Eye is the ever-shifting Sahera of and Saud and the groves of palms the dates of which are beginning to be ripened. The weather is however clear and fine. About 15 minutes to eleven the Master left from Ramleh for Aboukir. From the window of the train the Beloved Temple looked at the natural scene, gardens, orchards and Palm grows and the very slight change of air reacted upon his tender constitution and he felt much better. I hope the weather will agree with him. The manager of the hotel has seen the Master in Ramleh and is very considerate and kind. The petrous have already left and everything is very quiet. I remember the dream of Sayal Jalál Siva, (it refers to a dream about the departure of the Beloved) I do not know when the Blessed Temple shall return to Ramleh. He may stay for a week.? So you see for the next few days we will be deprived of his beauty, although we may receive permission now and then to go and see him. In the afternoon a number of Persian young new who are on their way to Mecca came to see the Beloved is away I don't know what we will do with ourselves. We are like lost children. I frequent Mírzá Abu'l-Faḍl's house every afternoon. As of old he makes his oven tea and serves his guests. His historical talks are intensely interesting, now about India, again about Turkey. His religions dissertations are instructive. We all love him very much. ? ? A few quotations from recent Tablets may not be out of place: ? ?It is sometimes since that you are living in Yazd. Unquestionably you are the means of joy and happiness of the friends of God. The Afnoos are the cause of the ecstasy and joyousness of 'Abdu'l-Bahá. Continually do I remember them, and beg for those blessed souls especial Confirmations. At all time I have entreated toward the Kingdom of Abhá, wishing for each infinite Protection and Grace,- so that each one of them may become like a shining stars in the horizon of Reality, like a shining sharp-edged sword they may divide the wrong from the rights, becoming the ensign of guidance and the Flag of the Supreme Concourse.? ? To another believers he writes: ? ?Praise be to God that in every Society than didst investigate the Reality and at last thou didst attained to the Center of Reality. Those society were like so many stages on the road but the Kingdom of Bahá'u'lláh was the final goal and the object of the heart and the soul. Now be then thankful to God that thou didst reached the Center of Reality and at the termination of the journey thou didst find the Palace of His Highness the Desired One. Therefore, strive with heart and soul to become firm, steadfast and unshakable in this great Cause.? ? To another Bahá'í he reveals: ? O thou beloved daughter? Thy letter was received. It because the cause of great rejoicing for it spoke concerning thy faith and thy advancement toward the Kingdom of God. This light of Guidance which is enkindled in the glass of thy heart must become more luminous day unto day and illumine all directions. If thou shouldn't travel to Japan for the sake of guiding the souls unquestionably divine Confirmation shall descend upon thee. ? Convey on my behalf infinite kindness to and say to her: The doors of the Kingdom of God are open, the Call of the Lord of the Kingdom is raised, divine Graces are infinite and the splendors of the Sun of Reality have enlightened the East and the West. Under such circumstances negligence and carelessness are not

permissible. With the utmost joy and acclamation thou must proclaim the Bounties of thy forgiving Lord. To a lovely Persian poetess he writes: O thou who art attracted with the Fragrances of God! The eloquent and delightful Odes of that maid-servant of His Holiness Bahá'u'lláh. May my life be a sacrifice to His friends were in the utmost sweetness and charm. Praise be to God that thou hast a poetic nature and thy tongue is inspired with exalted rhythmical thoughts. Therefore, compose then at all-time songs and anthems in the glorification and praise of His Holiness Bahá'u'lláh who hath illumined the dark regions, hath conferred new life upon all created objects and infused a new spirit in the temple of the world. To an Arab Bahá'í he says: That beloved both at home and abroad. With my heart tongue and pen I mention thee. As regards to my vicissitude it is ease in the path of God, trouble and trials are comfort, tests are the bounties and favors of Thy Lord. Therefore be thou not sad on account of my difficulties, occupations, burning and sufferings. To another believer in Tíhrán he reveals: These days are like unto the days of Christ and the days of the Apostles. Unquestionably all the people, especially the leaders of religions and the mission arise shall loosen the tongue of ridicule and contritely about you and they will become the enemies of your souls on account of your love for His Holiness Bahá'u'lláh and will strive to heap upon you every kind of persecution. You have undoubtedly read in the gospel how the Jewish Rabbis oppressed and maltreated the apostles. They were scorned and divided at every turn but after a while they defeated and vanquished and the banner of His Holiness Christ and He's Apostles were unfurled. All the flags were brought down but the Flag of the wronged and oppressed Peter and Paul was upraised. The Standard of the Roman Emperors are account of their opposition to the Cause of God was shattered to pieces. Consequently to all the people of the world including the enemies. Rest ye assured that ere long the Banner of Guidance shall over and over all the regions and the Harmony of the Bahá'ís shall fill the Kingdoms of the East and the West. This is our duty in this glorious Cause. ? ? ? ? ? ? ? ? ? ?

14 October 1913

October 14th 1913 Ramleh, Egypt

Dear Friends!

Mírzá Munír came down from Abou Kir, bringing to us the good news of the health of the Beloved. He left again after a few hours to be with him. Hájí Níáz, Khorassani went also to Abou Kir to see him. He talked with them about the early events of the Cause and their wonderful effects in the future. They all returned in the evening loaded with the joyful fragrance of the Spirit of God whispering to them the charms of service and holiness. When Khasro returned from Abou Kir he brought with him a nice little letter in English from Mírzá Munír which I will incorporate it in my Diary and share its contents with our friends. He says in part:

?I am delighted to state that our Beloveds' health has been gradually changed for the last two days for the better. This little town, Abou Kir by name, with its narrow sandy streets, old huts and fellaheen tents and a few hundred inhabitants is still a remarkable place and a historical spot in both English and French annals; for here the memorable event transpired and astonished the world when Nelson, the Admiral of the English fleet bothered and put

hors de Combat the French men of war and forced Napoleon to return to France and try to forget his dream of world conquest. As the town is built on the shore of the Mediterranean a fortification is still to be seen standing as a mark of that great event. I have just walked through all the dusty, narrow streets and am back to the hotel, taking only five minutes. The Arabs with their children were squatting in front of their shabby huts. It seems to me, however that I was walking a whole day, bearing in mind those dreadful events of the past. Later on I went out to buy a simple kind of vegetable for the Master but all my search availed nothing. Hence the Beloved wrote a short Tablet with his own hand to K_husraw who was at the time in Ramleh to buy and bring it with himself with his dinner.

In the morning when I asked our Lord whether he had slept the night before he answered; "Just part of the night." This hotel where Our Lord is staying is near the station and there are many trains which leave daily for different parts of the country. It is about half an hour distance from Alexandria. It seemed very significant to me that our Lord the spreader of Peace and good will amongst all men is today upon the same ground that Napoleon, the Lord of war and militarism was treading about a century ago. What a vast difference between the two messages! The ambition of one was to become victorious through the sword of war, while the Ideal of the other is to summon the people to the Kingdom of Peace through the sword of love. The former was a hero of battle; the latter is the messenger of conciliation; one caused the eyes of many mothers to weep the tears of blood the other is conferring sunshine and happiness upon all the hearts.

This is a divine night. The full moon is shining with its soft, radiant, beams upon the desert, vast immeasurable, mysterious. The calm atmosphere is wonderful and its enchanting quietness grips the minds and entwines around the heart, filling it with an unalterable longing for the Ineffable Good and Sublime mystery. Where is the Ineffable Good? Who is the Sublime Mystery? How can we ever attain to one or solve the other? For a few minutes I pondered over this. Suddenly I saw Our Beloved Lord coming from the opposite direction. He was walking majestically in the Veranda. Contemplation was on his brow. Deep reflection was upon his countenance. He was all alone. Instantly I realized that all those who have turned their faces toward him, have focused their attention on him will attain the Ineffable Good and shall finally solve the Sublime Mystery. For every one feels that the hearts of all the servants of God are open before him. His infinitely penetrating sights piercing through the veils of invitations longs to find an unoccupied room in the hearts of all mankind where he might dwell and shed the radiance of the Love of God all around. But if the hearts are engaged only in material pursuits of life and are filled with worldly desires and ambition the Spirit of Truth will return to its own holy station; but if a heart is severed and pure, clean and empty it will become a receptacle for the shining forth of the Sun of Reality. Thus it has been stated: "The heart of the faithful believer is the throne of God."

About one hundred supplication were received today and there are a package of Tablets to be signed by him."

Mírzá Munír has promised me to write a daily letter as long as the Master stays in Abou Kir, thus we will not be deprived entirely from the news. Judging from this one. I believe our brother will give us some interesting accounts of the Master and his Movements. I am glad he is with Him. Meanwhile the Beloved will have a complete rest. Today Mrs. Bede called on us and wanted to go to Alexandria to buy some beads, so I accompanied her through.

Turkish bazar which is most interesting. Natives shops are on both sides of the narrow streets and the turbaned owners and sellers are all squatting. In the afternoon Mrs. Stannard called and together we went to see Mírzá Abu'l-Faḍl. Several other gentlemen were there, all listening to his afternoon, informal talks. He does not have any set of speeches but the spirit of the occasion and the need of the persons who call give him a key to speak on any subject which is of special interest and benefit to the hearers. After half an hour stay, listening on the incidents of the life of the great Persian philosopher Al Buruni who have written more than 50 volumes, the most wonderful amongst them being on the ancient religions of India, we returned to the Hotel. Here I told her a great deal about the Beloved's experience in California and how the believers are all happy and the spirit of sunshine.

As our base coming to an end, tomorrow we must leave this house but we do not know where we are going. We have not rented yet any house as it is not definitely decided whether the Beloved will go to Haifa or stay here. However by tomorrow noon other unexpected developments may come up.

I will bring this latter to a close by a few quotations from the Master's recent Tablet:

"The quintessence of the matter is this: with the greatest effort one must arise to spread the Teachings of Bahá'u'lláh, the teachings which are the very spirit of this age and they consist of the oneness of the world of humanity, love towards all mankind and other principles which I promulgated in London and America. Rest ye assured that the confirmations of God shall descend and the spirit of the heavenly love will be breathed in the hearts. If ye act in such wise and show steadfastness, ye will be ignited like unto the lamps in the assemblages of the world."

In another he says:

"Convey my infinite love and kindness to _ and say: "One must summon the people to the Kingdom of God. Silence and speechlessness is not at all permitted."

To another friend in Japan he writes;

"O thou herald of the Kingdom of God! The contents of thy latter written to _ was perused. Thank thou God that in that country thou hast become assisted to raise the call of the Kingdom and like unto the candle thou hast become ignited and art diffusing the light of guidance. Endeavor as much as thou caust to create a spiritual awakening in Tokyo and the Flag of the Kingdom be hoisted. Turn thy face to the Blessed Perfection and beg for heavenly confirmations and be confident that victory and triumph shall descend upon the uninterruptedly."

In Another Tablet revealed years ago he says:-"O thou who art thirsty for the Salsabil of divine. Bestowals! The acquirement of a part of the Gifts and Graces of God depends upon ability, worthiness and capability. Man will attain to them through effort, exertion and diligence. Another part is pure bounty and absolute mercy and generosity on the part of God and man will not attain to that supreme favor and most great gift through his own striving and tireless work. Divine guidance, being vested with the privilege of the Knowledge

of God and the recognition of the True One is Absokute Mercy and Pure Generosity. This Glorious sun will not arise and will not flood the regions with its glorious lights through human power, and human might. That is why it is said; "This is through the Mercy of God, He giveth unto whomsoever He willeth." It is also said; "He specializes whosoever He desireth for His Mercy. Likewise it is said:-"Thou art not guiding those whom thou lovest but God is guiding whomsoever He willeth." Therefore, O thou who art guided by the light of the guidance of God! Thank God that thou hast obtained such a Grace and hast partaken of such a food, Blessed art thou and again blessed art thou."

15 October 1913

October 15th 1913 Ramleh, Egypt

Dear Friends!

And yet wonders never cease! The Master is back! Our hearts are palpitating with the thrills of joy. Again he is in our midst. We could not bear to be away from him, even for the distance of half an hour. He is the light of our hearts, the joy of our souls, the radiance of our lives and the rainbow of our horizons. If he leaves us, in his separation we droop and know not what to do with ourselves. Now praise be to God! he did not stay away a long time. I was thinking that if he stays several day I will ask permission to go and refresh my spirit through his kind and heavenly Presence!

Early this morning before anybody was awake the Master Knocks at the door of Munír's room and surprised him by declaring that he is going to leave in five minutes and he should hurry and pack up the bagger before the train leaves. Well! he had to get busy, for the Beloved, having given him this command was on his way toward the station. All the trainmen and conductors were upon their chatter of idle talks. Having a bouquet of flowers in his hands he distributed it amongst them, inquired about the health of each and made them were trying to precede each other in serving him although nobody had told them to do so. The divine dignity of his attitude, the majestic bearing of his walk, the inmate freshness of his manner and the contagious smile of his lips mark him as separate and distinct from the rest of mankind. I tell you it was indeed a joyful moment when Mírzá Mooner entered the house with the glad-tiding of the return of the Beloved on his lips. The face of every ne was immediately wreathed with smile of happiness. For the moment we forgot all about our departure from our present abode but we had to come back to earth and attend to our packing. It is arranged for the present that we may move in the other house which belonged to the pilgrims but now it is empty, pending further decision on the part of the Beloved. There is some semi-serious talk about his going to Haija to pass this winter there. A few of the old believers think the conditions in Turkey are not stable and his return to Haija may give the authorities another chance to renew his prisons. Thus they urge upon him not to go to Haija. However by the 24th insist we will know which direction the wind blowing. The Master irrespective of any personal advice or consideration will no doubt act as the spirit leads him and directs him. He has the benefit of the Cause at heart and wherever he goes and whatever he does is based upon divine wisdom the purport and motif of which is not clear to us. We have observed in the past and knows this to be an irrefutable fact.

In short, we made all due preparation and at 2 o'clock into our house which is quite near, just around the corner. In our court house these are many palm trees, bearing long cluster of dates and having been ripened they are red and ready to be cut off for market. Our present landlady is a Greek girl on her father's side and Italian on her mother's side. She has born in Alexandria, has never been in Europe, is a family good painter and speaks fluently Greek, Italian, French, English and Arabic. Generally speaking, you find a larger number of linguists in Egypt than in many parts of the world, because here is the meeting-place of the East and the West and the confluence of widely-shattered streams of races and nationalities.

At 3 o'clock Mrs. Stannard came to our new house to see how we are situated. After staying awhile she expressed the desire to see the Master and together we went out. When we arrived he was just awakened and was standing near the table making a glass of lemonade for himself. He welcomed Mrs. Stanard and started to prepare another glass for. 'I did not find any difference between the weather of Abou Kir and here, therefore I preferred to return he said, "Besides, this there were nobody there and the manager was anxious to shut the door of his hotel and go away, for this was at the very end of the season. "Then he sat down and started to write a Tablet with his own blessed Hand. Mrs. Stanard told him that he is going to engage her cabin for the 28 of November for India. Without raising his head and continuing his writing he said: "Thou seest that although I am not feeling quite well I work from morning till evening and have not a moment of rest. Thou must likewise, walk in my footsteps and forget everything saw Bahá'u'lláh; that nothing in this world may prevent thee from from the service of the Cause and that in this trip thou mayst ignite such a fire that it may not become extinguished." While he was giving her further instructions word was brought in that Constantine Teuntunji Correspondent of "Abram" desires to meet the Beloved and receive an interview for his daily Journal published in Cairo. He was conducted in the reception room and after a few minutes the Master entered and greeted the gentleman with a wealth of oriental courtesy. He spoke first about Bahá'u'lláh's imprisonment in the penal prison town of 'Akká and how the first few years the conditions were well night unbearable. "We were thrown into the barrack with no permission to have intercourse with the outside world!" The Correspondent could not believe in such a cruel treatment. "Do you mean the barrack?" he exclaimed incredibly. "The barrack where the criminals are imprisoned? Do you mean that? How is that? What was your crime?" he asked indignantly against the tyrants. "Oh! Our crime was the proclamation of religious liberty, to worship God according to our own hearts, to spread universal Peace, to educate public opinion for moral and civic uplift of the nations, the equality of the sexes, universal education so that no ignorant boy and girl remain in the country, the development of spiritual susceptibilities, rectitude, uprightness honor and righteousness. These were a few of our crimes." "And did they put you in prison for these things?" he asked. "Yes. They were very better against us. They desired to do away with us but in a nice way. The climate and the weather of 'Akká were abominable and in sending us to this living tomb they had in mind the idea that in 3 months we will be exterminated by the common enemy, but God intervened and frustrated their plans. While we were in the barrack an important meeting of the Pás_hás (here he named their names one after another which opened the eyes of the correspondent) was held in Turkey. They all agreed upon the fact that soon there will be left no trace from us, that the young plant of the Bahá'í Cause will be completely uprooted and its fragrant flowers soon withered. But today each one of those Pás_hás is afflicted with

military or civil punishments, they are all scattered to the winds but the Bahá'í Cause became triumphant and with the greatest freedom I am living in Egypt. The events of the time have clearly shown us whose Cause was the spirit of the age." Then the correspondent asked about the war which has been waged by the Balkan Allies against Turkey." War he said emphatically "is the work of Satan, the devilish instrument of hell. Nations in various ages have resorted to different excuses to slaughter their fellowmen and crown their heads with the bloody crown of so called victory which we may call it defeat. In the past religious-wars were repeatedly waged on the ground that this is Muhammadan that is Christian, this Hindu, that is a Jew etc. This was a pretend appealed to the religions emotions of mankind. Another excuse has been and is that of country, or patriotism, this is France, that is German, here is England and that is India. Let my country advance at the expense of another, Let me do something to grab a piece of somebody's else land. Let the commerce of my people develop while the other is ruined! The wars are brought about by Kings, politicians and diplomats. The poor people of all countries are united together by an invisible bond of brotherhood. They have nothing to fight for, they have no seen each other. But these leaders of the bastions live in their palaces, are surrounds with luxuries, they walk for recreation in fairy gardens, they give royal entertainment. They breathe the purest air in their summer palaces. And if they are a little wearied of life they prefer the rhythmic the nations of the waltz in the ballroom rather than the stern realities of the battlefield. The dreamy music of the drawing room is more enjoyed by them than the stirring march of battle where human lives are used as pawns and the field crimsoned with blood. If they mean what they say, let them go to war, let them leave the indolent life of council chambers and chancelleries and came out in the open to face each other in this brute struggle they set up from behind the closed doors. If they have any grievances against each other, why should they marshal huge armies against each other who are entirely innocent, let them settle their disputed in the liest moment their consciences dictate to them. Another excuse for war is that of race. This is black, that is yellow. You are white, he is red, and then they fall on each other's lives instead of each other's neck. What utter stupidity! What sheer ignorance! These are all flimsy excuses and they stand neither the test of reason or religion. They are pure fictions of disordered minds and interested parties. While in reality we all seek to worship the one Supreme God who is the Father of us all. He is the Shepherd and we are his flock. The whole world is one home and mankind are the numbers of one family. In the estimation of God there are not many race but one race and that is humanity. Therefore, the motives for all these wears are superficial and baseless. Countries are devastated, villages are razed to the ground, thousands of men, women and children are killed for the sake of these shadowy imaginations. When I was in America they asked me whether Turkey will be able to word off the defeat inflicted on her by the Balkan Allies. I answered she cannot do it, because she is one and they are four. The ads were too much a against her. In a way she was surprised and attacked on four sides, defeat was certain in the face of the combined consolidation of the four States, but I said also that as soon as the Allies achieve their aim they will disagree on the division of spoils and the erstwhile friends and brothers drew sword to shed each other's blood and as you see now all these predictions came to pass...Your daily paper "Al Abram is a progressive journal and one of the best dailies id Egypt. God has sent His prophets and messengers to wipe away these prejudices from amongst mankind. May He assist your paper to carry on this work, that it may become a wonderful instrument for the propagation of Knowledge and peace, that it may anguish the regions of darkness and teach that all the people are the sheep of God,

that they must love each other. The differences which exist in the physiognomy of men, although substantial an extraneous do not lead to war, then why should the differences based entirely upon human imagination cause bloodshed and carnage? Is this worthy of the station of man? The sheep, the doves, although they may belong to different countries and have various colors do not fight. If you gather them all in one pasture or at the top of one tree they will associate with each other with perfect intimacy and love. Then are we less than these domestic animals? Why should we ever create any imaginary differences between ourselves? Why should we build walls of iron and steel with such airy materials as evil thoughts, malice, race hatred? Religion is the Cause of fellowship, not stoniness, the motif of ideal communication and not separation, the basis of complete union and not ill-feeling, the foundation of the solidarity of human race and not backbiting. I hope you will work day and night to make people understand these divine principles."

The Correspondent left the Beloved, his face transfigured with a new light. With Mrs. Stannard we left the holy Presence, dedicating again our lives to this Divine Cause.

16 October 1913

October 16th 1913 Ramleh, Egypt

Dear friends!

Yesterday and today I have felt a greater joy of the nearness of the Master because I have been permitted to stay in His Presence a long time and thus imbibe again the spirit of joyousness and youthfulness which he alone is able to impart. I like to do something to make all those who are around me that I am very happy, that I love to see everyone a fountain of joy and beatitude. A Bahá'í must be always happy; his happiness must be infectious. He must live above sorrow and misery. From the height of imperishable glory he must look upon the world and its conditions as ephemeral, as the of a fly or the grain of a dust. The Master of happiness is with us, the Mystery of joy is living, the fountain of ecstasy is flowing, the tree of serenity is green and fruitful, the nightingale of exaltation is singing, the rose of delight is fragrant and the angels of acclamation are descending! Why should we be brokenhearted. Let us exhilarate those who are fallen, cheer up those who are heavy laden, sympathize with those who are sorrowful. In the glowing words of one of our distinguished brothers in the Cause. "The mass of men are worried and confused; they cry for peace. They are unhappy; they long for joy. They are dissatisfied with mere material pleasures; they pray for something that is satisfying. They feel the chains of self centered living; they long for release; their inner self is a prison, they would exchange it for a palace." Here lies our mission, my brothers and sisters! Let us pull up our sleeves and gird up the loins of endeavor, rush toward the area of activity and try to alleviate the ills of humanity with the words of Bahá'u'll-Abhá, the teachings of the Blessed Perfection and the Exhortations of 'Abdu'l-Bahá. According to the measure of our efforts are we judged in this Glorious Cause. The word of "Bahá'í" is meaningless unless we are clothed with these divine attributes. Through our effort the sparkling sea of sympathy must become tempestuous and the high-waves of tenderness dash to pieces the vessels of hard-heartedness and cold indifference. In all our dealings with men let us be prompted by generous motives and unselfish reasons, for one ray of kindness will melt a frozen immensity; one drop of the honey of compassion

will counteract a pound of deadly poison; one fragrance of the love will dispel all the stench odor of hatred; a whisper of amity will drown the high sounding noise of enmity and the little small voice once heeded will establish a divine equilibrium in the life of man.

Do your work without turning your head to the right or to the left. What do we care whether people praise us for it blame. The good pleasure of our Lord is the greatest reward. Let us first create that genuine equality of happiness within every fiber of our beings and then go into the sorrowing world. Let us uplift mankind not only with smiles but with liberal, social and philanthropic activities.

This morning the Beloved sent Mírzá Ahdor-Raoul for me. Without waiting one moment I was on my feet. He had just received his mail. He handed me my letters and asked for news from America. Mr. Albert R. Vail of Urbana, Illinois had written a most significant and eloquent article on the "Dynamic Powers of the Bahá'í Movement", sending a copy for the approval of the Master. Mr. Vail is the Minister of a Unitarian Church and desires his article to appear in one of the magazines. The Master told me to go and translate it into Persian. I had the rough copy ready for the afternoon and took it to him. He asked Hájí Náz and others come in and listen as I read the translation. "Consider" he would say "This is written by a Minister!" He most pleased with its contents and while he was drinking a glass of water - symbolic of the giving of knowledge and confirmation - he dictated the following tablet for the author who has made him very happy today:

He is God!

O thou son of the Kingdom! The article that thou has written was perused. There is no doubt that thou has composed this article through the confirmations of the Kingdom; for many of its contents are evidence of the descent of the invisible inspirations. Although its value is not known for the present yet it will become evident and manifest in the future. There are many authors and their written works are spread in all parts of the world. However thy article is the crown of all their compositions; because their books belong to the world of materiality but thy composition belongs to the world of the Kingdom. Theirs is an earthly melody but thine is a heavenly harmony. Through the lapse of centuries and cycles all their works will be forgotten but the fume and the circulation of this article of thine will increase day unto day and in the future ages and periods it will be read in all tongues. Therefore, thank thou God that thou art assisted in the writing of this article. Publish and circulate it.

Upon thee be Bahá'u'l-Abhá!

(Sig) 'Abdu'l-Bahá 'Abbás

While the Master was dictating Mírzá Mahsen came in and said Mrs. De Bous and her little girl of 9 yrs old with Mrs. Stanard have come to see him. After having slept for one hour he felt refreshed and in good humor. He was dressed in his beautiful cream-white coat and with his white turban and white beard he looked wonderful, a picture to the drawn by the pen of a Michael Angel or Raphael. Those men with their rare finesse painted at their very best an imaginary picture but today the living Spiritual Being is amongst us, teaching again the sons of men the ay and the truth.

As soon as the Master entered the reception room the center of attraction was the little Mona. He took her into his arms, kissed her on both cheeks and started to converse with her. "Art thou a French or an English?" he asked. Being shy she did not answer. "If the people ask thee whether thou art English or French, tell them I am a Bahá'í. Once upon a time there was a shepherd who shepherded the sheep of Ḥusayn 'Alí. He was very simple man. He could neither read nor write. His neighbors would come and ask him, 'Art thou a Jew or a Christian.' He did not know how to answer them, but a moment of reflection he would say, I don't really understand your questions but all that I know I am the shepherd of Ḥusayn 'Alí.'

Thou art my daughter, my dear little daughter. I want to slap you" and with great gentleness he patted his cheeks and back. Everybody was of course amused and laughed. Mrs. Stanard had a long from Mrs. Rosenberg giving the progress of the Cause in London. Mrs. Lewis, the Minister of the Church in which the Master spoke has offered the hall of the Church to the Bahá'ís to hold their meetings. "This is indeed very significant and miracle. The believers must have the utmost consideration for him and show toward him true love. When a minister shows such broadmindedness we must praise him for his liberalism and tolerance. I hope he will be assisted with divine aid."

Some are asked about China's future. He said: "The Chinese civilization is very old and heavy with age. Once they start on the right path, they shall reach their destination very quickly. Like the Japanese they are industrious and intelligent." To Mrs. De Bous he said: "You must give your daughter a Bahá'í education so that she may become an excellent teacher of the Cause. She must receive a spiritual education. Then she will make extraordinary progress. Religious teachings are essential for the proper development of the mind and the spirit. If religious instruction is not given to the children they will grow heedless and forget moral susceptibilities. They will laugh at all moral obligations. The children are like unto green branches. As long as the branch is wet you can train it in whatever way you think best but once the branch is dried up you cannot do anything with it. If you want straighten it, it will break." Then somehow questions were asked about Germany. He said: The future of Germany is very bright. The German people on the whole are religious. They are very noble and progressive. The Cause of God will advance amongst such a good-hearted people. The star of the religion of Bahá'u'lláh will arise from the horizon of that country. The banner of universal Peace will waive over the German people, to the contrary notwithstanding. They love peace and desire to maintain their amicable relations with all the nations."

Again he spoke with the little Mona: "Dost thou love thy parent?" "Yes." "Which one do you like better? Thy mother or thy father?" "I love both equally" "Bravo! Well said! Now tell me dost thou love better Bahá'u'lláh or thy mother?" This was a difficult question. She waited a moment and finally said with much emphasis: "Bahá'u'lláh." Then he hugged her in his arms and kissed her. Then the question was turned upon one of the western nations who sends yearly 15,000 pilgrims to the holy land to visit the Holy Sepulcher. The Master told several side-splitting stories about the jokes which are played every year upon these simple, innocent pilgrims who come really with an ardor of faith and enthusiasm. Oh! He made us laugh! Sometimes in the future I will write these stories for the benefit of the friends. Then together we walked toward the shore. It was a very beautiful sunset and we enjoyed it very much, especially after such an exhilarating talk by the Beloved. We returned then to the hotel and on the veranda we had an interesting talk about the Cause. The Master sent for

me again. He was dictating Tablets to Mírzá Munír. I read to him some of the petitions from America and he revealed answers. Now walking and again sitting he dictated Tablets till 10 o'clock and there were no one else in the room. Toward the end he revealed four Tablets in Arabic and he chanted them in his most musical voice, creating an atmosphere of spirituality and enveloped unto this Holy atmosphere we left their house.

17 October 1913

October 17th 1913 Ramleh, Egypt

Dear friends!

To translate a few Tablets is better than my own trite and uninteresting writings, thus I will share this joy with you: -

"O ye spiritual friends! Thank ye God His Highness the Almighty who has granted ye such a gift and conferred such a Bestowal! He enkindles the splendor of the Most Great Guidance and burned away the veils of superstitions. He destroyed the foundation of strangeness and laid the basis of oneness. He caused the illumination of the eyes and made the ears to hearken the melody and the harmony of the Supreme Concourse and listen to the Divine Call, to such an extent that the heart and the spirit cried out, 'yea, yea!'. This is through the generosity of His Highness the Incomparable One who hath suffered this Imprisoned Servant to be engaged with you mentioning and occupied with your remembrance with the utmost joy and fragrance. Thank ye God for this! Verily this is a great Bounty! Verily this is a great favor! (Sig) 'Abdu'l-Bahá 'Abbás."

Another Tablet: -

O ye friends of His Highness the Merciful! A hundred thousand glad-tidings are descending at every moment from the Kingdom of Abhá and thousands of the starts of Bestowals are shining at every second from the horizon of Providence. But the heedless souls like unto adamant rock do not receive any benefit from the Grace of God and the inferior realities are shameless from the Bounties of the Superior world.

The crow and the gnat will never become the royal eagle and the owl and the bat will not take the form of the sweet nightingale. Therefore you who have taken a share and a portion from this Bestowal and have received an inexhaustible pack from this most Great Favor like unto the wine-adoring cup-bearers must become intoxicated and taking into your hands this Divine Chalice may cause to drink the immortal wine those who are the seekers of the Covenant of "Am I not your Lord?" and inform the longing ones who desire to see the Beauty of Merciful with the sweetness and Charm of the Ancient Countenance;"

Another Tablet: -

O thou who hast inhaled the Fragrance of faithfulness from the rose-garden of the Bestowal of God!

By God, the True One, verily the Prophecies of the Books and the predictions of the Tablets have come to pass and become manifest, like unto the manifestation of the lights of the Sun and are shining upon all the countries and regions. Glory be unto my Lord, El-Abhá! Verily the Splendor of success shine forth upon the Kingdom of humanity, the garden of Holiness is perfumed, the nightingales of Affinity are singing melodiously, the meadow of significances are adorned, the Paradise of Grandeur is decorated, the Houris of realities are evidenced, the goblets of attraction are given around, the hearts are gladdened, the souls are rejoiced, the spirits are exhilarated, the minds are dilated, the faces are illumined and the temples of sanctification are inspired. But the heedless ones are in manifest darkness and the agitators are in great pride!"

Another Tablet: -

O thou real friend! At this time 'Abdu'l-Bahá in the city of Alexandria is engaged in the mentioning of the friends and day and night with the utmost supplication and entreaty I beg the confirmation and assistance from the Threshold of the Lord of the Kingdom; so that the friends may cooperate with each other and assist each other in the establishment of unity in this material world; to such an extent that every stranger may become a friend, the remote one become near and the unknown known. In the world of existence there is no greater harm than difference and no more useful object than unity. The Beauty of the Almighty caused the appearance of the oneness of the world of humanity on this earth. But Alas! that the inhabitants of the world have deprived themselves on account of a few from the most great sea. The Blessed Perfection for more than 50 years accepted most severe hardships, passed His days in exile and imprisonment, chains and fetters; - so that the Tabernacle of the oneness of the world of humanity may be pitched in the center of the world and the Flag of unity may become unfurled. Undoubtedly the hosts of the people of the world shall not withstand in the path of the most great Cause. I hope that ere long this Flag may be upraised and the basis of strangeness may be raged to ground and the world of mankind may become the paradise of Abhá!..."

Here is a supplication: -

"O God! O God! Cause me to drink from the cup of Thy Bestowal! Illumine my face with the light of guidance! Make me firm in faithfulness and steadfast in Thy Ancient Covenant! Suffer me to become one of Thy sincere servants. Open before my face the doors of prosperity. Prepare for me the means of livelihood! Give me my bread through channels over which I have no control - Thy heavenly treasures; grant me the power to turn my face toward Thy Merciful Countenance and be faithful in Thy Cause. O Thou the Clement and the Compassionate! Verily Thou art Gracious to those who are firm and steadfast in Thy strong and impregnable Covenant! Praise be to god, the Lord of the world!"

This was another beautiful day in our calendar for early morning I was present in the Holy Presence of our Beloved. Mrs. De Bous and her child were going to leave for Cairo and so they came to say farewell. He told her: "You must leave and conduct yourself in Cairo in such a manner and characterize thyself with such attributes that when people come in contact with thee they may feel thy spiritual influence, that if they are earthly they may become heavenly, if they are blind, they may find sight, if they are dead they may become quickened, if they are material they may become spiritual.

Speak to them on divine subjects. Tell them that this world is ephemeral, it is not worth human attachment. Man must seek after eternal joy, he must obtain everlasting life and become in the image and likeness of God. Speak about the Cause with thy Western friends. Teach thy pupils the beauty and charm of the spiritual music, the harmonies that exalt the spirit and enables one's thoughts. But when the words are the expressions of our deeds, then it will be light upon light... When you write to your mother in Paris give her my greeting and tell her: Thou has made me very happy with thee. Thou has become the cause of my joy. I shall never forget thee and beg from the Kingdom of God that thou mast sit upon the throne of everlasting glory..." He spoke a great deal on this and then took a piece of Russian gold out of his pocket and gave it to Mona as a souvenir. He caressed her very much and told her mother, "This girl must become spiritual, divine and heavenly. Spiritually illumined she may become a great teacher in the Cause of God and invite innumerable souls to the Kingdom of Abhá."

After an hour we received the letters from the West, especially from Germany, a petition from Stuttgart believers made him much happy. My goodness! He gave me such a hard slap on the face to express his joy! For the last two days he has been showering these graces upon me. How I love to have all of you to share them with me. I am sure you will enjoy them. Then he said: "Always bring me such good news! These news give me a new happiness because I see the souls have arisen to teach the Cause of God, to diffuse the Fragrances of God, are detached from the world and its alluring conditions have hoisted the Banner of Bahá'u'l-Abhá and are spreading the glorious signs of the Merciful One. These news give me spiritual delight, heavenly bliss and bestow to my heart ease and tranquility. Look, look," and he extended his hands towards the West, his face wreathed with longing souls. What relation exists between Germany and Persia! Notwithstanding this the fire of the Love of God is enkindled in their hearts, the glowing light of the Kingdom of Bahá'u'lláh is visible on their faces, the rays of the Sun of Truth are emanating from their eyes." Then while walking to and fro, as though intoxicated with the of joy he dictated a wonderful Tablet for them. Till noon he dictated many holy Tablets and then we left the house our cups filled with the essence of the spirit of revelation.

In the afternoon the Beloved called on Mírzá Abu'l-Faḍl and spoke about some of the phases of the life of which he was being there. From there he resorted to the hotel and met our American pilgrims. He's talk to them was on the physical and spiritual talk. Then we went back home to rest and more saw him that night.

18 October 1913

October 18th 1913 Ramleh, Egypt

Dear friends!

The news that the Master is going to Haifa is gaining the ground and visible signs are becoming evident. Mírzá Jalál, the daughter of the Master and the greatest holy Deaf who have been passing a few days in Cairo have returned and preliminary preparations are going on as a result of our approaching departure from Ramleh. When I think of Mount Carmel and the holy atmosphere of that sacred spot my heart flies toward it. I have no doubt that

the Master will recuperate entirely in Haifa, for this is the best season there. All the country will be green and wild flowers covering the fields. A number of the believers hearing about the impending departure of the Beloved have come over from Cairo and each person had a private interview with him, coming out of his room with smile on their lips and light on their faces. Each person, most naturally, believing in his heart that the Master was most gracious and kind to him alone and that he loves him more than anyone else in the world. No one has doubt realized these two effects upon the people who go into his Presence. However, each one brought out the good news that the Beloved is feeling well, is happy, has been joking with them and laughing. In the afternoon he was in the Hotel Victoria speaking unto two prominent Arabs and then with our American friends on the various stations of life.

During the day many Tablets were revealed to all parts of the world. Although yesterday I translated many quotations from Tablets many years ago today I will give you a few brief quotations from the recent Tablets:

"Thy letter was received. It contained good news and that is: thou hast guided to the Kingdom of Abhá one new soul. Today those souls who have arisen to guide the people are assisted with the Configurations of the Kingdom of Abhá, for the Call of the Kingdom of God is the magnet to draw heavenly confirmations." From this extract you can draw your own conclusion how important it is today to herald the glad tidings and invite the souls to the heavenly Banquet. We must keep always this question of teaching the Cause before our attention, but other affairs make us forget the supreme importance of this one universal. Bahá'í law. Every Bahá'í is a herald of the Kingdom of Abhá, a promoter of the religion of God, a unifier of the hearts, a brilliant star in the horizon of sanctity. He must of a necessity be and live these things before he cannot put any claim to the name Bahá'í.

In another Tablet he says: The Spiritual Assembly (board of consultation, working committee or other names given to it in America is not the House of Justice. It is only a spiritual gathering for the Cause of God, spreading the Fragrances of God. If the believers on the whole arise to do this the existence of such a board will be not incumbent or necessary. The aim is to teach the Cause of Today that which is the most urgent of all affairs is to promulgate of the Religion of God. We must arise in this service a new light, this dark earth may become illumined, these magnified dead may obtain a new life, these negligent hearts may become aware and mindful and freeing themselves from the nether world they may soar toward the realm of night."

In another Tablet he says:

O thou real friends. Thy letter was received. Thou hast written concerning the unity and concord, the affinity and communication, the fellowship and attraction amongst the believers of God and how these qualities are made manifest in their dealings toward each other. It is befitting that I may sacrifice my life for such news: for this glad-tiding.

I hope that the results of the vicissitudes and the trials, tests and sufferings, persecutions, forbore by the Wronged One of the regions and the martyrdom of His Holiness the Báb may not become wasted. When a just and fair person thinks of the oppression heaped upon the Blessed Perfection he will never harbor in his mind any idea of rest, comfort, will not entertain any thought or idea and will not chase after any life or immortality. He will make

himself totally evanescent and will have no other hope save self-sacrifice at the Altar of Love. In brief, My point is this: These days are the days of gathering in the fruits of the persecutions and sufferings of the last seventy years; so that the martyrdom of the martyrs, the self-sacrifice of the friends and the sufferings of the Blessed Perfection may impart results. At such a juncture, each one of us must become the essence of sanctity and like unto a bright candle we may illumine the world of humanity. This is the day of severance, this is the day of attraction and this is the day of self-sacrifice! If on such blessed Perfection that it is regret after regret and loss after loss."

In another Tablet he reveals:

"The purpose is the Everlasting Glory of the friends and the heavenly sublimity of the believers, that is, to teach the Cause of God, to spread the Fragrance of God and to promote the Word of God. I hope you may become assisted and confirmed therein; then you will become a member of the congregation of the elect and a light in the Divine Assemblage."

Thus from there many Tablets we can faintly understand the importance of the command. "Teach, Teach the Cause."

During this coming winter, through the exertion and unanimity of the believers the Bahá'í Cause must advance extraordinarily. God has so willed and the time is at hand. We must not let this golden opportunity slip out of our hand. We have all the means and we must strive to teach new souls, organize new meetings, awaken new sleepy ones and let the new follow the new. We have partaken of all the divine Favours we must ask others to receive a portion. We have quaffed from the fountain of the Knowledge of God we must cause others to drink. We are intoxicated with the wine of the spiritual wisdom, we must let others come and take a share. The truth of God is not a monopoly, neither the Love of the Merciful is a trust nor are we as trust magnates. Like unto the pure air it circulated throughout all the awareness and vistas of the human life and similar unto the sun it shines upon all the continglast beings. The rights of the Kingdom of God are not patented. They are distributed without distinction of race or nationality. So the Bahá'ís must likewise try their utmost to divide with their fellow men these divine treasures, otherwise they will be taken away from them. Both materially and spiritually the more we give, the greater will be our capital, the more we teach the better will be our own conviction and the more we herald the principles of Bahá'u'lláh, the greater will be our assurance.

19 October 1913

October 19th 1913 Ramleh, Egypt

Dear Friends!

Having not seen the Beloved today and not being present at the various interviews I cannot write anything or report his words but I know he has been feeling well, his health improving, that the pilgrims and Mrs. Stanard have seen him during the day, the latter 3 twice and that he took a long drive in the afternoon with Mírzá 'Alí-Akbar talking with him all the while about the Cause. In the evening he went out with Hájí Níáz to call on a prominent Pasba.

Personally for the last 3 days I have not been feeling well, a strong headache pursuing me like one of the old Furies and trying its best to attack me so hard in order that I may fall if not on the floor, at least on the bed. But I have been meeting the onslaught of the enemy by counter-revolution-reducing any diet to a few glasses of warm water daily; eating and drinking nothing else. This I have found is quite a maneuver; the result is that although I have brought myself to a starvation basis, the pertinacious enemy quite reluctantly is getting its hold loose, leaving me in the possession of my head minus ache.

A few more Bahá'ís have just arrived from Cairo and as our house cannot hold all of them they are living in the hotel Orient near Bacos station and take their heard with us. A more jolly crowd of men-old and young - one seldom sees anywhere else. One of these new arrivals Mírzá Abu'l-Qásim Galestaine of Shiraj, hunged around my neck for more than two minutes kissing my cheeks and of cause I inflicted the same punishment on him. Finally the amused friends had to come and separate us; so that he may go around and perform the same oriental ceremony. This is a custom which is kept intact amongst the men in the East but if the company is large the poor new comer must consume a solid half an hour before he is through with this charming custom.

In order to have a few choice dishes of the spiritual food I will transtate again a few extract from the recent Tablets revealed by our Beloved;

"O thou who art thirsty for the fountain of guidance! Thank God that thou hast reached to the fountain head of guidance and quaffed from the Salsabul of the Love of God. Thou went a longing nightingale, therefore thou has found a way to the divine rosegarden. Thou went an adoring moth thou didst behold the lights of the lamp of the Almighty. I hope from the Favours of Hid Holiness Bahá'u'lláh that than mayst become the cause of the guidance of others."

Regarding the Star of the West he says to one of its editors:

"Shrine most strenuously that such Tablets articles and news be published in its columns so that they may become the cause of the attraction of the hearts of the seekers and conducive to the happiness of the heart of the friends."

A beautiful Tablet was revealed to Sardár Umbroosingh of Majitha living now in Budapest and who was with our Beloved often during his stay in that city:

He is God!

O thou Sardár of the spiritual Army!

The letter that thou hast written to his favor Mírzá Abmad was recieved. Do not sat thatit was a letter but a muse - diffusing aroma; because the sweet fragrant of the Love of God was inhaled from its contents. During the days that I was in Budapest thou worth my companion and associate. That fellowship and love will never be forgotten. It is my hope that the results of that fellowship may become very great in the future because it was in the utmost sincerity and unity. In all occasions we were engaged in the conversation concerning the advent of the Sun of Reality. Thou hast complained and expressed hopelessness on account of the negligence, blindness and deafness of the people, become than not hopeless

for all behold there are many hopes before us. After the darkness there will appear many suns. The beginning of every undertaking is difficult but once the foundation is laid the structure will be constructed with the utmost of facility. Consequently, show ye firmness and steadfastness and be ye occupied in the diffusion of the rays of Reality. Then rest ye assured that the angel of the Kingdom shall support you and the confirmation of the lights of the Kingdom shall shine continually.

Upon thee be Bahá'u'l-Abhá!

(Sig) 'Abdu'l-Bahá Abhá!

Another Tablet to Mr. Moore of Budapest may be of interest:

He is God!

O those real friend! "Moore" in the Persian language is "ant" but I hope this Moore may become the lion of the forest and the eagle of the apex of prosperity and success. Divine Power shall assist. All the powers of the world are limited but the Power of the Kingdom of God is unlimited. All the dominions shall at last be animated but the Dominion of the Kingdom shall exist forever and ever.

Therefore I beg from the Favors of His Holiness Bahá'u'lláh to confer upon thee the power of the Kingdom so that thou mayst become able to guide the souls, suffer the people of defects to attain to the degree of perfection, giving sight to the blind and the spirit of eternal life to the dead.

Mrs. Hamford Ford, the authoress of the Oriental Rose who is now in London and will be on the continent during this winter is honored with the following wonderful Tablet:

"O thou heavenly daughter!

Thy detailed letter written to his favor. Mírzá Aḥmad was perused. It is very acceptable and seasonable that thou hast taken this voyage. The apostles of His Holiness Christ were always travelling and calling the people to the Kingdom of God. Consequently, walk thou in their footsteps. Travel thou to every country and wider all circumstances raise the Call of the Kingdom of God. Mankind like unto the children are satisfied with water and clay and love to play with their play-things. Their ambitions are very inferior. Praise be to God that thou hast a lofty ambition (magnanimity); therefore, arise in calling the people to the Kingdom of God. This Call shall fill the East and the West and will continue throughout all ages and cycles. It is endless. That is why in this day, the wise and perceiving souls exalt their ideal and engage in heralding the Kingdom of God.

Upon thee be Bahá'u'l-Abhá signed 'Abdu'l-Bahá Abbas.

To another believer he writes:

O thou seekers of Truth! All the people are submerged in the ocean of superstitions and know nothing of the appearance of the Sun of Reality. As thou wert a lover of Reality,

praise God that thou hast attained to it and took a portion and a shore from the Divine Favors."

To another he writes:

"Thou must undoubtedly be very happy because thou art confirmed in teaching the C cause of Thy Forgiving Lord. How many philosophers and Professors are living today but God has crowned thy head with the diadem of Guidance; so that thou mayst herald the people of the city to the Divine Kingdom and become the cause of the guidance of many souls. I have not forgotten thee nor will I ever forget thee."

Thus I may go on indefinitely translating these words of light and life which are falling from the lips of the Manifestation of the Covenant in this Glorious age. The whole world feels the vibrations of this new age, new possibilities are becoming manifest new avenues, are being opened new science are discovered, new teachings are powered down from the heaven of the divine will new souls are arising to serve the Cause of their Lord, new mysteries are unlocked, new fountains are pushing forth to irrigate the forebode ground of humanity. Blessed are those who know.

20 October 1913

October 20th 1913 Ramleh, Egypt

Dear Friends!

It is good to go on the shore of the great sea where the sun is set and the mysteries of the inspiring. I was there half an hour ago lying on the soft sand, my eyes gazing upward, my mind wrapt up in the contemplation of you ebullient dome of God . The moon was not yet up and so the stars were in greater evidence so lustrous, so luminous, so faith-inspiring. The Milky way was a royal path strewn with millions of stars, each one probably larger than our globe. It was a truly magic night over which was thrown the spell of beauty and the motion of the spheres. How stupendous is God's creation and how small we are trying to make it, to bring it within our human ken and petty understanding! Have his mighty spirit pervades throughout all these infinite worlds, keeping each in its circumscribe circle and never allowing it to go out one hairs breath from its natural course! How glorious is this divine workshop wherein the most complicated mechanism is adjusted by the minutest and most unalterable love! I could not close my eyes, the more I beheld these handiworks of the Lord, the more I was infatuated by them, held as though by an invisible force. No wonder that astronomy held and still holds a most honorable position in the colleges and universities of the world and is one of the most instructive and valuable part of our modern education.

As I was thus spell-bound with the charm of the stars I heard a voice which brought me to the earth again." What art thou doing here?" I looked around and it was the harbor police - an Arab Negro. 'I am watching the stars.'" "Are they not wonderful? I look at them here every night and I believe they are the eyes of the Lord which look down upon the earth, so that men may be ashamed and do no evil." he answered with firm belief. Then we started to talk together. He asked me, "Where dost thou come from, brother?" "From America." "Oh!" he gasped. I thought I have heard about it. Is it not very far in the other end of the earth."

This gave me a chance to enlighten and at the same time astonish him a little bit on the subject. He could not believe that there are building 40 or 45 stories high in New York. "If such buildings exist they must have of course been constructed by the genius as no man can accomplish such a thing" he finally concluded. "Are there any Moslems there?" he was anxious to know. "Yes!" I rejoiced his heart "there are many fair - minded Americans who believe that Muḥammad is the prophet of God and mention the name of the Arabian Messenger with honor, " " Are you telling me the truth? Someone must have then worked a miracle in their hearts, because all the Christians I see hate our prophet and consider us Moslems as infidels and worse than pagans, yet we all believe in " Siyyidena Massih" Our Lord Christ." "I assure you my brother that I am telling thee the truth." Praise be, then to Our God on High!" he cried out. "The time has come together in the bond of love and affinity and forget their prejudices and know that they are brothers." "Oh!" he said" What a joy will it be when that day comes! May our Lord hasten its coming. The Moslems are willing to meet their brother Christians more than half way." :I have lived in America." I answered him as I arose and shook off the sand from my coat for many years and I give thee the good news that will rejoice of all the people that there are thousands of men, women and children in that country who believe in the prophet bond of Muḥammad and their numbers are increasing." He did not know how to thank me and I left him to his own thoughts. I hope I will see him another right and tell him some more. Now wasn't this an interesting experience ! I returned home absorbing what the negro Muḥammadan told me and how he was interested to know everything about America and the people living there. If we appreciate duly the Bahá'í Cause it is the most heavenly gift of God! for with this light in our hand our path will never be dark and we shall never lose our way. We will hail the good no matter from what source! It gives us such a universal sympathy for all mankind and a keen sense of discrimination to weigh and judge the truth no matter where and how we come in contact with it.

As I was returning have I saw the Master coming out of the hotel Victoria. I followed him to the door of the house and I was glad to have had even these few minutes with him. I was going to tell him my singular experience but there was no time. In the morning also he sent for me and gave me a package of Tablets to translate. Before I left him however he did strike 2 times on my face. I took them as part of my salary advanced and arrears. In the afternoon also he came to Mírzá Abu'l-Faḍl and there were several Arabs present he presented a wonderful interpretation of several mystic traditions of Muḥammad which were greatly appreciated by his bearers.

Today another interesting pilgrim arrived from Cairo, a very old man. He is the man sent by Bahá - ollah may years ago before His departure to Khortum to find out the where about of Ḥájí Mírzá Heydor 'Alí who was imprisoned there for 12 years and no one had heard anything from him. Finally this man was sent to find them out. He walked on foot for months before reaching his destination and finally accomplishing, the work entrusting to him and returning to the Blessed Perfection with the news.'

Tomorrow Mírzá Mohaen and the daughter of the Master will leave for Haifa as the first party and probably in a week or so we will be on our way. The Master has finally decided to go which will give joy to the hearts of all the believers of Sigma.

I will translate herein the lovely Tablet revealed to the German Bahá'ís, thus giving you the vision and the noble outlook of that sturdy nation:

He is God!

O ye sons and daughters of the Kingdom! Your letter dated September 30th 1913 duly received. From its contents it became evident that the Fire of the Love of God is ignited in that region, such as a Flame that shall illumine the world and shall make the East and the West the field of the heroes of the Kingdom: All the people are slap on the bed of negligence, praise be to God that you are awake! All are deprived of the Bestowals of the Kingdom and you have taken a goodly position. The crow and the owl do not enjoy the brilliant rose-garden. The beauty and the virtues of the rose is the food of the longing nightingale. It will receive a share and a portion from the Fragrance, delicacy and elegance of the rose.

Now the Kingdom is like unto a rose-garden and ye are the fortunate and sweet-singing nightingale. The world of the Kingdom is like unto the fountain of life and ye are like unto inconsolable, thirsty fish. Thank ye God that in the day of the appearance of the Kingdom ye have become so accepted and favored at the Threshold of the Forgiving Lord. Therefore strive ye with heart and soul so that the world of humanity may become illumined, the foundation of hatred and animosity may become entirely raged to the ground and all humanity may associate with each other with the utmost love and kindness, good-fellowship and intimacy.

Upon, ye be Bahá'u'l-Abhá!

(Sig) 'Abdu'l-Bahá Abba

In another he says:

O thou servant of His Highness the Friend!

Strive thy utmost that in the center of the world thou mayst become the sign of the Merciful and beneath the protection of the Almighty thou mayst become the manifest ensign. Mayst thou prepare, thy sustenance for the spiritual world in this mortal life and from the hand of the cup-bearer of Providence mayst thou drink the overflowing goblet of Favor! Rend thou asunder the garment of patience and clothe thyself with the garment of joy and happiness. Become thou so light and ethereal that thou mayst soar in the pure atmosphere and become the token of the essence of essences,"

O thou servant of the Beauty of Abhá! Be thou happy because thou hast presented thyself at the table of the heavenly food and partook of the spiritual sustenance; thou didst perfume thy nostrils with the fragrance of Holiness and illumines thy face with the light of faith; thou didst quaff the creep of the Most Great Bounty and sweetened thy taste with the honey of the Love of God. Thou must thank God for this divine Generosity a hundred thousand times, because thanksgiving behaved this heavenly Bestowal."

21 October 1913

October 21st 1913 Ramleh, Egypt

Dear friends!

As the question of consultation in the Bahá'í movement is of supreme importance I like to translate herein three Tablets which are revealed by the Beloved about 15 or 16 years ago from the Persian believers. They were at that time published and distributed amongst the friends. I translate only a few extracts which can to a more or less degree be applied to our Western conditions.

The first Tablet is opened with a prayer: He is God!

O Lord! Thou art the Confirmer of every assembly which is organized for the purpose of promoting the Word of Thy Mercifulness and the Supporter of every society which is united in the service of the Threshold of Thy Singleness! I beg of Thee by Thy hidden Face in Thy invisible worlds of Abhá to encompass these with the Glances of the Eye of Thy Compassion, strengthen them by Thy Supreme Power and reinforce their backs by Thy penetrative force which is permeating throughout all things. Verily Thou art the Listener of all our prayers and verily Thou art Powerful to do that which Thou willest! Today the meeting of consultation has great importance and intensive necessity.

The members must so conduct themselves both in discussion and consultation so that the Causes of ill-feeling and difference may not creep in. This aim is obtained if the following suggestions are followed. After the opening of the board each member may with the utmost freedom express his opinion and present facts and if another member opposes it he must not at all feel sad or agitated; for unless discussion is carried on freely concerning all the questions the right decision will not become known. The light of reality appears resplendent through the amicable conflict of thoughts. At the end of the discussion if a unanimous vote is cast the aim is attained, but if God forbid, there still exists a difference of opinions they may settle it by the vote of majority. Whenever the plans or arrangements of the board of consultation are disliked or criticized by the believers or a few from amongst them, the members must not rebuke or quarrel with anyone. They must keep silence and write to this servant.

The second Tablet deals with the sin duties of the members of the board of Consultation: "The first duty of the members of the board of consultation is the sincerity of intention, the illumination of reality, severance from Fragrances of God, meekness and humility amongst the believers, patience and forbearances under the test and servitude at the exalted Threshold of God. When they are qualified and characterized with these attributes the victory of the Invisible Kingdom of Abhá shall surround them."

The second duty is the affirmation of the Unity of the Invisible Beauty of Abhá, the confirmation of the perfect supreme appearance of His Holiness, the first Paint (the Báb) and the declaration of the absolute, pure real, outward and inward, identical and essential servitude of 'Abdu'l-Bahá without the least expression save this. This is my highest station! This is my ultimate condition! This is my abode in Paradise! This is the light of my Face! This

is the consolation of my heart! This is the balm of my breast! This is the delight of my eye!
This is. Whosoever believes other than this, verily he has opposed 'Abdu'l-Bahá!

The third duty is the promotion of divine Principles and the encouragement of spiritual laws amongst the believers such as prayers, communes, fasting and other divine commandments.

Fourthly: The protection and preservation of all the believers under all circumstances and conditions and the amelioration of public affairs such as the education of the children, the instruction of morality, the advancement of useful sciences from all parts, the foundation of the schools and colleges for both boys and girls, the guardianship of the poor, incapacitated, the forward children the orphans and the old people and holding fast to those means which would increase arts, commerce profession and the progress of the general well-being.

Fifthly: General prohibition from taking part in any movement which would breed disorder and conception and serenity and composure under all circumstances and showing love and friendship toward all mankind.

Sixthly: Leniency toward the people of negligence and heedlessness. The Third Tablet is as follow: In all the affairs whether universal or particular consultation must be observed, so that which is suitable may become apparent. Consultation is the cause of insight into the affairs and reflection upon unknown subjects. The lights or reality are apparent on the faces of the people of consultation; the fountain of life will flow in the meadow of the man of truth, the lights of everlasting glory will shine and the tree of existence will be adorned with wonderful fruits. But the members of the board of consultation must deal with each other with infinite love, fellowship and sincerity. The principle of consultation is one of the greatest principles of God.

These are a few portions of the Tablets the contents of which may serve as guiding stars for all the assemblies and inspire them with great zeal and enthusiasm to teach the Message of the Kingdom.

Another Tablet which is addressed also to one of the oldest Bahá'ís years ago may find a place here: "O thou who art attracted by the Fragrances which are diffused from the garden of the Bestowal of God!" Proclaim: Verily God has opened the doors of prosperity with the hand of Might and Power and the herald of Happiness is crying out. Hasten ye toward success, O ye essences of spirits. Be ye rejoiced on account of the appearance of this Manifest Day, Praiseworthy Light and lofty station on the part of your Lord, the Clement. I declare by God that the shining light in the Blessed Tree of Sinai has sent forth its flaw, raised its tongue, spread its luminosity and scattered its rays and its heat has enveloped the East of the earth and the west thereof.

As to thee O thou who art stirred into cheerfulness through this Bestowal and art a harbinger for the appearance of this glorious Mercy, dilate thy breast, rejoice thy heart, because God has assisted thee to diffuse these Fragrances through which the regions are perfumed. Verily, I declare by the Glory of Thy Lord that the hosts of the cohorts of the Kingdom of Abhá are saluting thee from the Supreme horizon and address thee: Blessed art thou O thou herald of the name of God! Glad-tiding be upon thee! O thou who art attracted

to God! Happiness be unto thee O thou speaker of the mention of God! Rejoicing be unto thee, O thou who art assisted by the Holy Spirit from the highest heavens. Reinforce thy back! Strengthen thy knees! Illumine thy eyes, purify thy heart, dilate thy breast for God hath confirmed thee with this unparalleled Grace - which shall shine and gleam like unto the brilliant star and world - illuminating sun upon the vast regions, the dawning places of existence and the vests of power.

This morning I was called into the Holy Presence. He put unto my hand numerous Tablets to translate and after taking two cups of tea which was served by Mírzá Jalál I returned. The Beloved was surrounded by letters from all parts of the globe and he sat then his eyes closed, immersed in a sea of reflection. What was he thinking? No one could ever dream? No one can ever guess the working evolutions of his mighty brain. Single and alone he has faced the whole world and as the Master Man of the age he must solve all the problems of our age, social and ethical. No one who has studied in the least the marvellous story of the Bahá'í Cause can doubt the spiritual ability of the Beloved in adjusting not only the difficult and superhuman work of the salvation of the Eastern people but in establishing social righteousness and economic justice in the complicated life of the West. He has solved this wondrous problem to a large extent and his daily life and teachings are doing the rest. The fact that the progressive movements of the world have been largely influenced and helped by these divine Teachings no fair man can deny but this is clearer than the sun in noonday and all the thinkers and philosophers have testified. We are all battling the birth and growth of this new world movement which is being learn on the sea of existence and impelling upward the latent forces of progress and brotherliness.

Today more pilgrims arrived from Cairo and the Master has telegraphed to many others to come but many of them will not stay more than a few hours. They are the generals on the field of action and must receive their orders before the departure of the Commander in Chief.

In this afternoon he came to see Mírzá Abu'l-Faḍl who was welcoming a distinguished Arab. The Beloved talked with them a great deal on the mystic life of religion and its influence on external life. The Arab caller was most delighted with the talk and left the Presence charmed with the words of truth.

I would like to bring this letter to a close by the following quotation from a wonderful Tablet revealed by the Beloved: "Now you must engage in the service of the Cause of God with the utmost firmness, steadfastness and resolution and expend day and night in the promotion of the religion of God. Do not unloose your tongues save for conveying the message. Do ye not behold save the Kingdom of Abhá. Wish for no other companion save the True One. Do ye not desire other associate save turning thy face toward the Supreme horizon. Do ye not search for any other delicacy save the heavenly food and do ye not hope any other sweetness except the love of the Beauty of Abhá."

Praise be to God that the standard of victory is unfurled over that region and the fame of the Covenant has reached the ear of every wise and intelligent person. Spiritual means are prepared. The Merciful Table is spread and the Banquet and the Feast of the Lord is inexhaustible. Now is the time of attraction and ecstasy; so that, that horizon may become wholly illumined and that worthless dust be changed into fragrant muse.

I declare by the Blessed Perfection - may my life be a sacrificed to his believers so that if the believers arise to act according to the good-pleasure of the Blessed Perfection, the lights will be revealed, the mysteries discovered, the recoils rent asunder, the darkness dispelled, the verses of unity chanted, and the melodies of the spiritual music of the Glorious Lord sing.

Show ye an effort! Work unceasingly. Labour diligently so that the Everlasting Bounty be realized. Eternal life be destined and the nostrils be perfumed with the Holy Fragrances.

22 October 1913

October 22nd 1913 Ramleh, Egypt

Dear friends!

This was a day of movement. The Master gave up the house in which he and his family have been living since his arrival in Ramleh and in and around which so many wonderful and significant events have transpired and will even fill a place of historical interest in the Bahá'í Cause in the future. The Beloved was up early and the K_husraw assisted by the other members of the family were packing the trunks and other household utensils. The Master was in his own room, standing near the window. For months every morning the family gathered together around his patriarchal figure chanting prayers and supplications and listening to his word of life. There has been an air of sanctity and sacredness in the very atmosphere of all the late comers felt this spirit permeating the home life of the Master. Every morning the spiritual batteries were not set to work, sending forth divine energy for the quickening of nations and people. In these morning prayers the Master always prayed for all the friends both in the East and the West and begged the descent of the Holy Confirmations upon all, supplicating God to reinforce the believers with a new hope and courage to go out into the wide world and teach by word and by deed the principles of universal civilization. But now for the first time the morning prayer was suspended, one could not hear the mellow, sweet voices, there was no trace of the daily devotion at the Altar of Love but the Master alone was praying and offering his supplications before the Throne of Bahá'u'lláh. On his face there was the light of heaven, in his eyes there were the immortal ray of the Sun of Reality, his whole being was in a rapture of ecstasy and celestial peace; the Proof of God amongst men.

Then he sent for a member of believers who had arrived last night and the rest of the pilgrims. For a long time they were in His Presence and his talk to them was on how the soul is purified from all dross and sanctified from all desires once it goes through the fiery furnace of sorrows and tests, that Christ being a Man of sorrow filled the world with his never-failing joy, that Bahá'u'lláh undergoing willingly all the sufferings and persecutions was for no other purpose than to make the loads of humanity lighter, their hearts brighter and their innermost beings more luminous. Let them go out with this divine fire. Let them rest neither by night nor by day and work for the general uplift of humanity. Let them have no thought of their own save the Will of the Lord of mankind. Let them be ever joyous. Let them be positive forces amongst men. Like unto the rain they must pour down upon the rose-garden and the thorny Sahara. Like unto the sun they must shine upon the orchard and the jungle. Like unto the wind they must blow over the living and the dead. They must see

no evil, hear no evil and talk no evil. They must be kind toward all their fellowmen, associate with all mankind with joy and fragrance and like unto the roses of the garden send their perfume to all directions.

Everyone has received the leave of departure, amongst them our story teller with whose name no doubt you have become familiar Mírzá Jalál Síná. He is commissioned to go to Ashkhabad and later on other cities of Caucasus and Russian Turkestan. All along he has been a happy, instructive companion and I hope his stories have delighted you. I will miss him very much but have been delighted with his association. After his long stay in the Presence of the Beloved and coming in touch with so many pilgrims from all over the world he will assuredly be assisted to teach many souls and guide many people to the right Path. Our cook also, Mírzá Jamál will leave also for Haifa. All the members of the Holy Family left today for Haifa via Port Said, leaving behind only Mírzá Jalál. The Master has engaged in the Victoria Hotel on the first floor No. 26. The room is situated in the corner and is under the big cloak giving the Western and Eastern time a significant coincidence for all those who understand the universal spirit of the Bahá'í movement. By one o'clock all the baggage's were either hauled in our house or to the station and the Master transferred his abode to the hotel and the apartment was delivered into the hands of the Proprietor.

At noon he sent for me. He had already gathered all his belongings personally and was tired. As I entered he smiled at me and bid me to sit. The room was quiet, the family had left and he was waiting for his lunch to be brought by the faithful K_husraw. He turned to me his penetrating, kindly eyes: "All are gone" he said. We are again left alone. During the last few months we have found many friends but they have all left us. We have returned to our original number, the old and tired friends. We are the same number of friends - three or four - inseparable and with the assistance of Bahá'u'lláh we will be always inseparable. I love faithfulness. I was very happy. Who will not sacrifice his life to a friend like 'Abdu'l-Bahá? Who will desire to serve any one else after serving 'Abdu'l-Bahá? Only to serve the Cause of God, the friends of God, because they are the visible expressions of his Love, the outward manifestations of his attributes, the true symbols of his power, the standard-bearers of his army. Then he turned the conversation toward an opposite direction: "Thou must be always ready for the time when I send thee back to America." I was startled and said: "Oh no! One hour in the Holy Presence of 'Abdu'l-Bahá is better than a hundred years in America." I said it with much earnestness. It was the inmost voice of my heart, the living expression of my secret aspiration which leaped forth without my own volition. Now I could not leave the Master if they gave me the whole world. Later on, probably and that also with his expressed Command. Am I so childlike after all as to leave the Beloved and chase after my own fancy? There is nothing on this earth and above this earth that can separate me from him, the King of my heart. I live beneath the protection of his Majesty and I do not care for any earthly glory, name or fame. All are phantasms save his love, illusions except his good-pleasure. These thoughts passed through my head and as though he divined them he raised his head and with twinkling eyes said: "Yes! Yes! This is important. All the rest are simulacrum. Its importance is not known at the present. It will become apparent in the future. People do not realize what is going on at the present time. They are totally ignorant as to the supreme importance of this Cause and those who devoid of any self interest are serving it. Some time ago a great discussion was carried on between the theologians of Persia as to who is the greater - Gabriel or Ganbar (the latter was plain servant of

Muḥammad, a young illiterate man who walked on foot beside Muḥammad whenever he was riding and performed the small unimportant errands entrusted to him). After months of debates they agreed that Ganbar was a greater personage and his rank higher than Gabriel. A humorist, however taunted stirringly the decision of the theologian by saying: Amen! Hence fear of God! Ganbar after all was the servant of Muḥammad but Gabriel was the servant of God! Do you put the former above the latter? But no one gave any heed to the criticism of our wit. The decision of the Council of the learned 'Ulamás stood unchanged. By these I mean that the stations of those who are serving at the Court of Bahá'u'lláh are very glorious! Even those who are engaged with do not appreciate it duly, cannot see its grandeur in all its wonderful settings. That is why we often see that certain people deliberately turn away from the Cause and scatter to the winds the heavenly glory destined for them. They are like the children who will ground to dust a diamond ring, thinking it is made of glass or will exchange it for a piece of colored crakeries."

In the afternoon he came to Mírzá Abu'l-Faḍl where a number of Egyptian men had congregated. They had come to invite him to speak at a meeting. He declined the invitation by saying: "Egypt is the place for our retirement. Our field of labor is Europe and America. We have come here to rest. We speak from the platforms of the Universities and the pulpits of the churches of America and Europe." Then he gave a very vivid account of his addresses in the University of Stanford in Calif, and Oxford in England. Those who were present listened with rapt attention and when the Master arose they were filled with the spiritual Ideals of the Kingdom of Abhá.

Our American sister, Mrs. Beede, Miss Hancock and Mrs. Lilianthal are overjoyed because the Master is living in the hotel. With Mrs. Stannard they live on the same floor and they hear the voice of the Beloved often speaking with the servants and showering kindness and gifts upon them as he walks to and from through the large corridor of the building.

The plan of the departure for Haifa although not definitely given up is a little shaken and although there was every sign of departure a few days ago I am not so sure now whether we will leave Ramleh after all or stay here.

23 October 1913

October 23rd 1913 Ramleh, Egypt

Dear friends!

For the first time after many months I can go to the Master at any time of the day and be practically with him at any hour of the day. Mírzá Jalál has also a room in the hotel with the Beloved, so he is not alone. This morning I got up very early full of anticipation. I passed by the hotel and went toward the sea. For the first time last night it rained, washing off the dust from the green trees, flowers and lawns giving to them a spring like appearance. The morning was very young and the fresh air most invigorating. The sea was swollen by the downpour of the rain and I had a fine view from the veranda of a large, palatial residence. After half an hour I returned and from far off I saw the turban of the Master from behind the window. The street was most quiet and having seen me he made a sign with his hands to come up. I bounded up the stairs and in my eagerness to reach the room I almost walked into a Nubian waiter who was lumberingly coming down with a tray in his hands. When I entered the room he was looking over an Arabic newspaper. "Where were you this morning so early?" he asked. "I was walking toward the sea." "Do you go there every morning?" "Yes, sometimes I go in the early morning, at other times in the evening." "What do you do when you go there all alone?" "I love to go all alone and for a few minutes meditate away from all men." "Very good! But what kind of meditations do you have?" He skid this half amusingly and then continued: "Once there was a man who had a negro servant. His name was Kafour. Having decided to make a voyage he bought a horse and with himself he took Kafour. After travelling all day, they reached a small ruined caravanserai and realizing how tired they were they resolved to pass the night here and refreshed with sleep, start next morning their journey. As that locality was infested with robbers, they agreed that the master should sleep till midnight provided Kafour will keep guard over the horse. Then Kafour should sleep in turn and the master sit awake. After their supper the master slept but after an hour he awoke and asked: Kafour! What art thou doing? He answered: I am meditating! On what art meditating? I am meditating on the subject of why God has fashioned the edges of these thistles so sharp and cutting? Very good, the master chuckled to himself as he drew his head under the blanket, continue to meditate. This is a good subject! Again he awoke half an hour before midnight and asked Kafour pleasantly, what art thou meditating now? Oh master! I am meditating who is going to carry on his back tomorrow morning the saddle and the bridle?" Then the Beloved laughed and I laughed because I thought my "meditation" after all was not quiet useless for it made him tell me the above story. After awhile K_husraw brought tea and Mírzá Jalál also came in. He took a very light cup and while he was drinking it he laughed heartily. An event of the Bahá'í life of Bag_hdád had come to his mind and he told us: "It was when Bahá'u'lláh was away in the mountain of Sanleymanieh. We lived most economically as the resources of our livelihood were all closed. I remember that Áqá Ammow (brother of Bahá'u'lláh) was very fond of tea. He was so accustomed to tea that if he would not take any he would feel weak and not able to walk. Somehow we had manage to have a little tea for him every morning. We had a small, old coffee pot. After boiling water we dropped a little tea in it and served Áqá Ammow. This was of course a luxury as we had no means at our command to avail ourselves of the same. Áqá Moussa (another brother of Bahá'u'lláh) and myself drank tea twice a week, Tuesday and Friday.

Each one had 3 lumps of sugar. We would sweeten our tea with one and keep the other two. Then every morning after Áqá Ammow had his tea, I would put some more water in the coffee pot and boil it for several minutes. The result was a very light colored tea like this (and he showed as his cup half emptied by this time and laughing again). In this way we had tea for six day of the week and on the seventh having no sugar we went without any. Notwithstanding this we were really most happy. Happiness is a mode of thought. It is in the mind and in the heart and not in external things. We were happy because we did not give any importance to these outward conditions." Then another Bahá'í who had arrived yesterday from Cairo to visit the Master entered the room and with him he spoke about some of the humorous phases of his stay in Paris - such as cooking, turning the joke on me that I always enjoyed a good, square breakfast or dinner but he was not accustomed with their strange dishes. Then in this connection there was a man who lived 112 years and who for his breakfast had everyday two whole bread, a large portion of butter and two large dishes filled with honey. He was a good man and loved Bahá'u'lláh. He was a S_hayk_hí, the follower of S_hayk_h Aḥmad. He used to say, I do not need to become a Bahá'í. Why? I asked him. Did not the Báb love S_hayk_h Aḥmad? he questioned. Yes! I replied. And do you not love him? Yes! Then reaching his conclusion why should I become a Bahá'í? S_hayk_h Aḥmad whose follower I am and whom you love shall intercede for me!

After awhile the Master sent me to translate Tablets but I had to be back because Mírzá Jalál Síná was going to have his farewell meeting with the Master. He was walking in the long corridor back and forth when he entered. The Master said: "I have written the Tablets for all the persons that has asked. But thou art a manifest book. Like unto a speaking book thou must return. Be thou an eloquent book. Today those souls who are free from every thought save the True One, their hearts are inspired with the divine inspirations. Whenever they began to speak on any subject they are prompted by the spirit, as though someone speaks to them. Wherever thou seest one of the believers of God, convey to him my greetings and salutations and say to them: My heart and soul are occupied with the friends of God by day and by night. I entertain no other thought save their spiritual advancement, happiness, good-pleasure, attraction and progress. Praise be to God that thou hast come, hast seen everything with thine own eyes and hast observed that in this Holy Spot there are no other ideals and no other hopes save the diffusion of the Fragrances of the rose-garden of Abhá. In sickness and in health, in fever and out of fever, under all conditions and circumstances we are striving, making the utmost effort to promote the Word of God. Mayst thou ever be beneath the protection of God! I hope that always good news will be received from thee; saying that in such and such a city Mírzá Jalál Síná has become the Cause of spreading the fragrances of God, has been the instrument for the creation of love and good-fellowship and has become the means of the happiness of the hearts of the beloved ones. Thou must leave this place in an ecstatic state so that every one who comes in touch with thee may feel the vibrant power of truth. I have great love for thee. In reality thy household have sacrificed every condition in life in the Path of the Blessed Perfection; this family of Nayyar and Síná have forgotten every thought and given up every aspiration for the sake of the Cause and because of this I love them most devotedly." Then he embraced him and kissed him. Tears were flowing from his eyes and he left the Divine Presence of the King of Kings with fire in his heart.

A little later the Star of the West No. 11 was presented to the Beloved. The fine photo of Mr. Chase attracted his attention. He kissed the picture several times and tenderly cooed into the face, saying these words in English. "This is my Mr. Chase. My dear Mr. Chase. I very like Mr. Chase" and repeating it several times. His lunch was taken by K_husraw to the Hotel after which he had a restful nap.

At 3 o'clock he came to our house. Another large number of Persian Bahá'ís had just arrived from Cairo and were expressly waiting his arrival. He inquired after the health of each person and in answer to some questions he said: "We summon the people to severance and enkindlement. We call their attention to spirituality. We have nothing to do with political treads and chicaneries. All the nations and governments of the world are harbouring these thoughts, are flying in this devitalizing atmosphere. But God has given us wings whereby we may soar toward the inaneity of space wherein we find the radiant worlds of abstraction, beatitude and certainty. Know this, I give you the following as a disinterested advice. In the world of humanity nothing is as important as the universal principles. They are imperishable. Do give your attention to their propagation and never fail in your enthusiasm. All the limited problems once solved have limited results but the lights of the guidance of God are ever shining. In this manner man attains to eternal happiness and will enjoy perpetual spiritual health. For the happiness of man is through evanescence and complete self-abnegations, the happiness of man is to renounce everything in the path of the Blessed Perfection; the happiness of man is through the divine Bestowals; the happiness of man the conceptions of the Kingdom. The misery of man consists in the absence of these."

Then he spoke about his trip throughout the states contrasting the mode of travelling in America and Persia and many other subjects many of them illustrated by interesting stories.

At 6 o'clock he sent for me to go to the hotel. As he was going to talk first with a number of S_hayk_hs he left me downstairs to entertain Madame Labeelie Hás_him, a wonderfully cultured Arab woman and the Editor of one of the most well-written monthly magazine in Cairo. She speaks French and English fluently. I had a long, interesting talk with her on Woman's influence in the Orient. She is a rare woman. After an hour the Master called her into his room and gave her a resume of the Bahá'í teachings especially detailing that principle dealing with woman. She is going to write an article on the Cause in her magazine of the next issue in November. Her magazine is called the "Woman of the Orient".

24 October 1913

October 24th 1913 Ramleh, Egypt

Dear friends!

Today we received our mail from America and in the Presence of the Beloved the most distant parts of the world were connected together. A petition from Mrs. Harriet Latimer of Portland Oregon containing charming little letters from children to the Master delighted his heart. As we all know one of the most divine qualities of 'Abdu'l-Bahá is his love for the children and these spiritual feast was duly provided today. These little letters are so wonderfully touching and beautiful coming out of their natural and simple hearts that I like to quote them in this letter. However as an introduction to them I will quote Mrs. Latimer's letter to the Master:

"These little letters which I am enclosing, are from the little ones in the Sunday School. Their mothers were all so anxious to have a Sunday school and asked me to help teach them. We have had 3 meetings. Dear Doctor Buchanan has helped us a great deal. It is such a joy to serve these little ones in your precious name. I know you are with us in the meetings. I do feel sure that we can help them to understand what it means to know of you and to follow your example. It was so beautiful at the first meeting, when I asked them to tell me what your dear name implied. Little Hewart Stimson arose and with earnestness in his voice said, "I believe 'Abdu'l-Bahá is a great Ambassador sent by God to teach us to know God." All followed with similar answers, and oh it did make our hearts leap with joy to hear them."

The dear little letters giving us a peep, into the mystic and unknown hearts of the children and showing us how they speak with the Master are as follows. Practically all of them are addressed to Dear 'Abdu'l-Bahá:

Bahrám Gabb Hum writes: "I think of you with great Love everyday and I pray that you will love me and help me grow and that I may work in the Cause."

A little family of children ranging from 15 to 4 by the names of Edwina, James, Dorothy, Jack, Ruth and Alfred Clough write: "Please bless and care for these little family of children."

Claire Stimson 4 years old writes: "I dreamed you came to our Bahá'í school. I am four years old."

Betty Stimson says: "I love the Bahá'í Sunday School in Portland. Mrs. Latimer is my teacher. I hope you will come to Portland soon. My love to you."

Margaret Stimson writes: "I go to the Bahá'í Sunday School. I am five years old."

Helen Jeanette Nash sweetly says: "I am a little girl 9 years old. I love you very much and long to meet you. Wilt thou sanctify me from all else save Thee."

Audrey Richardson writes: "Make me true and sincere to Thy Face, to diffuse Thy Fragrances."

Birrell Guild Adams writes: "Love and Greetings to 'Abdu'l-Bahá! O Thou Center of the Covenant of God! Grant me a shelter in Thy Threshold and bless me in my endeavours to do God's will. Bless our Sunday school so we'll grow in honor and Love to serve Thy Cause. I hope you will come to America soon and I will have the blessed privilege to meet you with much love to all the children of Persia."

Cecelia T. Nash says: "I am a girl of almost 13 years. I want to be meek and lovely and become a maid-servant in the Bahá'í Cause. I love you very much and would love to see you."

Horace H. Nash says: "I am five years old. I love you and want to see you. You are a good man."

William K. Nash writes: "We are wandering around Thy abode and longing for the Gift of Thy meeting and loving Thy characteristics."

A little family of four children of 11 to 1 years old, Katherine, William, Minerva and Martin Blakely write: "Please bless and care for this little family of children of which I am the eldest. With love."

And lastly a boy of 9 years old write: "I think you are the Messenger of God."

Thus these dear children with their pure, innocent hearts speak heart to heart across the American continent and the wide expanse of the Atlantic and Mediterranean oceans with the Beloved. In the word of everyone there be a world of meaning, the unconscious, sweet belief of childhood which springs from the depth of the sea of humanity and is only understood by the Possessor of all the hearts. I can never describe the divine happiness on the face of the Beloved as he read the translations of these little children. "These are my children, the new plants of the garden of Abhá" he shouted with joy. And then he dictated a wonderful Tablet to them and another to Mrs. Latimer praising her for her great work. This is a most noble example of how the Bahá'ís everywhere must give greater importance to the establishment of Sunday Schools upon Bahá'í basis so that the children may be nursed with the milk of the Love of God and the honey of the Knowledge of God, be adorned with moral and spiritual virtues and become the standards of the legions of the Kingdom.

As soon as I was out of bed I went to the hotel. The Master was up before me and was reading an Arabic journal when I entered the room. After drinking tea he gave a package of petitions just received from America and told me to go and translate them. He was for two hours alone in his room chanting supplication aloud. The servants of the hotel as well as our American friends were attracted by the sweet voice and having gathered behind the door they listened with rapture. Later Madame Labeelie Hás_him comes again to see him before leaving for Cairo. "Will you give me a few advices?" she asks. "Be thou kind to all mankind. Try thy utmost to alleviate their burdens. Enlighten the minds with the light of knowledge. Work unflinchingly for the emancipation of the Oriental women. Illumine thy hearts with the rays of useful sciences. Consider the members of humanity as thy own brothers and sisters. Elevate public opinion to the summit of excellence. Let not any difficulty discourage thee. Have faith in thy mission and inspire others with the same."

After the Master said: "She is a very rare woman, alert, intellectual and a worker. She writes well in Arabic and her articles are eloquent with natural and inmate expressions."

In the afternoon having all the petitions ready. I took them to him. I gave them to him. He laid them aside for a minute and asked me: "Why hast thou come here?" "I have come to drink spiritual tea." I said. He laughed. When Mrs. Stannard entered and K_husraw brought in the tea he told her what I have said and asked her whether she has come also with the same purpose. Then he ordered K_husraw to bring to us two cups of the "spiritual tea". Somehow the name of a newspaper was brought in. He said: I hope you will read the newspaper of the Kingdom of Abhá the articles of which are the ideals of God. This newspaper will perish but that newspaper is indestructible. The thoughts of this newspaper is material but the conceptions of that newspaper are spiritual. The Editor of this newspaper is a man but the Editor of that newspaper is His Holiness Bahá'u'lláh. The subscribers to this newspaper are frail humanity but the subscribers to that newspaper are the angles of the supreme concourse. The policies of this newspaper are earthly but the policies of that newspaper are heavenly. The pages of this newspaper are made of perishable materials but the pages of that newspaper are made with the celestial texture". Afterward he dictated several Tablets to our American believers and at about half past 4 he left for Mírzá Abu'l-Faḍl to meet the friends of God. As he entered the room all arose and he said: "I have been writing up to the present moment. This Mírzá Aḥmad will not give us rest. Whenever he comes near me he makes me work." He laughed and they all looked at me reproachfully.

Apropos of someone asking a question he gave the explanation that in every dispensation three persons are mentioned. In the Mosaic dispensation there was Jehovah, the burning bush and Moses. In the Christian time we had Christ, the holy-spirit and the Father. In Islam we had Muḥammad, Gabriel and Alláh. Consequently God revealed Himself to Moses through the burning bush, to Christ through the Holy Spirit and to Muḥammad through Gabriel. These different names mean one thing. Then he gave a lengthy explanation on the meaning of three Kind of Words, "literal Word", "intellectual Word" and "divine Word" according to the Muḥammadan metaphysic and how the "Divine Word" is embodied in the world and for what purpose. He spoke in Arabic and as I was standing out I could not catch all that he said: Then he returned to the hotel and at 9 o'clock K_husraw took him his dinner, Pilau and vegetable stew. It was a rainy night. We sat in our veranda and till midnight the windows of heaven were open and the artillery of the skies was booming forth. The world was deluged - I mean the streets of Ramleh were filled with water.

25 October 1913

October 25th 1913 Ramleh, Egypt

Dear friends!

Today our Beloved was feeling well, happy and active. I was with him all day. Early in the morning I was up and in order to have an excuse to go and see the Master I took with myself several copies of the National Geographic Magazines. "What have you in your hands?" he asked as I entered the room. His Countenance was radiant and was reading a newspaper. Tea was served and in the meanwhile Mrs. Stannard came in. Mírzá Jalál was also present. The Master joke about slapping me and that while Mírzá Jalál and myself were in good health and strong Mrs. Stannard was lean and tall. She must do something to get stouter. "The Arabs" he said, are a hardy race; their physical constitutions are like iron. The Arabs of the interior of the Peninsula still preserve their strong physiques and astonishing agility. Their sterling qualities of hospitality and faithfulness are proverbial. Although their principle of faithfulness is clannish yet their idea of hospitality is all-embracing. One may well wonder how these Arabs live in the Sahara with hardly any modern essential means of living, yet developing such sturdy personalities and genial characteristics. As soon as the Bedouin Arabs hears the clutter of the hoofs of a horse he comes out of his tent, thinking that a guest is in sight. Then he welcomes him with a cheerful countenance, brings out the only carpet he has, spreads it under his feet orders his wife to prepare coffee and his servant to kill a mutton. Then he goes around and invites all his Bedouin friends to dinner, giving them the good news that he is honored in thus having a guest in his tent. Their conception of hospitality is so unique that if a guest either by accident or by purpose kills the son of host and takes refuge under the latter's tent he will be protected and his crime forgiven.

After Mrs. Stannard asked she is writing a letter to Germany. Has he any message for the believers. "Yes! Convey to them my heavenly Bahá'í greeting. Write to them that I am most pleased with them and ever pray that they may more than ever be confirmed in spreading the Glad-Tidings of the Kingdom of Abhá."

About a quarter of nine he asked Mírzá Jalál and myself to follow him out. He was going to call on a Persian believer whose family was going to leave for Cairo. On the way as it was found the streets were too muddy we got into a cab and were driven to the house. The Master walked in, the men believers waiting in the front room welcoming him. Then he entered in the other room and meet the women. There, no stranger has any right of way and we walked in the garden while the Master was speaking to them. When he came out and got his seat in the cab he talked to us about "Contentment." "Man", he said "must live in accord with the exigencies of the time. He must not make himself the slave of any habit. He must eat a piece of state bread with the same relish and enjoyment as the most sumptuous dinner. Contentment is real wealth. If one develops within himself the quality of contentment he will become independent. Contentment is the creator of happiness. When one is contented one does care neither for riches nor poverty. He lives above the influences of them and is indifferent to them. When we were in Baghdád, often with one pound of meat we served dinner to fifteen or 20 people. We cooked with it Persian stew and filled the

pot with water; so everyone could have a bowl of the thin soup. Notwithstanding this we were all very happy and thought that ours is the most delicious dinner."

Having arrived at the hotel he walked for a few minutes in the corridor and talked with the proprietor. He in turn brought his cook and introduced him to the Master. Of course he spoke with him about cooking and described to him the process of making a cutlet and some Turkish dish with such knowledge and precision that the cook stood there astonished and delighted.

Then he came up to his room and dictated many Tablets for the Persian and American believers. At this time the servant entered the room and arranged the bed. The Master arose from his seat and coming toward me slapped me hard on the face. The servant was just going out of the room; he called him back. "Did you hear the noise of the slap?" The man answered "No". "Well, then come I will let you hear it this time and he slapped me again. The man laughed, the Master laughed, as to me, I assure you I laughed heartily. Then as though the servant was not rewarded by such a scene he was given some money and an orange beside.

Mrs. Hincock told the Master about her going to the poor house in Alexandria which was visited by him some two years ago. "You have done well. The poor are my trusts amongst you. You must do everything to alleviate their burdens. I love the poor."

Mrs. Stannard brought a bottle of orange perfume for the Master. He was walking to and fro from one end of the corridor to the other. She pinch into his hands. He puts a few drops on her hairs and anoints my head. Then he laughs. "Now I have anointed you."

After his modest lunch of "Abgousht" he takes his nap. Mírzá Jalál leaves for Port Said to attend to an errand and I came to the hotel to take his place for the night, because he will return tomorrow evening.

In the afternoon the Beloved goes to Mírzá Abu'l-Faḍl and while Ḥájí Níáz and Mírzá Munír are present he speaks to them about the Cause in Baghdád and Ṭíhrán in contrast with its present standing and its world recognition as a mighty force for all that which is noblest and best in the world of humanity.

When he returned to the hotel Mrs. Stannard was present to greet him and we followed him to his room. Here we had a delightful quiet hour, the Master looking over the pictures of the National Geographic Magazine and was pleased especially with the tall structures of Siam, elephant hunters of Africa, ancient architecture of China, the colored pictures of the Russian emigrants to Siberia, the costumes of the Serbian people, the marvellous impunity of the arts in building their homes and storing away provisions etc. Surely our brother Wilhelm who has been so kind to send me these excellent magazines was doubly and spiritually rewarded. Besides, all our Persian young men are reading the articles contained therein with much profit.

Mrs. Stannard asked about the power of -- and whether it will be transferred from -- to --. The Master answered: "This power is not verbal. It must be actual, demonstrative, dynamic. This power has gone out of the body of Islam. The Islamic world cannot grasp the political

principles of the modern time and is devoid of the spiritual potency. If they desire tremendous progress in as a short time as possible they must get hold of this spiritual potency, thus reforming and changing all the various branches of their institutional life. The Western nations for the last five centuries have been steadily going forward and with a superhuman energy pushing further and further the frontiers of ignorance and illiteracy they have attained to their present unassailable position. Now if the Islamic people start on this path with the same determination and constancy it will take them at least five centuries before they could reach the up-to-date level of Western civilization. This is of course a slow process and as I told you, they must get hold of this Celestial Power. Then you will observe their magical advancement." Mrs. Stannard, then spoke about her voyage to India: "I believe" she said "that the only way for the salvation of the Foroastrian people and their glorification is to accept this Cause. There are many generous hearted people amongst them and are anxious to serve Persia but they do not know through what channel." The Master said: "I hope thou wilt become confirmed to render a great service in India and guide these people to the Shore of Reality."

In the evening all of us gathered in the Beloved's room. He was looking fine. The race question was touched. Then he talk longer than one hour, repeating the contents of his addresses before the Colored meetings and Churches of the United States showing how untenable and unreasonable is race prejudice; giving us illustrations form the animal and vegetable kingdoms and their varieties of colors and shades, yet these things are not made the causes of misunderstandings. "When I was in America and Europe" he said "I went through some of the Zoological gardens. There I saw great polar bears, savage-looking, black and white. The white bear did not say to the black bear; thou art of another race. I dislike thy association. Get thee behind me. Nor the black ever grudged the whiteness of its fellow. They lived in one cage without molesting each other. Now can we confess with shame that man, notwithstanding his godlike intelligence is even inferior to these ferocious bears?"

Then he spoke with much love about Mr. and Mrs. Gregory of Washington and the progress of the Cause amongst the colored people of America. "Mr. Gregory" he said "is a true, devoted Bahá'í. He has a gentle spirit and is continually serving the Cause. I love him very much. He is my son."

Toward the end of his talk he related the story of Esfandeyar, the colored attendant of Bahá'u'lláh. In his palace my grandfather had many colored maids and servants. When Bahá'u'lláh became the head of the family, he liberated of all them and gave them his permission to leave or stay but if they desired to remain it will be of course in a different manner. However all of them revelling in their new found freedom preferred to leave except Esfandeyar. He remained in the household and continued to serve us with proverbial faithfulness and chastity. Then when Bahá'u'lláh became known as a Báb and he was teaching the people right and left, the populace arose against him and with the tacit consent of the government, our home was pillaged and ransacked. My father was put in the prison and we were persecuted on all sides. For days the rabble in their fanatical fury and rage threw stones into our homes, broke the windows and damaged everything. At that time I was probably 6 or seven years. Everybody had left us and our family, then consisted of my mother, my sister and Áqá Ammou. Fearing that the stones thrown into the house may hit one of us, my mother went out and rented a small house in another quarter of the city and for fear of recognition, she carried us safely to our new humble quarter by night. On

the other hand, the enemies of my Father who had poisoned the mind of the S_háh that he harbors secret plans against the throne were convinced that Esfandeyar is the guardian of all the secret plans of Bahá'u'lláh. Therefore they imagined that once they lay their hands on Esfandeyar they will force out of him everything and then be able to substantiate their reargue accusations. With these solid facts. Hence they commissioned one hundred and fifty policemen to find him and bring him before them. Esfandeyar had a chum with whom he passed most of his time. At first they tried to get hold of his chum, thus he may divulge the hiding-place of Esfandeyar but they failed in their purpose. One midnight we arose out of our sleep by the loud knocking at the door. It was opened and lo and behold it was Esfandeyar. My mother told him with anxiety: "How is it that thou art yet in the city? Dost thou not know that there 150 policemen after thee? Fly as quickly as thou canst. If they get hold of thee thy life will be in danger." But he smiled and answered: "No. I will not leave Tīhrán even if a thousand policemen are after me. I am not afraid. I have much debts in the Bazaar. I owe money to many shopkeepers and before I leave this city I must pay off all the debts. I do not want the people say afterward that the negro-servant of Bahá'u'lláh escaped without paying his debts." Then he left us and for one month and half he was walking in broad daylight in the streets and Bazars and finally succeeded to clear off all his financial obligations. All this time the policeman were after him but could not catch him. Then one night he appeared again and said: "I am now free. I have paid actually all my debts and will leave the city with a clear conscience." He went to Mazandran and the governor who was not a Bahá'í engaged him in his service, made him the chief of his equerry and protected him from the pursuit of his enemies. Years elapsed and the governor being a religious man desired to make a pilgrimage to the Holy City of Karbala. Naturally he took Esfandeyar with him who by this time had grown very much in his favor and could not separate from him. When they reached the city of Bag_hdád, Esandeyar was overjoyed to stand again in the Presence of Bahá'u'lláh because he loved him most intensely. He requested Bahá'u'lláh to keep him with himself; that he rather leave the governor and serve his old Master. But Bahá'u'lláh told him: "You must act in this matter in accord with the wish of the governor. You owe him a debt of deep gratitude. Because at a time that your life was in danger and no one would have received you he gave you position and stopped the persecutions of your enemies. Now if he is willing for you to remain with us, we will accept you, otherwise you must continue to serve him with the same zeal and sincerity that you have served us in the past." Esfandeyar went to the governor and explained his case. He answered: "It is impossible. I cannot find in this wide world another man as honest and faithful as thyself. Thou must continue to stay with me. I have grown to love thee and will do everything to add to thy comfort and happiness." Of course Esfandeyar was heart-broken over this decision but he had to abide by the wish of Bahá'u'lláh. He in turn consoled him and showered upon him his blessings. Esfandeyar returned to Mazandran with the governor and stayed with him till his last day. Such was the starting faithfulness of Esfandeyar that whenever I think of him my eyes grow dim with tears. He was a king among men, a glorious star in the heaven of humanity. Although his face was black, his heart was as white as snow. He was peerless and had no equal. I cannot sufficiently praise him. I loved him. He was a glory and a jewel on the crown of the colored race. For his life was noble record of proud achievement and the whole world will learn a lesson from it."

26 October 1913

October 26th 1913 Ramleh, Egypt

Dear friends!

I slept last night in the hotel. I was very glad to be again with the Master even if it is for one night. At midnight I awoke and went out on my porch. How scintillating were the stars! How clear was the sky! How sweet to the ear the laughter and dance of the sea! How quiet everything seemed! The universe with all its organic creations was at that moment instead of a huge, ruthless mechanical machine - a sacred, awe-inspiring temple of the Almighty! The bird of Silence had outstretched its imperial wings over all phenomena. The soul was exhilarated by the divine Presence of the Spirit; the mind was renewed through the mystic beauty of the scene and the heart was transported into the elysian gardens of Paradise. What wonderful witchery and mysterious charm there lie hidden in the silent liaison of an oriental night! One became so absorbed in the contemplation of all these majestic forces surrounding his more majestic spirit that one does not only forget himself but the whole world. Who am I? What have I to do here? Whether am I bound? The Bahá'í cause explains these eternal questions both from a moral and philosophical standpoint. At last we have a logical interpretation of these sphinx-problems and the hearts of those who have obtained these answers are at complete rest. In every object they see life, joy and ultimate welfare. They are indeed the elect of God and his faithful servants.

It was twilight when I got out of my bed and dressed was behind the table to write a few letters when I heard the footsteps of the Master coming toward my room. I jumped out of my seat and opened the door. He looked in and told me to prepare tea.

Having drank his tea he spoke on the hatefulness of envy. "There are some people who make this short span of life miserable to themselves and others because they harbor "Envy" in their hearts. Envy is the most despicable quality in man. Some people are so filled with it that they cannot see of their friends receive greater privileges and higher promotions in life. Life poison it kills all their nobler sentiments. Envy lowers the station of man and makes him a supreme egoist and self-centered. If man extricates himself from the claws of this ignoble monster he has defeated the powers of Satan. Then he will attain to tranquility and peace of mind. Man must become evanescent and self-denying. Then all the difficulties and hardships of the world will not even touch him. He will become like unto a sea that although on its surface the tempest is raging and the mountainous waves rising in its depth there is complete calmness. No one can ever imagine even faintly how we were surrounded from all sides by tests and trials in the nascent stage of the Cause. When we were exiled from Persia outwardly the means of happiness were completely lacking; we did not have even our wherewithal; notwithstanding this whenever I think of those days my heart is filled with exaltation. On our way from Tīhrán to Baghdád we could not afford to buy tea for Bahá'u'lláh, so Áqá Amman prepared a sort of hot drink with and served it to Him in an old brass cup. Sometimes there was an extra cup, then he would give it one day to me another day to my mother and so it went all around."

A flock of French warships has just arrived in the harbor of Alexandria. The Egyptian government the French population and a number of foreign societies have prepared an elaborate program of entertainment to feast the officers and blue jackets. Mrs. Stannard referred to this matter. The Master rising from his seat and looking out of his window

toward the blue sea said: "I desire that you may see the divine ships. These ships are the blessed souls who are traversing on the sea of divine mercy; their propellers are the powers of spiritual love and their captains are the inspirations of the Holy Spirit. No ship is ever wrecked on this sea. Its waves are life-giving. Each one of the friends of God is like unto an ark of salvation. Each ark saves many souls from the storms of troubles. The signs and traces of these souls are never-ending and eternal. The future centuries and cycles are like the sea on the surface of which these arks glide blissfully toward their spiritual destination."

Then Mrs. Lilianthal and Mrs. Beede had an interview in the course of which the Beloved spoke about the heavenly accord and communication that exist between the Bahá'ís of all races and countries. When they departed he commenced to dictate Tablets for the believers of Persia. Many of them being in Arabic he dictated in this wonderful voice of chanting. His eyes were closed and he was chanting in a supplicating and entreating tone at the throne of the Almighty. We thought he was directly conversing with the Lord of mankind. What a contrast between now as he sweetly and clearly chanted these prayers in a room in Egypt with no audience except the written and those tremendous moments when he raised his mighty voice in big churches of America and Europe in vast congregations! I could hardly believe myself at the magic transformation, so real and yet so mystical! How wonderfully he prays! All the fibers of human heart responds to his sensitive pleadings! Many of the Tablets were about the education of the children revealed to the authorities of the Bahá'í school in Hamadán. Then about now he came out and I followed him toward the sea. For more than half an hour he sat on the shore watching the sea submerged in the Great Deep of reflections. On our return Khairo brought the lunch and for the first time in many months I had again the joy of eating with him the frugal repast. At four o'clock he took the tramway for Alexandria and I was with him. When he descended from the car he bought apples and for one hour walked on the sidewalk near the sea. Returning he went up to his room and dictated some stirring calls to the Bahá'í to rise and teach the Cause of God and deliver eloquent speeches in meetings and assemblages. Mírzá Jalál returned from Port Said and so for tonight I am returning again to our house. One of our friends was setting silent. The Master asked her to speak. "I would rather pray quietly in Thy Presence", she said. "May thou ever be in a prayerful attitude. In the world of existence there is nothing more important than prayer. Prayer confers spirituality to the heart."

27 October 1913

October 27th 1913 Ramleh Egypt

Dear friends!

For the present New Victoria Hotel, Room No. 26 is my Mecca and the Mecca of the whole Bahá'í world. There being no obstacle on the way my feet tread every morning toward the Holy Shekinah. My first thought as I open my eyes in my bed is "My Beloved 'Abdu'l-Bahá" and the last thought as I fall in the unconscious state of sleep is about him and what he did and said during the day. Great is my joy and inexpressible is my thankfulness because I can look into the face of my Lord every morning and stay with him till late hours of the night. Do I not see on his divine Countenance the freshness of Paradise; in his voice the Aeolian music

of the Seraphs; in his words the wisdom of the Ancients; in his carriage the majestic dignity of a heavenly King and in his daily life the full reflection of the Kingdom of God? To me everything he does, everything he says, is a miracle; no one else in this world can do or say the same thing in exactly the same way! This of course is a miracle! All that he does or says are original unto himself. He has not acquired them from others. He is like unto a clear fountain the source of which is in the Great Deep of the earth. We are depended upon him but he is independent from all else. Thus when circumstances arise that I do not see him every hour of the day I feel like unto a dried well but now I am swimming in the sea of His Gracious Mercy. The Sun of his beauty is rising from the horizon, shining upon the Kingdom of the heart and the Spirit.

I was in his Holy Presence early this morning. He was praying when I quietly entered the room. He did not see me, so I sat on the floor and in my heart prayed with him for all the believers in America and Europe, entreating that God may confirm them in the promotion of the Bahá'í Cause. When he turned his head and saw me sitting on the floor he smiled and asked me how long I was present in the room. "I felt when thou didst enter the room" he said "But I knew thou art praying so I did not wanted to disturb thee." Then Mrs. Von Lilienthal, Mrs. Beede, Mrs. Stannard and Miss Hiscock, each in turn paid short visits to the Master and listened to his advices. One of them inquired about his health. "My spiritual health is always perfect. I enjoy an eternal health of the spirit. I hope all the people of the world will gain this celestial gift. You pray that the spiritual health of mankind may be improved daily; for there are many doctors who attend to the physical ailments of the people, but there are very few divine physicians. It is in this connection that Christ said: Do not be afraid of those people who have control over your body but have fear of those who may control your spirits. Let your spirits be free so that they, may be soon toward the height of sanctity. Let your spirits push forth the white wings of progress. Often physical sickness draws man nearer unto his Maker, suffers his heart to be made empty of all the worldly desires, becomes tender and sympathetic toward all the sufferer and compassionate to all the creatures. Although physical diseases cause man to suffer temporarily yet they do not touch his spirit nay rather they contribute toward the divine purpose - that is, spiritual susceptibilities will be created in his heart."

One of the radical changes in our party surrounding the Beloved is the approaching departure of Mírzá 'Alí Akhar for Constantinople. He has been such a staunch and faithful companion to 'Abdu'l-Bahá during his journey in America and his stay in Egypt. We have grown to love him and honor him as a man of sterling qualities and strength of will. We felt the pangs of separation when our dear old Siyyid Asadu'lláh left us for the fray of battle and the head of activity and now another will go out equipped with spiritual lances and darts to pierce through the rank and file of the army of ignorance and superstitions. The Beloved is sending away one by one to work in the vineyard for this reason he was in His Presence a long time receiving instructions for his Spiritual Campaign in Constantinople. All day different races, Turks, Arabs and Europeans called on him. In the afternoon I showed him a number of long articles with photos about Green-Acre. He looked at each and said: "Nothing in this world can prevent the final triumph of his Cause." In the evening he Kept Mírzá 'Alí-Akbar with himself to dine with him. I left the hotel at 10 o'clock with a joyful heart and happy conscious.

28 October 1913

October 28th 1913 Ramleh, Egypt

Dear friends!

"If you are sincere in your love for me, then love and serve the believers of god, love and serve your fellow men." This was the keynote of the Beloved talks and observations today. Love must sweep away all the iron-barriers; love must change the mental copper into spiritual gold; love must uplift man from the animal Kingdom into the Celestial Presence of Deity; love must teach us the lessons of human brotherhood; love must illumine the dark recesses of our hearts; love must readjust our social and economic relations with the rest of humanity; love must make us independent from all else the Beloved; love must instruct us to forget evil and remember only the good; love must banish away the gloom of despair; love must inspire us to forebear every humiliation for the sake of the Loved One; love must purify us from all the stains of egoism and self-adulation. Love must plant in the garden of our bearing fruitful trees; love must so overpower us that we may look upon all creatures with the eyes of love; love must heal us from all the moral diseases; love must transform the shriveled and cramped area of our hearts into the rose garden of the Kingdom of Beauty; love must rest us with instinctive sympathy; impeccable veracity, resistless energy and divine hope; love must make the inhabitants of this world the angels of Paradise love must make us divine, spiritual and godlike.

With everyone who came to see him today he spoke on Love and its efficacy under all circumstances. "These days" he would say "I do not feel very well. My remedy is to hear and see the believers love each other. Any other news makes me sick and unhappy. Let everyone speak to me about Love and I will love him more. The friends must be real peace-makers and not stirrer up of strifes and the sowers of the seeds of discord and superiority of one another. I am not growing old, Ah! very old. All through my life I have carried on my back gladly the burdens of the believers. But now I ever anticipate to hear the good news of their services, services actually accomplished. Save this I have no other joy in this world. Will they not make me happy? Will they not answer my call when the shadow of the last night of my earthly life is falling slowly across my path? Will they not arise with a superhuman energy and united effort to spread the Cause, thus imparting to me new vigor? Will they not listen to me? Ah me! How my heart leaps with joy when I hear the friends are loving to each other, overlook each other's small mistakes and forgive their enemies!" Then he would close his eyes and the listener was melted in tears and wished all the believers were here to see this moving, soul-stirring scene of divine love and pity and pleading of the Master for the display of greater love and charity on the part of the believers toward one another and toward the designers of the world. This morning after drinking tea from his tender hand he dictated for some of the friends in Persia giving them permission to leave for Egypt and gave a package of Tablets to translate for the American believers. In the afternoon Mrs. Beede called on the Master and found him in good humor. He spoke in English with her. "I ate today piece bread, little cheese, four olives and bowl broth! Very good. I sleep one hour. You well, happy! All right. Weather good today. Not cold, I go out Mírzá 'Abdu'l- Faḍl." It was very sweet to hear him speak so well. I told him he does not need any interpreter because he can speak so many phrases and words with great facility. Then he went to Mírzá

'Abdu'l- Faḍl to address the young Arab Bahá'ís and told me to remain in the hotel waiting the arrival of someone who had made an appointment with him. On his return a French Doctor called and had an interview with him. Because he does not sleep at night as many hours as usual the Doctor has advised him to take a bath every night before going to bed. This is the third night that he has commenced and beneficial results are forthcoming. After his bath I rubbed his feet and breast for a long time. Then Khasro brought his supper about 10 o'clock. When he retired to his bed about 10:30 we left the hotel for our over abode in the expectation of seeing him again in the morning.

29 October 1913

October 29th, 1913, Ramleh Egypt

Dear Friends:

Mrs. Stanwad left this morning for Cairo to prepare herself for the trip to India. Before her departure the Beloved called her into this Presence and spoke to her as follows:

"Consecrate all thy time to the service of the Kingdom of God and the propagation of its principles. Let thy one supreme concern be the promotion of the Word of God. Thou will be ever surrounded by the Invisible angels of Confirmations and they will always come to thy assistance. Whenever thou dost enter a meeting raise thy voice and say: 'O ye believers of God! This day is the day of your attraction! This day is the day in which you must diffuse the Fragrances of God! This day is the day that you must unfold the banner of the Kingdom of Abhá! This day is the day of the proclamation of the oneness of the world of humanity! This day is the day of forgiveness and leniency! This day is the day of Truth and righteousness! This day is the day of conciliation and beatitude! This day is the day of awakening and enkindlement. Waste not your precious time in fault-finding and backbiting. Polish the surface of the mirrors of your hearts from the dross of human frailties, if you live according to the standard of other communities, then what difference does there exists between you and them! Bahá'u'lláh has summoned you to such a lofty summit the very thought of which is too dazzling a prospect! He has not chosen you to be satisfied with water and clay! Then must live in a such a spiritual condition that thy very presence in the meetings may transform the audiences into the congregations of the elect and self-aglow in their hearts the Fire of the Love of God. Exalt thy ambition. Universalize thy ideals, spread thy wings of compassion over all the regrows of the globe. If some people come to thee alone complaining against each other don't listen to them, don't let them breathe the faults of others in thy presence. Tell them, 'I have not come here to engage my time with these things. I am not a judge. I have cause to summon the people to the Kingdom of Abhá, to call you to unity and accord, to raise the dead, make mindful those who are unaware, awaken those who are sleep, breathe new life into the moldering bones and sound in the trumpet of resurrection. Friends! This is high time that you throw away these tales, these barren stories. God is not pleased with them, humanity is not pleased with them. You time is too costly to be expended on these trifling events. You are made in the image and likeness of God. Your birthright is more valuable than all the treasures of the empires. Arise with heart and soul and let not these golden days ship by without results. This day is the day of the

splendors of the sun of reality. This day is the day of the Lord of the Kingdom! This day is the day of the fulfillment of glorious providence. This day is the day of joy and fragrance! These petty bickerings and jealousies make one lose all the traces of spirituality excommunicate a person from the divine company of the worthies, submerge one in the sea of , suffer one to become cold and pessimistic and throws him headlong into the depth of despair and haunting hopelessness. You must not listen to any one speaking about another; because no sooner you listen to one than you must listen to someone else and thus the circle will be enlarged endlessly. Therefore O friends! Let us come together, forget all our self-thoughts and be in one accord and cry at the top of our voices, 'Ye Bahá-EI-Abhá''

After the above talk the Master stayed in his room translating some of the Tablets lately revealed. Meanwhile a Jewish Bahá'í who had come to see the Beloved from Ras_ht and has been here and received permission to depart. A believer had just received a letter from the Persian Gulf giving the news of heaping persecution upon a Bahá'í. He said: "Happy is his condition, for in this letter part of his life he has become the object of sufferings in the Path of God! May we all attain to this great gift!"

In the afternoon the Master spoke about taking a trip to the upper Egypt! Lusor Assuit Asswan by the Cook's steamers which run on the Nile, giving excursion of one, two and three weeks but it was arranged that we may investigate the matter. Then the Chamberlain to the Khedine came to see the Beloved. He was with him for a long time. He is devoted to the Master. Someone said that if the Master takes this trip no one must follow him, no secretary must accompany him and no letters must be sent to him. "All right" I thought to myself "I am not a secretary neither will I carry any letter with myself" and forthwith I uttered my conviction in word. The Master laughed. "No indeed" he said half amused "Thou hast two positions here, secretary and translator."

At four p.m. he told me to be ready because he was going to take a walk. As I was ready without having a recourse to my room I just walked behind him. Having reached the telegraph office at the Bacas station he ascended the few steps of the modest building and sat on the chain which was offered him by the head-operator. The master used to come often to talk with him or in other word "Elbow with men and miss with them" right in the market place. How wonderful it seems to me the power of the Beloved's adaptability to all people under most peculiar circumstances! How he brings himself to the intellectual or moral level of the listener and how he enjoys the free and unimpeded association of men. Here was the Lord of mankind sitting in a small telegraph office of Ramleh, talking hurtling Arabic with an operator and how he listened to Him. First he spoke about the brother of Khedorie and he met him in America and France, praising his progressive ideas and intelligence. Then he said: "Where I was in America I was most busy. Often I addressed meetings in a day and gave innumerable interviews from early morning till midnight. In Europe I spread certain divine Teachings which will ensure security to the human world and taught them that the foundation of the religions of God is one and the same. Now I have returned to Egypt in order to rest from the effect of this arduous journey and while I am here correspondence is uninterrupted with all parts of the West. All the newspapers and magazines published my addresses and the Western world is ringing with this Call. I have done this not because I expected the praises of men. Far from it! How foolish are some people who may think that we have accepted all these hardships and underwent forty years of incarceration by Sulṭán 'Abdu'l- Ḥamíd in order to receive the commendations of men.

How thoughtless they are! Neither their adulation or blame shall reach me. I have done my work. I have sown my seeds and leave to the Power of God to cause their growth. You wait a few years longer and you will then hear the notes of this melodies music! Once upon a time there was a poor Hellah (former) whole cultivated a patch of ground with cotton. His neighboring farmers were all rich landlords and Pás_hás and so they prevented in a high handed manner those poor Hellah to receive his just share of water whereby to irrigate his parched farm. He pleaded several times to their fair sense of justice but they laughed him out of their presence. Finally realizing that his cotton will dry and labors fail, he went one midnight and changed the current of stream toward his own farm and irrigated it most thoroughly. When in the morning the landlords saw what their daring neighbor has done he sent for him and rebuked him severely. Not having satisfied with this they bastinadoed him very hard. While he was undergoing this cruel punishment he cried out 'O ye men! I have an already irrigated my farm. This will do you no good. I have saved the destruction of my crop from drought! Why do you inflict upon me such a useless torture! The earth is watered."

In a similar manner we have done our work the censure and criticisms of all mankind will not undo it. It is said that late at night a man was passing a house. He saw a man digging patiently and laboriously and quietly at the wall. "What art thou doing?" he asked "Oh I am digging the foundation?" the man in the dark answered "For what purpose?" "To rob the house" "But no one hears the noise of thy hammer. How is that?" "There is yet time. Tomorrow they will hear it. Its noise shall fill the whole town." Now before long the people of the Orient will be awakened and hear the great tones of the New Music of God."

Bidding the delighted operator goodbye he arose from his seat and returned homeward. On the way he stopped at the apartment of our beloved Mírzá Abu'l-Faḍl, said a few words of greeting and came to the hotel.

Here we received a telegram from Aḥmad Yazdí giving the news of the safe arrival of our two dear American sisters Mrs. Haag and Mrs. Wise. Permission was sent by wire and tomorrow they will be with the Lord of Majesty. They have journeyed for, little did I realized than less than a year I will be here with the Master ready to welcome back our American pilgrims.

Mrs. Von Lebarthal and Mrs. Seede called on the Beloved in the holy presence and had many spiritual questions to ask. One question was about the fish and the five loaves. "The five loaves" he explained "Are the five different kinds of teachings with which Christ satisfied a hungry multitude and the twelve baskets left over were the twelve disciples."

When the long interview came to asked he said "My hope is that in this dark world you may become like brilliant torches illuminating the gloomy path of the wandering travelers."

I left the Presence of the Beloved late at night, my heart happy and my soul peaceful because for the last few days I have been again permitted to be with the Master. For one hour I walked through the deserted streets and quiet Villas, thinkings over the Bounties of the Most Merciful.

Many people have left Ramleh for Cairo, because the social season has come to an end, the hotels are practically empty and one sees fewer people in the bazaars and avenues. But as

long as the Heart of the world beats in this body (Ramleh) is the most important place of the world.

30 October 1913

October 30th, 1913, Ramleh Egypt

Dear Friends:

Now that the trip to Haifa is given up after all its outward signs we are again at sea where the Master is going this winter. All the members of the Holy Family are gone save Mírzá Jalál and he may also have for Haifa any moment. Of course Ramleh is very lovely, delightful place and it will be very quiet from now on but I don't think the active spirit of the Beloved will be satisfied. He needs rest but when all the means of rest are prepared for him he longs for activity; so if I am not mistaken the month of November will bring a change in our mode of living, we may have a sea -voyage, where I do not know. The trouble or it may be the advantage is the Master never lets us know what he really and actually wants to do. However we are glad and satisfied with what the day livings to us and are supremely happy under the protection and glorious care of our Lord! As there are not many distractions one can to a certain degree concentrate his thought upon the object of his heart. The aim of our lives is to serve the Cause of Bahá'u'lláh and unfurl the Bannu of brotherhood amongst all the nations. We love this Cause not because it gives us joy and spiritual satisfaction but because it confers universal salvation upon all mankind, 'Abdu'l-Bahá today is the center around whom revolves the forces of unity and concord. He has made possible the gatherings of the East and of the West and the adequate foundation upon which the structure of human, solidarity shall be built is prepared by him. This morning I found the Master in his room reading our a package of Tablets for correction and his final signature. He desired to send a cablegram to Aḥmad Yazdí to stop the departure of our American sisters from Port Said but it was too late. Laster on Mrs. Von Lilianthal and Mrs. Beede and Hiscock called on the Beloved and received ample answers to their questions. To Miss Hiscock he said: "Thou art a good Bahá'í. Thy heart is at rest and I have great love for thee. I hope that wherever thou goest thou wilt be confirmed to serve the Cause." Later on K_husraw brought to him several very small heads of lettuce and he ate these with the juice of pomegranate with great relish. He apparently enjoyed it and then as he could not sleep very well last night he tried to snatch an hour of quiet slumber out of the hand of latter time. For lunch he ate a little "Abgousht with bread. His fare is just as simple as his life. A telegram from Aḥmad Yazdí gave us the news that Mrs. Haag and Mrs. Wise have left for Ramleh. I went to the station at 3:30 pm but it become apparent they were going to arrive at 7:30 so I returned home disappointed. I heard the Master is in the rose garden and as copies of the Christian Commonwealth containing his article on Universal Peace had just arrived I took a number to him. When I arrived I saw him sitting in front of a large patch of red roses, thousands of them making the air most fragrant- a symbol of his love for all the people. Mírzá 'Alí Akhan and Mírzá Moveer were there else but the Beloved was not speaking, he was looking straight into the faces of the roses .

A part of the Master's talk is as follows: "A Bahá'í is at the same time a Christian a Jew, a Zoroastrian and a Muḥammadan. The Bahá'í Cause is like unto a tree on the branches of

which you will find all manner of fruits, it is the ultimate goal to which all the paths are converging. The mysteries of the old Testament, the objects of Christianity, the principles of Islam and the inner teachings of the Theosophists are made to appear in this Cause. You will likewise find herein the essentials of divine and material philosophy. This Revelation is like unto a great banquet on which there are all kinds of dishes to satisfy the peculiar tastes of all people. A cause in this age must be Universal and man must embody the universality of the Cause, otherwise it will yield no fruit. For example a man has head, eyes, ears, hands, feet, heart, mind, soul and spirit then he is called a perfect man. The essential part of man is, however his spiritual faculties, (the glad-tidings of God) the powers of perception the comprehension of the divine mysteries. The spirit of man must be capable to journey throughout all the degrees of the world of creation. For instance he is in the East, he may travel throughout the West. He is living upon the earth he may travel the illimitable distance. Man must reach to this station. Otherwise he is not man he an animal. Just now were there no light in this glass it would have been dark. The spiritual powers in man is like the light in the glass. Our hope is to see all humanity united with the ties of one family to such an extent that the power of the spirit may encircle the earth and wipe away all the difference of race and nationalities. One is white, another is black, this is yellow and that one is red. I am tall and you are shot. All these are imaginations. I am Persian and you are a Russian! Creations of brain all these. When the spirit becomes the ruler all these non-essential considerations are wiped away. Just now, although we are of different nationalities we are perfectly united and are conversing together with great spirituality. Every movement in this world has a center. For example the power of gravitation has a center and although there are many luminous centers of lights yet there is a most great center and that is the sun. Now in order that you be independent from all the smaller centers you must turn your face toward the great Orb. For example this electric bulb is a center of light but it only illumines the room but the sun shines upon all the created phenomena without any destination. This was a lovely night. Praise be to God that we associated together with the utmost of Concord. The power of divine spirit has brought in together. I hope that we may be together always spirituality that our spirits may talk one to another, that although we may never see each other in this physical body we may commune together on the plain of reality. May you ever be assisted the investigation of truth and the search of the God". They left the Beloved with the parting word that we shall never forget this meeting and this conversation.

Then the Master walked for half an hour on the open veranda of the Hotel and at 7 o'clock again I found myself at Sidi Jaber station to welcome our dear sisters. At 7:30 the train entered and I was indeed very joyful to see Mrs. Haagg who was working all the time during the Beloved stay in California and Mrs. Wise who was our companion traveler in New York. We exchanged heartfelt greetings and were in the carriage after a few minutes. They have with themselves many loving messages from the friends of America and my heart went to them with divine gratitude. Having reached the hotel their rooms were assigned to them right on the same floor of the Beloved and very near to him. As he was rather fatigued he send his loving greeting to them with the message that they must rest tonight and he will see them tomorrow morning.

I wish all the Western believers were here to see our Master and hear his heart enabling words, but when one or two believers come we look upon them as they representatives in

every sense. The spirit has so united that no difference is left. They are the rays of one light, the fruits of one tree the series of one sea and the notes on one music. They have known the truth and the truth has made them free.

31 October 1913

October 31th, 1913, Ramleh, Egypt

Dear Friends:

Mírzá 'Alí-Akbar, the friend of 'Abdu'l-Bahá and the friend of the friends left the headquarter of the commander in chief for the active engagement in front. The Beloved took him this morning into the rose garden and while he was walking through the flower beds he spoke to him words of kindness and love.

"Thou hast been with me for a long time and I have grown to love thee very much. When I love people I do not tell them in their faces. You know how much I love Mírzá 'Abdu'l- Faḍl and Ḥájí Mírzá Ḥaydar-'Alí but I have seldom told them in their faces. I am sending thee away. Thou art not alone. The hosts of the supreme concourse are with thee. They will assist thee and reinforce thee under all conditions. Doctors tell me I must completely rest (and he turned his wondrous eyes straight to him). Don't listen to them. When I hear good news from the believers, then my health is improved. Now if thou longest to see me in good condition, go away and serve the Cause and teach the souls. The news of thy spiritual conquest will make me well. Wherever thou goest announce my wonderful Bahá'í greeting to the teachers of the Cause and tell them on my behalf: 'The responsibility of the steady progress of the Cause depends upon you. You are the physicians of the sick body of the world of humanity. You must not stay anywhere for a long time. Travel ye from land to land like the apostles of Christ and carry with you the glad-tidings of the kingdom of Abhá to the remotest corners of the earth. Why are ye silent? Shout! Why are ye sitting? Move. Why are ye quiet? Stir. This is not the day of rest and comfort. Travel ye constantly and spread far and wide the teachings of God. Like unto the stars arise ye every day from a horizon. Like unto the nightingales, sing every day from the different rose bush. Like unto the breeze waft every morning from a garden. Do not stay a long time anywhere. Let the world profit by your lessons and learn from your examples. My health does consist in the progress of the Cause and the progress of the Cause depends upon the energy and wisdom of the teacher!"

Our brother left at two o'clock for Haifa. From there, after a few days he will go to Constantinople. After his departure the aster sent for Mírzá Jalál and told him to take Mírzá Monur and myself to the Russian steamer and hid him our last farewell. As the steamer was going to leave at 5pm we had ample time. After 40 minutes ride on Tramway we found him in his Cabin. He was most thankful to our Lord for his loving messages and extreme kindness. We stayed with him half an hour and expressed our hope that he will be confirmed and assisted in his glorious mission. While we were in our little hast returning to the shore we saw the French warships and troops beat he decked with flags and hunting. Mírzá Munír said (pointing to the warships) 'Abdu'l-Bahá desires to remove from the face of the seas these monstrous blots upon the present day civilization with the point of his pen and he will do it with the assistance the Holy Spirit. The world, no doubt must learn the

lessons of Peace at a heavy east. They must use all these brute forces before they realize their fertility. At present they are like the children. They are playing with these dreadnought and warships and know not the impending danger. Soon they will come to their senses and know their own follies. Like drunken people they cannot think intelligently. What a waste of money and humanity!

When we landed on the pier we did not take the car but walked back through the Arab quarter! I walked through the narrow streets like a dazed man! What filth! What dirt! What poverty! Small, narrow houses like dark jails, the children covered with dirt coming out of these dreadfully unsanitary houses, little shops and restaurants men squatting on the floor! Such evil odor filling the narrow lanes, women all pale and haggard looking! As I passed by I looked through the open doors of the houses and through the dark passages I saw women beautifully dressed sitting on the damp floor. How my heart ached at these dreadful sights! It seemed to me that civilization has marched all this time above their head and has not left the slightest impression in their manners and customs. You see, there are certain things that we must learn by going to school and there are other things that we learn easily by observations and examples. Now I thought as I was going through these unclean streets there are many things in the line of sanitation and cleanliness that these Arabs could learn from their constant contact with the Europeans but no! They have not done so. Really I was sad spectator of all these squalor and misery and wondered all night whether there is a way to teach these Arab the better ideals of life, a life so full of the Beautiful and joy if we just look from the right standpoint.

In the morning the Beloved received Mrs. Haag and Mrs. Wise. He asked about the health and condition of many believers and how they fared on their long journey. "I am most pleased with the believers of California. They are sincere and full of devotion. There is no feeling of superiority of one over another and no differences of opinions exist." The believers must truly and cordially love one another and serve mankind to the best of their ability" "This divine power shall encircle the East and the West and today it is being spread all over the world.'

In the afternoon the Beloved spent his time all alone in the rose garden. There was no one there to trouble him and he read his correspondence. When we returned in the evening again he asked for Mrs. Haag and Mrs. Wise. This time they presented to him the loving messages of many friends and received answers for each. They were most happy to be the those permitted to cause and see him in Egypt. The friends of God must devote all their time in teaching the Cause and spreading the rays of the Sun of Truth." he said at last "You see how this world is dark, they must illumine it; how the people are material, they must illuminate it; they must spiritualize them; how they are negligent they must make them aware."

A lovely nice Kodak brought by Mrs. Haagg will be my future companion and I hope I will be able to use it to the best advantage. There will be many scenes and people who will find a place in the film of my Kodak and in turn all of you will share with me the joy of seeing them if not in person, at least in photographs.

I may bring this mouth to a close by giving you the translation of a tablet revealed the other night to a believer in Persia showing again how important is the cause of teaching the truth

in these days. "O thou who art chosen by 'Abdu'l-Bahá for the diffusion of the fragrances of God! Thy letter was received. Praise be to God that in Marageh thou hast become confirmed and assisted. Today no praiseworthy action can be compared with teaching the Cause of the forgiving Lord. For this is the seed sowing time. Every real farmer engages his time only in seed-sowing. But the heedless ones during the seed-sowing season think of the time of the crop. Harvesting is one of the columns of agriculture but not in the time of seed-sowing. The crop is the result of farming but not as the time of irrigation. Now, praise be to God that thou hast occupied all thy time in seed-sowing and unquestionably thou shall become assisted and aided. Travel thou in all the cities of and guide the souls to the fountain of light. And when thou findest time journey through Caucasus and guide the people to the Religion of God. All the countries have attained to the greatest capacity but very little teaching is done. In another tablet to the "Assembly of teaching" in Hamadán he says.

O ye blessed souls! Many assemblies are formed and organized in this world but the name of this Assembly is the hope of the people of Heart. It is indicative of teaching and from the Kingdom of Abhá is honored with the eloquent firman. "Assembly" means the diffusion of the fragrance of God. "Assembly" means humility and friendliness toward the believers of God. "Assembly" means the promotion of the word of God. "Assembly" means to be sanctified and holy from all else save God. Such is the spiritual assembly. Such is the divine meeting. Such is the lordly congregation! The ultimate desire of 'Abdu'l-Bahá is the organization of such assemblies and he is their servant: for this servitude is the crown of eternal sovereignty and this thralldom is freedom from both worlds.

Therefore, O ye divine friends, strive with heart and soul" so that you may become a life member and an eternal organ of the heavenly assembly and the meeting of the Kingdom of Abhá.

1 November 1913

November 1st, 1913, Ramleh Egypt

Dear Friends

The clean, bracing air, the turquoise blue sky, the soft rays of the sun, the wafting of the cool breeze and the occasional showers have made the weather of Ramleh most exhilarating! Under the charm of such invigorating air the health of the Beloved is daily improving, the hours of his sleep become longer and the reservoir of his physical energy better supplies. One month or even one week of complete rest works wonder and he will be then better enabled to cope with many branches of his spiritual work. When he enjoys comparative good health at this advanced age the world will become richer through his teachings and instructions. The moral atmosphere of mankind in this age has become foul and vitiated he must purify it. The tone of the divine life is lowered; he must raise it. The palace of human welfare is threatened with destruction he must safeguard it. The river of heavenly graces is dammed; he must cause it to flow. The mirrors of the hearts of mankind are be clouded; he must polish them. The sea of celestial susceptibilities is calmed down; he must set it into motion. Humanity is confused and restless; he must confer upon it order

and serenity. The ideals of the kingdom of Abhá are as yet invisible; he must disclose them. The Cause of universal peace is in the hearts of men; he must lay its solid foundation. Hail unto him! For he has all power and might and we are all his servants standing before him! After taking his tea and receiving a number of visitors he called for Mírzá Munír and toward the rose garden he set his feet. From morn till noon the Beloved walked through the golden avenues and shady lanes of the ideal rose garden of Abhá preparing bouquets of never fading, colorful flowers to be sent as never to be forgotten souvenirs to all parts of the world. Every spring this rose garden bursts and into the luxuriance of a thousand multi-colored flowers the fragrance of which is welcomed by all the lovers of nature but the rose garden of 'Abdu'l-Bahá is abloom in all the seasons and its fragrance is hailed by the spiritually-minded people. The flowers of the farmer are only for a few days and then fade away, while that of the latter are for all ages and cycles. The petals, the hue and the perfume of the one are the outcome of the chemical refinement of the lower elements, whereas that of the latter are made with the indestructible elements of the kingdom, its petal is the love of God, its hue the essence of knowledge and its perfume the compassion of the almighty. As the spiritual gardener he plants in the ground of the hearts the seeds of the flowers of reality; so that the conscience of every person may become an ideal, delightful rose garden. He desires us that we may pull over the thorns of selfishness and the tares of in order that these seeds may receive the rays of the sun of truth and the rain of the clouds of providence. May we become confirmed to act in accord with his good pleasure and prepare a holy place for him in our hearts. In the afternoon he wrote many short Tablets with his own hand for the Zoroastrian believers in India. He loves these people so much that he revealed these epistles for them as a mark of his love and affection. Although each tablet carries on its envelope many names I translate herein only the text:

He is God "O ye friends of God! Praise be to God that those pure souls are released from the world of matter and enlisted in the rank of the angels of the universe of the spheres; that is you have obtained a heavenly nature and found your way to the secret chamber of his highness the merciful. (Sig) 'Abdu'l-Bahá 'Abbás>"

He is God "O thou forgiving Lord! Shed Thy Radiance upon these servants of thine and give unto them a melodies voice in the rose garden of the most high! Make them the musicians of the heavenly feast. Suffer them to become soul-sacrificing in the arena of nearness and unions and let them rest on the couch of the everlasting glory. Verily thou art the giver, the generous, the pardoner and the kind! (Sig) 'Abdu'l-Bahá 'Abbás.

He is God! O ye real friends! Whosoever belongs to the company of the elect, his head is at the Threshold. Whosoever is humble, he is the most noble and whosoever is dispossessed of passion and desire, he possesses everything. Therefore walk ye in the footsteps of 'Abdu'l-Bahá for he is in the utmost state of humility and submissiveness. Upon ye be Bahá'u'l-Abhá. (Sig) 'Abdu'l-Bahá Abhá.

He is God! "O ye servants and the maid servants of God! Happy are ye for ye have found the Sovereign of the heavenly empire, heard the music of the spheres of the kingdom, without waiting ye have turned your faces toward his highness the incomparable one and displayed sagacity and understanding. I hope that ye may become worthy for the crown and the throne of eternity and each one of you become the general of the army of God. (Sig) 'Abdu'l-Bahá 'Abbás!"

He is God! O ye wooers of the Beloved of regions! The true Beloved like unto the Joseph of Canaan, unveiled his face entered the emporium of Persia. Some desired to buy him with more words and others tried to gain his love through self-sacrifice. Those who wished buying him with words did not show steadfastness and soon after words they thought they were cheated. But those who came forward with the idea of self-sacrifice found the beautiful Joseph in arms of supplication and invocation. Therefore thank ye God that ye are sincere buyers! (Sig) 'Abdu'l-Bahá 'Abbás.

He is God! "O ye divine believers! For many centuries the horizon of Persia was dark and the country of Írán an open arena for the Arab, Turk and Tajik. Now the sun of the universe on high hath shone forth from the orient o glory and its zodiacal tower was the region and the providence of Persia. Therefore the Zoroastrians must commemorate that day like unto the auspicious new year's day and occupy their time in celebrating the praises and commendations of the forgiving Lord with the utmost joy and gladness. Upon ye be Bahá! (Sig) 'Abdu'l-Bahá Abbas"

He is God! "O ye beloved maid servants of God! In this most wonderful dispensation God hath clothed the women with a new garment and hath crowned their heads with a glorious diadem and that is; equality between men and women. Therefore in the coming ages the women shall make signal progress. Hence, render thanks unto the Lord who hath bestowed upon ye such priceless gift. Upon ye be Bahá! (Sig) 'Abdu'l-Bahá 'Abbás

After writing these beautiful tablets with his own blessed hands drinking his tea he sent for Hájí Níáz and together they took the train up to Sidi Jabar and then a carriage drive through the Nogha garden. On the way he talked with Hájí Níáz on the beauty of the shifting scenes and dwelt on some old events of the Cause in which the old veteran had participated. On his return he ate some lettuce and rested for a while. Then he called for our American visitor. It was about six o'clock. After greeting each and inquiring about her health and comfort he said: "You must feel very happy because you have with me and we are associating together with the utmost kindness. In reality, our stay here is like unto worship, for praise be to God we are occupied with his mention and have no other aim same his good pleasure. It is my hope that its important results will be the issue of our gatherings in this place. All the people are sleep but you are awake. They are all engaged with the affairs of this world but ye are occupied with the thoughts of God. This is a most important Bestowal! It is not made possible for every soul. In this connection Christ says: Many are called but few are chosen. The importance of this fact is not made evident in this day but it will become known in the future. The believers in Christ gathered together in those early days but on one thought their meetings were important. Later it become manifest and its importance unfolded. Similarly our gathering together at this time may not have any outward importance but its richness and superiority will become known afterward.

The aim of the long journey that I undertook to America thus necessitating to cover a long distance was to teach those who had not hear of this Cause, that the fame of the Cause of God might reach every year, the believers of God might be trained, that they might be vested with spiritual characteristics, might become illumined merciful and the lights of the kingdom might shine in their hearts. Thus in all the degrees of creation they might become distinguished from the rest of the worlds; in the refinement of ethics they might become distinguished from everyone else; in sincerity they might become distinguished from all the

people and they might be characterized and qualified with the virtues of opposition against the sinister orcs of ego and self. Thus their highest desire might be because of the God pleasure of the Lord and might attain to the station of self-renunciation, thereby they might obtain eternal life and might become real Bahá'ís. This was my object and for this reason I accepted willingly the hardships of this long trip. This body of mine is totally affected by the difficulties of the journey. It is as though all my limbs and organs are disjoined from each other. I hope that these hardships of mine will yield results which might contribute to the welfare and happiness of mankind.

One of the ladies asked whether he was in the rose garden." Roses make us mindful of Bahá'u'lláh." She said, "It is well." he said "For example when we enter a rose garden we think how through the heat and the rays of the material sun such wonderful fragrant flowers are produced out of the black soil. Then we are led to the thought of the world of humanity, to the ideal flowers and roses that are being produced through the revelation of Bahá'u'lláh. Just as this phenomenal sun is the educator of the contingent beings, likewise the sun of reality is the educator of the ideal principles of life. Then after reflecting over the above thought we make our utmost effort to reach the ray of the sun of reality and through its assistance might develop in ourselves the virtues and excellence of kingdom." Many other questions were asked and the Beloved gave ample answers. He told them to keep a diary, therefore I do not need to go here into all the details as they will later on spread their own account. In the evening Mrs. Siyyid Hasein Afnán arrived from Cairo and had a long interview with the Master. He stayed over for the night but will leave tomorrow.

2 November 1913

November 2nd, 1913, Ramleh Egypt

Dear Friends!

His Royal Highness Muḥammad-'Alí Pás_há is the brother of the of Egypt. He is a great traveler and student of the customs and manners of different nations. Last year he took a long trip through the United States and Canada and the result of his varied experiences and learned observations is embodied in a compact volume of 424 pages just out of publication. This book is now on my table and I find on page 414 an excellent testimony by this royal prince about his interview with the Beloved in New York. For the benefit of our Western readers I will give herein an exact translation. The book is of course written in Arabic. He writes:

"On the morning of Monday July 22nd we rode in a carriage and went out to buy some architectural books dealing with the American school of Architecture in order to present them to Maḥmúd Bay Fahmy the head architect of Waqf¹. On our return to the hotel they

¹ * [Waqf](#) is the Arabic word for endowment. Waqf is an inalienable charitable endowment under Islamic law which involves donating a building, plot of land or other assets for Muslim religious or charitable purposes with no intention of reclaiming the assets. The Egyptian

announced to me that the learned and erudite the glorious oriental, Abhas Effendi, the leader of the Bahá'ís desire to pay me a visit. I appointed the hour of 3 in the afternoon of this day. At 2 o'clock came to me Jalál Bay the Turkish Consul to the United States. I found him a perfect gentleman. On his face I observed dignity and virtue and through his talk I detected his power and ability. I was delighted with him and begged of God to increase the number of such Turkish officials especially in the European countries. "Afterward Abhas Effendi arrived. I arose and welcomed him. His presence imparted me exceeding joy and I reversed him accordingly. His marvelous intelligence is not in the least by the old age. He stayed with me for more than one hour and spoke to me on Sunday subjects which were most instructive and indicated faintly the vast range of his knowledge and the unlimited variety of his information. Lo! And behold he is a wise man, great and the greatest man of the orient! After the departure of the glorious personage we got an automobile.

"Afterward we went to pay back the visit of 'Abbás Effendi. I found his home comparatively small but containing all the means of comfort and order. There I saw about the persons who wore on their head Persian hats. From this I realized that this honorable wise man has divined the American disposition in thus bringing with himself this large number of people in order to attract their attention. By this statement I do not mean in the least to detract from the position of this Person, may rather this idea of his denotes again most forcibly his intelligence and his knowledge of the ways through which the souls are attracted and the people are satisfied.

"As regards to his innumerable addresses. They were effective in the hearts. Verily these addresses started a great intellectual revolutions in America and at this very moment they are quoted in the newspapers and magazines and made the form center of a great discussion. Around these addresses the opinions of their learned men of religion revolves his influence and power has reached to such a degree that the envious indeed envy him. I stayed with him for a long time. I spoke to him and he spoke with me. The charm of his words enthralled me. Then I departed from his presence. For ever I do preserve in my heart his love and honor."

Today the Master had Osman Páshá and a few others as his guests at lunch. Khusraw was ordered to prepare a good oriental dinner. The guests arrived at noon. Before noon the Beloved went out and had a long walk. I may just well say here that the Biography of Prince Muḥammad-'Alí contains a good sized introduction by this Osman Páshá who is taught as one of the most intellectual men of Egypt and a man much loved and admired by Kheduie. At the table the Master served Pilau and chicken to our America believers which they enjoyed very much. For more than three hours he spoke with these men on almost any

Waqf Department was a government institution at the time of 'Abdu'l-Bahá' which owned a substantial real estate patrimony and had the mission to develop it through renovations and construction. Mahmoud Fahmi was appointed Chief Architect at the Waqf Department, and became one of the leading architects of his generation.

subject under the sun and when he ascended the stairs to go to his room and rest he was very tired. He arose from his nap about 5 o'clock and came to our room. He felt very happy and his face was full of smiles. He said he liked to slap me and which he started to do it before I could say 'yes'. When the slap was given he laughed and asked me to say aloud Alhamdollel-lah. This I did but the thought it would be better to repeat it again this time a little louder. Then he sat in the porch and the tea was served to him. His happiness was contagious and my heart in me responded to it and the outward manifestation of it were tears, but I had to check them before he could turn his face.

S_hayk_h Asad and another Pás_há - two members of the Turkish Parliament from Syria have just arrived from Constantinople. They are old friends of the Beloved. They sent their secretary to inform him about their arrival in Alexandria and the Beloved immediately went to the city to call on them. He returned about 9 o'clock and brought with himself two very influential officials. As our American sisters were in the reception room he spoke about the recognition of Muḥammad as the prophet of God. Till eleven o'clock he was speaking with these men. In the afternoon Mrs. Haag and Mrs. Wise called on Mírzá Abu'l-Faḍl. Twelve years ago he was living in Portland and Mrs. Hagg and the deceased Mrs. Cle and Mrs. (unreadable) many weeks attended the instruction classes taught by him. Therefore it was a great joy to hath to both to meet each other after so many years. In the course of conversation he said: 'You must be very proud and happy because our Lord 'Abdu'l-Bahá travelled through your land. Up to this time the feet of no founder of religion have tried on the sail of America. This is the first instance in the history of the world. Teaching in the United States at this time must be comparatively easy; because many people either have seen the Master or heard him speak or read about him in the press. They know that the spirit of this Cause is brotherhood and freedom from prejudice. When you speak about this revelation to a Christian you do not tell him 'Leave your Christ' because you as Bahá'í believe more firmly in the Christ and ha a cleared conception of him, but you tell him 'Discard your prejudice, love mankind, see the countenance of your Father in every face, love your brother catholic or Methodists, love the devotes of other religions. Consequently your work is chiefly a work of conciliation; you must convince people that fellowship is better than enmity. We must put aside all these names and worship the reality" Many other subjects were discussed, all of them most instructions. He served them tea with his own hand and before they left three photos were taken, two above of Mírzá Abu'l-Faḍl and one with our two sisters.

This was a very full day for the Beloved for the talked for hours with these men. Although not Bahá'ís, they love the Master very sincerely and will do anything for him. From him they receive light and guidance and they are deeply grateful. His praise is on their lips, his love in the depths of their hearts.

3 November 1913

November 3rd, 1913, Ramleh Egypt

Dear Friends!

I have started every letter with the simple two words "Dear friends", knowing well the quality of friendship is more permanent and lasting amongst those who are handed together in the kingdom of Abja and that this friendship is "dear" to the heart of each one of us. What magic touch and power there lie in the spirit of a true friend. The thoughts of a friend are just as precious to us as the brilliant jewels. The latter adorn the body, the former embellish the mind. How after we are transported into the seventh heaven of rapture because a friend has sent his loving thoughts to us! It is to a certain degree true that we "meet" often those who are absent because we have only to shut our eyes and dream of those who are thousands of miles away from us while those who are around us are precluded from this ideal companionship. Physical friendship is limited and shallow. Spiritual friendship is unlimited and deep. The former is the light of the candle, the latter is the effulgence of the sun. There is no separation between those who are spiritually united with the bonds of friendship. Friendship is the elixir of life and the healer of many wounds. The aureole of friendship is around the heads of those who have given up everything for the sake of the Beloved. Friendship is spontaneous instinctive and not calculate nor taught. Like unto the sun it rises slowly but surely from the horizon of the heart. Its charm is irresistible its beauty is bewitching, its simplicity is , its object is humane and its support is sincerity.

Early this morning our American sisters found themselves in the presence of the Beloved. They all set silence drinking in the spiritual atmosphere that surround his divine personality. They were of course most happy to be thus honored. After a while he raised his majestic head and said in Emplish: "This is beautiful weather, beautiful sunshine, weather is like California. East is temperate now, moderate like spring. Chicago, New York, Paris, London cold now."

Then he spoke through the translate as follows: "Today I am going to speak to you on the object of the appearance of the prophets. It is evident that the world of humanity is in need of educators. As we look at the phenomenal world we observe that growth and development depend upon culture and education. For example when we look at the plant life and the trees we observe that if they have no gardener they are turned into a jungle. The trees will remain sickly and fruitless and there will be no symmetry, no order and no beauty in the garden. But if the jungle falls into the hands of a gardener fruitless trees will be grafted by him and become fruitful. Or if the trees have been stunted by neglect, yielding poor fruits, the care of the gardener transforms them, causing them to produce delicate and luscious fruits. Whereas formerly they had no freshness and delicacy they gain these attributes through cultivation. Through the training of the gardener the little rose with live petals is changed into a rose of a hundred petals units fragrance increasing correspondingly. Thus having been a small rose it becomes a large one. This shows that in the vegetable kingdom there must need be a gardener. Now if we cast a glance in the mineral kingdom we see that a piece of ground left without a gardener, thistles and thorns will grow on its surface and weeds and tares abound and the earth loses its fertility. But if a farmer is engaged and the land entrusted into his hands, after a while we observe that through his labors it will yield fruits and vegetables. He pulls up the thistles and plants flowers. From an ungainly appearance the land is transformed into a charming scenery. From this we understand that even the mineral kingdom is in need of cultivation. The wilderness holds no charm of life because it is not green with vegetable luxuriance but the prairies, the widows

and cultivated farms have great attraction to the eyes. Consequently the mineral kingdom requires a person to cultivate it, that it may become productive.

When we look at the animal kingdom what a difference we find between the domestic and the wild animals! The dog is one of the domestic animals; the jackal is one of the wild animals. Although these two are much alike in appearance yet in action they are very different. The sheep is a domestic animal, the wolf is a ferocious beast and we see what a difference there exists between the one and the other! The wild dog running over the mountains is one of the most ferocious beasts. It is naturally savage, ravenous and ungrateful in disposition. No matter how much kindness a person showers upon this sort of a dog the result is ungratefulness. This also demonstrates that the animal kingdom is in need of education.

Coming to the human kingdom we observe that the uncivilized and uneducated are similar to the wild tribes of Africa lower than the animals. We see that the animal does not tear to pieces and devour those of his own kind but in Africa cannibalism still is practiced in certain parts. A tribe will kill and eat those belonging to it. There is nothing worse than a savage man. But if he is given an education he will become a perfect being. As man who has not received an education is the center of all the defects; give him the necessary education and he will become the collection center of all the virtues. An uncivilized man is a calamity to the world of humanity, an educated person is the light of mankind. The uneducated man is the destroyer of the world of humanity, the educated man is the constructor of human race.

This finally bring us to the conclusion that the world of humanity, including all the lower kingdoms, is in need of education.

The above statements are however only the premises and at our next lesson we will go a step further.

Then the Beloved was left alone for an hour or two after which he went to our house and stayed a long time there. He was in a hilarious mood and related several stories which brought forth laughter and tears to the eyes.

At noon he had honored guests at the table, two of the Turkish Representatives from Syria. At the table he spoke to them about his tour in the United States and Europe, because this was the thing they were most interested to hear. They had read a great deal about his marvelous work in the Press but they were eager to hear the account from his own lips.

In the afternoon the 14 French warships of various sizes passed by and the Master with a marine glass in his hand went up on the roof of the Hotel to see them passing out of view. They were formed in a military procession, quite distant from each other, an imposing spectacle of armed peace. From here they go to Beirut, then they will touch other ports before they return home. The Beloved looked at them through his glass for a long time. The clouds of pains and sorrows were slowly gathering on his ample brow. What was he thinking? What were the thoughts that were crowding in upon his mind? What ideals of Peace were seething in his brain in contradistinction to these iron-clad dreadnoughts? What were the emotions of his heart as he looked the passing by of this naval demonstration and pageantry? Slowly he raised his head. In his eyes I saw the pity and compassion for the

ignorance of man in his grace was depicted not despair but the light of the unquenchable hope. "Yes" he closed his eyes, and as though talking to all the peace-workers and peace lovers of the world. "The law of peace has cause to stay. We are living in the radiant age of Peace. The angels of peace are having above our heads. We are daily advancing in the path of peace. The army of peace is being recruited from amongst all nations and people. Let the pacifists know that the unquenchable power of God that irresistible, moral, ineffable. Somethings is behind them. No government and no nation can withstand them. With this power alone they will be able to defeat all opposition and remove all the stumbling blocks. From now on lesser and lesser will be the magic spell of war, greater and greater will be the influence of peace. The day is coming when the dove of peace shall reign over all the continents, the laws of peace shall rule all the nations and the resources of war will be expended over that which would be conducive to the spiritualization of mankind. Let all the pacifists gather their scattered forces and combine their material and moral resources. They must look forward and not backward; above and not below/ They are the real benefactors of humanity, the burning torches of bright hope. Just as the heaven is above the earth, so their ideals must soar above the ideals of this age. Unfailingly they must inspire the hearts with peace and concord! With perfect faith and assurance they must toil and labor and know of a certainty that the goal is ahead. They shall rich there if they work steadily and firmly. The Lord of hosts is reinforcing them. The sun of peace is up in the horizon and its rays are penetrating through the clouds prejudice and ignorance. These warships will be changed into the merchants steamers hiding the nations and countries more closely together. The cry of peace is being heard from every throat and the sweet, resonant harmony of peace shall drown all the screeching noises of war. Blessed are those who are enlisted in the rank of peace!"

4 November 1913

November 4th, 1913

Dear Friends!

Everyone in the Bahá'í movement today feels the need of greater activity, more efficient propaganda, a broader field of labor and an unchanging and unchangeable quality of enthusiasm, the statement of Christ is just as significant and true today as 900 years ago that the harvest is ready but the laborers are very few. The world is ripe for the reception of the revelation but it must be presented them in the same spirit of 'Abdu'l-Bahá. From every possible new point the Beloved has been of late urging the believers to put forward a new zeal in the promotion of the teachings and the spread of the cause. They must subordinate all other objects to this object and with unparalleled determination unfurl the Flag of this truth from the Kingdom of every opportunity. They must invite the souls to the meetings. They must rest neither by day nor by night, for the day is so short and the people and anxious to find the way and the life. They are searching and investigating, longing to see the light and free from darkness. While the iron is hot they must strike and strike very hard.

For this reason I may again translate herein the contents of a few tablets recently revealed by 'Abdu'l-Bahá; "Truly I say his honor is striving with all his powers in the diffusion of the

Fragrances of God. Therefore for a few months he must travel in and around province. From there he may go to India to spread the message, then to the Holy Land."

"Praise be to God that the Fragrances are daily spreading in those parts. This is through the self-sacrifice of the friends. Therefore with heart and soul 'Abdu'l-Bahá supplicates toward the Beloved of the spirits so that the effulgence of his beauty and perfection may be reflected upon the nature and disposition of the friends. May they at every moment find a new spirit! And carry away a manifest victory! It is assured that this prayer will be fulfilled. If 'Abdu'l-Bahá had time and opportunity he might have written individual letters to each and all the believers. Notwithstanding this he is busy day and night and letters are being forwarded uninterruptedly to the friends. This is through the motion of the sea of the love of 'Abdu'l-Bahá who loves each one of the believers better than his life and spirit."

Praise be to God that the believers of are in the utmost of happiness and poise and are engaged in the service of the Manifest Light. I hope that in the future they may be confirmed in teaching the most great message. The friends of God must associate with the spirit of friendship with other souls and show to them infinite love and tenderness. This kind of association will display an effect in the hearts of many people. Then they will listen to the words. Whenever they see what a capability is created, they may speak with wisdom and difference and utter the words with dignity and kindness. At first they must make the effort to remove all the barriers of reserve and indifference. For example, each one of the believers may select at the very least one soul in a year. In the beginning he must show him the beauty of friendship and hospitality in a practical way so that he may not shun his association, then little by little he may teach him the truth. This is one of the many best ways."

"In reality, Hamadán may rather all Persia has found infinite capability. Therefore all the friends must unloosen their tongues in teaching the Cause; that is, each one of the believers may at least associate at least with one outside in year. In the first he may only show him companionship and friendship and astonish him with his praiseworthy actions and deeds. When love is obtained between them then he may teach him step by step. It is possible for every believer to teach in this manner."

"O ye real friends! In every country and city of the world innumerable meetings are organized. Their organizations are well established and mass varied in nature. But the objects of all such meetings belong to the material world. Here is a meeting the object of which the accumulation of wealth; there is a syndicate the aim of which is to usurp the property of the nation. Here is a club the clarion call of which is imperialism and militancy and there is a society for the exploitation of mines, the invention of infernal instruments and the making of deadly armaments. But praise be to God in Hamadán the merciful assembly is organized. That assembly must be illumined. The illumination of every assembly is teaching the cause of God. The spirituality of every meeting is the diffusion of the Fragrance of God. The mercifulness of every gathering place is to correspond the deeds, actions and behavior in accord with the teachings of God. This is the meetings! This is the assemblage! This is the gathering! Blessed are those who are assisted there into! Upon ye be Bahá'u'l-Abhá! (Sig) 'Abdu'l-Bahá Abhá.

He is God! "O God! O God! Thou beholds these faces are brightened by the light of Guidance these eyes are looking toward thy kingdom El Abhá, these hearts are overflowing with thy love amongst mankind and these breasts are dilated with the signs of thy unity in the expanse of the earth.

O Lord! They have relinquished the lowest depth of superstitious and soared toward the seventh spheres the speak of knowledge.

O Lord! Assis them with the army of proofs and guidance's, confirm them with wisdom and understanding and inspire their tongues with such eloquence and elucidation as to humble the intelligence and conquer the voices!

O Lord! They are poor! Make them rich with the treasury of thy Kingdom. They are lovely, under them through the outpouring of thy realm of might! They are thirsty, cause them to drink from the fount of Tasnim (a fountain in Paradise) and they are naked dress them with the garment of sanctity! Verily thou art the clement! Thou art the compassionate the merciful and verily thou art the bountiful, the ancient! (Sig) 'Abdu'l-Bahá Abhá

Last night Hájí Siyyid Javád arrived from Cairo and stayed over in the hotel to see the Master. He was standing in his presence this morning, receiving his instructions before leaving for Port Said. What an old man he is! There are so many old! Bahá'í men in these parts, all between 70 and 90 years, many of them have seen Bahá'u'lláh many of them and up to this day whole-heartedly working for the progress of the Cause.

A letter was received about a friend stating that she has cremated the body of someone died in the family. The master said: "This is not good. Why do they step so suddenly the wheels of evolution? The body is composed of so many elements and each element in its dissolution must return to its original constituent substance. Now cremation arrests too suddenly this process of returning of each element to its original part. Someday this body will become flowers and adorn the field with loveliness and charm. Why should we then hinder this charming transformation? What would we gain incarcerating the ashes of this body in a glass bottle?

After a while the Beloved called into his room one of our American sisters. She was weeping with joy and could not contain her feeling of capture and delight. She went and kissed his hands. "How she is pure at heart. Whenever she enters the room my heart is rejoice other sight" he told me. Then to her: "I love this very much. From thy heart I sense the feelings of spirituality and sanctification. I hope that the banner of this cause will be upraised first in America, for the Capability of America is very much. The American believers must demonstrate an extraordinary effort to spread the cause. Often one soul becomes the cause of the spiritual awakening of one city, once divine lamp will illumined a whale empire." When she left the Beloved said with a vibrant note of happiness in his voice: Truly I say, what a wonderful woman she is! I wish all the souls become like unto her. Her heart is illumined, her spirit is pure and holy. Like unto a mirror she is clear."

In the afternoon we were sent to Alexandria to find out the steamers that shall leave with the next few days for Port Said. The Beloved desires to take a short trip on sea and at the

same time meet a number of pilgrims gathered there. Doctor and Mrs. Getsinger also have returned from Haifa and are now in Port Said waiting the Master's command."

On our return from Alexandria the Master was sitting in the Hall of the Hotel. These days belonging to the manager were scampering around. Their jollification brought to his memory a dog story. "There was in 'Akká" he said a Greek merchant who had grown very wealthy. He has a dog which followed him everywhere and was renowned for its intelligence and faithfulness, He understood everything his master told him. Once he had piled many loads of wheat in front of the mosque in the center of the public square. The Sheikh of the mosque came to him and said 'You must pay somethings for this taking much space in front of the mosque!' 'I will do mothing of the kind! The Sheikh threatened to carry away a load of wheat. The merchant said something in the ear of the dog. It climbed the loads and stood there keeping guard. As soon as the Sheikh came near to make good his threat, the dog came down on him and he had to fly away for his life. This Greek merchant died after a years ago. The dog became very disconsolate and would go to the touch of the master and bemoan and bark. Several times they brought it back. Finally they had to tie it with a rope. All night it would only weep/ it would eat nothing and finally died in this pathetic state. On the other hand, three days after the merchant's death his wife put aside black and was laughing and making merry. Although he was so good to her in his life that he had made it a rule to bring her something every day. Afterward when it became known, people said to the same account the dog was faithful to the merchant, his wife was unfaithful."

5 November 1913

November 5th, 1913

Dear Friends:

The beloved having his tea and inquiring about the health of each of his servants take me to ask our American sisters to come and see him. After two or three minutes they were sitting in his Holy Presence. He was writing a tablet but he did not put it aside and commenced speaking in his rich divine tone:

"The other day we touched upon the subject; convening the object of the appearance of the prophets. For what purpose did God send Moses? For what object did Christ appear? What was the mission of his holiness Muḥammad? Why did his holiness the Báb step forth upon the arena of the world? For what cause did his holiness Bahá'u'lláh manifest himself? The answer is: The appearance of all these divine men is for no other reason save the education of the world of humanity. Thus mankind may become the dawning place of the virtues of the Lord of hosts, obtain eternal life and be established upon the throne of the kingdom. Through this education the drop may become a sea, the atom find the importance of the sun, the extinguished lamp become the brilliant star and the wild tree a fruitful one. Consequently, if we observe a person qualified with these characteristics, then he is the first educator of mankind and the first instructor of the race. Then there remains no doubt whatsoever that he has come on the part of God.

One of the prophet of God was his holiness Moses. If we study his life and teachings and find he has fulfilled these duties we came to the conclusion that he was the first spiritual educator of mankind. We observe that Moses was a Jew. From an outward standpoint he had no power, no dominion and no influence and there were no means at all at his disposal. He himself was in the utmost poverty. A person like unto this appeared on the field at a time when the Israelites were in the lowest stage of humiliation. They were extremely ignorant and wrapped in the dark and gloomy atmosphere of human defects. They were captures and were looked down upon by all mankind as a nation of serfs! His holiness Moses delivered them from captivity. out of the darkness of their former conditions he lead them into the Holy Land of Promise and imparted them a moral education. As a consequence of this education they attained to the highest degree of civilization. He conferred upon them ideal virtues. In scientific knowledge they made great progress, such progress that degree by degree they became famous throughout the world. And distinguished from all other neighboring countries. Their knowledge and wisdom reached such a state of perfection that the philosophies and learned men of Greece travelled to the Holy Land and learned from them the lessons of philosophy. Then the Solomon's sovereignty was established . Therefore there requires no shadow of a doubt that his holiness Moses was the first educator of mankind. Unique, single, with no assistance, no support, no aid and notwithstanding a stammering tongue he caused the rise of such a lowly degraded nation to the apogee of spiritual attainment and wisdom. This shows that he was unquestionably confirmed by the divine holy spirit, because from every standpoint this is unparalleled. All the great philosophies who have stepped into the world of existence could not give a moral education to the inhabitants of village. The utmost they could do to have ten or twenty students to whom they gave lectures and conferences. From their instances we comprehend that his holiness Moses was inspired by the spiritual power; because mere man would be unable to reform a nation like unto that of Israelites, delivering millions of people from the claws of defects and ignorance and causing them to fly upward toward the realms of light and the effulgence of God!"

In answer to the question of a friend he said: "The health or sickness of the body are the same to me. The spirit of man must enjoy health. I have much work to do and if Aim well enough to cope with my duties I am satisfied. I have grown old, very old now. I must not expect to have the powers of youth. <29> Having given me a number of tablets for translation he left the hotel and was out for nearly four hours. When he returned he was in deep thought and did not speak with anyone. He asked for his lunch and K_husraw took it to him. He ate very little, because his thought was somewhere else, very far away from his modest repast.

It was about 2 o'clock when I went to Alexandria to buy a few things, because I am laboring under the harmless impression that the Master is going to leave Friday for Port Said leaving most everybody in Ramleh and taking with himself only one person. You don't scold me if I tell you that I long to be that one person. Will you? Because, whatever he says and does you will know after a while through these letters. I am trying to Baksheesh you so the you may come around and look upon the subject from my standpoint.

When we returned from Alexandria I went directly to the hotel and found the Beloved walking in the reception room. He asked me to go in and demanded where I have been. I told him where I was. Apropos of something he said: "It is most strange how some people

are utterly ungrateful and have not in them a vestige of humanity. There have been some young men who have been educated through my solicitude and recommendation. While they were going through their studies in the college they would write me most earnest letter that as soon as we finish our terms we will devote all our times in the service of the Cause. But once out of the College they were engaged with their own ideas. My hope in educating these young men was that they will become the spreaders of the teachings of Bahá'u'lláh and the heralds of the covenant but they forgot the cause entirely and preferred their own desires to my will. How will it is said by a thinker that whatever you train will give you same benefits except the trees of a part of humanity. If you cultivate a piece of land you will gather a crop, if you plant a tree, it will give you fruits, if you train a cow, she will yield milk but the tree of an ungrateful will produce nothing else but bitter fruits." Then he told us the story of a merchant who was very poor. He wrote to Baba-ollah and asked for his blessings in his business. The blessed perfection wrote him, 'Wait the blessings of God shall descend upon thee! After a few months fortune smiled at him and he became the possessor of twenty seven thousand English pounds. One day a Bahá'í called on him and remarking the change in his attitude told him that it was through the blessing of God that he has become wealthy; wealth must not make him found. The merchant laughed and pointing to his large safe said: "Do you that safe. That is my God!" after a few months he lost everything but he became a good Bahá'í: at last the Master said: makes some people forget God its absence turns their faces toward

6 November 1913

November 6th, 1913

Dear Friends:

I hope I am not mistaken this time. The Beloved told me to be ready to go Port Said with him tomorrow and from all indications this plan will not be changed. The rest of the party consisting of Mírzá Jalál, Mírzá Munír, Mírzá Maḥmúd and K_husraw will stay here in Ramleh pending Master's further instructions once in Port Said. I have the feeling that we will not return here again this season, although I may be mistaken. The steamer belonging to Russian Company leaves the Port tomorrow at 5pm arriving in Port Said next morning. I am very glad to be with the Beloved on this short Sea trip. It will be a fine change after 3 months stay in one place. Ramleh of course will be always associated with Bahá'í history in the future. Its streets, its hotels, its houses, are all blessed by the feet of the Lord. Many events have happened here, many incidents transpired in the Cause during the past three months. Personally I could not have a better time had I lived in Paradise. The Lord of mankind was with us under all circumstances and conditions, his angels came from the four corners of the earth to pay him homage, vivid pictures of him shall ever be treasured in memory and heart. The past three months were equal to three years or 3 hundred or 3 thousand years. So wonderful was each day, so spiritual each hour, so calm and peaceful each moment. Who can say we were not happy in being so greatly privileged to have lived a life near the Presence of 'Abdu'l-Bahá? What I have been able to write is not even a thousandth part of what has been transpiring here! My reward has been the sweet and beautiful experiences of the spirit which cannot be recounted with pen or altered by the

world of mouth. I have seen and heard many things and I hope I am better fitted now to serve the Beloved and with faithfulness.

Our old Hájí Níáz has also received to go to Cairo. He was today many hours with the Master Mírzá Abu'l-Faḍl will likewise leave for Cairo in a few days and probably I will not see him for a longtime yet. Ramleh will become indeed an empty place. How wonderful were the venerable figures of Hájí Níáz and Mírzá Abu'l-Faḍl as I saw them walking today side by side in the streets. These men are indeed the elect of God. They have given up everywhere for the sake of the Beloved of the world. They have annihilated their selves so that they may live in accord with the good pleasure of the Lord. In this world they live alone for his sake. They love his countenance they are made joyous through his words and are satisfied with his love. Nothing else douse interest them. I love and respect both of them very much. I owe them a great both of them very much. I owe them a great debt of gratitude. For were it not for the kindness of Mírzá Abu'l-Faḍl and our brother 'Alí Kuli K_hán who were at that time in Washington I would not have probably come to America and the history of my life would have taken entirely a different channel. Praise be to God that I am living in this day and love all the people of the world. This morning the Beloved was busy partly with his correspondence partly with his packing for tomorrow's trip. He spent most of the morning hours in his room. From San Francisco a Mr. Fred W. Workman who has been taught by our beloved brother Mr. Willard G. Hatch had written a petition asking for confirmation and faith. The Master said: "Faith and confirmation are the two great divine qualities conferred upon man by Bahá'u'lláh. I will pray to him that he may receive these two essential qualities." Then a long and eloquent tablet was revealed for a believer in New York City. Looking out of the window he said: Indeed the East is the world of enlightenment never in the West one beholds such a wonderful blue sky as we have today. It is a pity that the Eastern people do not appreciate the spiritual import of these facts and thus they have deprived themselves of the light of reality." Then a propos of something he said two little stories: "Once I was feeling very sick and at the invitation of the governor and the judge of 'Akká we rode on horseback toward Cheerios. It was a dark night and it was long after 12 o'clock when we reached a plain of olive trees. My friends came down from their horses to perform ablution and pray and as I was not feeling well and tired, I stretched my body on the soft, dry sand under olive tree. The rest of the party being also very fatigued slept waiting for the sunrise. When I got up in the morning I felt well entirely and everybody marveled at the mysteries cure. The dry sand was however the main cause that contributed to my health." "When I was young I never slept on the mattress. I slept on the floor. I would take a book and read it till late at night. When I was drowsy with sleep I would put the book under my hear and cover my body with my Abhá. How I slept soundly I can never forget the true enjoyment of those nights. For the inside of the mattresses some people prefer straw better than anything else. They think it is healthier others use cotton, silk or dove." In the afternoon he payed a long visit on Mírzá Abu'l-Hazl and after that walked all alone toward Bacos station.

The editor of a Persian Journal the other day received a long tablet from the Beloved. It deals about some of the internal affairs in Persia. In the course of that tablet the translation of the following tablet may be of interest to our Western friends:

"For seventy years these exiled ones have undergone these untold persecutions and sufferings for the progress of the world of humanity, the refinement and education of the

characteristics of Persians the promotion of the oneness of mankind, communication between all the members of human race, reconciliation between the religious and the illumination and guidance of all the inhabitants of the earth. In other word, all these souls did not ran toward the arena of martyrdom all these beloved souls were not sacrificed, all this blood was not spilled and all these hardships and calamities were not accepted in order that we may be praised and eulogized in the newspapers or blamed and condemned. These matters have no importance whatsoever in our estimation. There is no doubt that before long the newspapers of the world will be divided into two parties. One party praising the Cause to the utmost degree and the next party condemning it most thoroughly. We have given our lives in the Path of the Beloved and not in the Path of the newspapers.

Consider that the books of the world are filled with the condemnation and commendation of the Holy, divine souls who have appeared in former times! However those sanctified spirits are present in the sacred chamber of the true one and are free from all these things. The stone of scorn does not touch their pure spirits, the dark and the arrow of ridicule do not reach their lofty summit neither applause and approval find their way to their world of sanctity. They are sanctified and holy above these conditions!"

The interpretation of a Muḥammadan tradition is given as follows:

"O thou also art advancing toward the kingdom of Abhá! This tradition does not mean literally. It has other meanings than the mete "letters." It means that all that has appeared in former centuries: such as the excellences of the world of humanity sciences and arts, inventions and discoveries, undertakings and the disclosure of the secrets of phenomena and the realities of existence are equal to two letters; but those wonders which will appear during the dispensation of Game as regards the uncovering of the mysteries of the universe, the unveiling of the realities of things, the appearance of sciences and knowledges, the increase of the information of mankind, the revelation of the recondite mystery and guarded secrets is equivalent to 25 letters.

Thou observest what important and condition changing events have transpired in the world since the appearance of Gaem. All the knowledge discovered in the past Carmol equal with one of the inventions of the present day. Consider the material world which is only a reflection of the spiritual! For example, all the inventions of great moment and material discoveries out of the hidden treasures of the earth have been made during the present age and the latter part of the 19th century such as telegraphy, photography, phonography, telephone, electricity, wireless communication, etc."

This is 2 o'clock after midnight that I am writing you this letter. With Mírzá Munír and K_husraw. I went to the city for sight-seeing as this is for the present last night and when we returned I had to finish this letter cause I will be very busy tomorrow before one anticipated departure for Port Said.

7 November 1913

November 7th, 1913

Dear Friends:

The Russian steamer is late in arriving at the Alexandrian Port and so of course we are yet in Ramleh. She may get in tonight. I have everything ready to start at moment's notice. Today the Beloved was busy receiving many people. From morning till evening he rested not. When I went to the hotel very early there were already some people and they continued to come and go all day. Meanwhile he found time to dictate a few tablets and call in the afternoon at Mírzá Abu'l-Faḍl is where he talked in details about the prophesies in the old testament and the Falmudic traditions concerning a fabulous city wherein they believe their promised one is living and will come out at the end of the world and make the Jews a nation of rulers over all the people of the earth.

Before noon with Mrs. Haagg and Mrs. Wise and Mírzá Munír I went into the rose garden and took six photos of this historical spot where hundreds of tablets have been revealed by the Lord of mankind so many ever living anemones, deathless hyacinths and immortal rose to perfume the eternal essence of men and women in the East and the West.

In order to share with you the contents of some of the recent tablets revealed in this rose garden I will translate them for you. "From the beginning of the dawn of the morn of guidance the friends of Mírzá were like unto overflowing cups and respected and beloved in the Kingdom of Abhá. The goblet of every ordeal was quaffed by the heroes of God in that great province and with infinite rejoicing the friends drank from that pure wine. They endured every affliction and calamity in the path of God and all of them derive the Graces of His Highness the Almighty.

Praise be to God that blessed land is overshadowed by the sacred tree, the splendors of the sun of reality are cast upon it with the utmost intensity and the breeze of providence is wafting from the direction of the merciful one. My heart and soul is occupied with the memory of the friends that is indescribable. At midnight and the dawn I supplicate at the Divine Threshold and entreat the downpour of the immeasurable bounties and pray: O almighty, suffer that pure ground which is crimsoned with the precious blood of the martyrs to become a wonderful country, illumine its inhabitants with the manifest light, confirm them in rendering great services, intoxicate them with the wine of thy love, make everyone a bright candle and each person conspicuous flag for they are deserving all these favors, because they are awake and mindful and in the covenant and testament firm and steadfast."

"Thy remembrance is always my intimate and associate and the heart and the soul of 'Abdu'l-Bahá supplicating toward the kingdom of the merciful Lord, so that confirmation may encircle thee in the most great day and that beloved friend with the utmost effort may arise in the promotion of the word of God become the leader of the spirit lovers and the chief of the longing ones and to assemble the friends in the meeting of supplication and the entreaty and the circle of prayer and devotion and raise a melody with the utmost sanctity and holiness."

Regarding the opening of a branch of the school of Tarbíyát he says:

'Thy brief letter made me very hopeful. Praise be to God that thou art firm and steadfast in the covenant and art thinking to spread culture and education in that city. Unquestionably the friends of God must display the utmost exertion so that the school may be founded in Gomrood with thoroughness and efficiency. Convey my greeting and longing to the believers and say, 'This school is the cause of fellowship. It is the cause of love and conducive to the enlightenment of the children. By all means you must strive so that a model school may be established in that city and all the people may bear testimony that the children are educated therein in the most perfect manner.'

To another friend he writes: "O thou who art thirsty for reality! Praise be to God that the light of Guidance shows forth and the court of the heart become illuminate. This was through the Bestowal of the Lord of hosts. For the Divine call reached the ear and the message of the kingdom was listened.: Mrs ____ became the cause of thy life and a conducive to thy salvation, so that thou did find the last path and hastened in order to enter the kingdom of God. The kingdom of God is like unto the sun but only those who have eyes can see the sun. The blind ones are deprived of its rays.

I hope that thou mayst become the divine farmer, engaged thy time in that country in the blessed cultivation, scatter pure seeds and irrigate them with the water of life; thus many harvest shall be gathered. The zephyr of Grace might blow, the fragrances of the paradise of Abhá might be diffused, the nostrils be perfumed, a large number of people be saved and sacrifice their lives in the path of the everlasting life.

To another teacher of the cause he writes: "O thou spiritual friend! Thank thou God that thou art not an unserviceable and idle instrument. Thou art working. Thy example is like unto an active army engaged in the front in the thick of battle. The attention of the king is entirely turned toward that army which is in the field. Continually he is solicitous about their wee being and success and sends them reinforcement, but the reserves who are being in the barracks and forts and are comparatively comfortable and well at ease are not so much the object of his solicitude and care. Thank thou God that thou art confirmed with this eminent bounty"

"O thou who are confirmed by the divine spirit! A thousand times bravo! Because thou didst forego the material comfort and rest so that thou mayst give the glad-tidings of the heavenly light, girded up the love of endeavor and for the diffusion of the fragrances of God thou didst go to Holland. Should thou realize how blessed is this journey thou wouldst not rest one movement; may rather at all time thou woudest diffuse the fragrances of God. When thou didst go from London to Holland, with heart and soul 'Abdu'l-Bahá was they travelling companion and guide. Although the body was remote, the spirit was near. I hope from the bestowals of the Lord of Hosts, this highness the promised one to crown the voyage of Peter and Paul."

To a Zoroastrian believer in Bombay he writes the following about his probable visit to India:

"Thy letter was received. From its contents it become evident that a report is circulated in those parts that I am departing for India. Truly I say the longing to behold the faces of the

friends is infinite, but there are yet some hindrances on the way. As soon as they are removed and the path is cleared unquestionably I shall prepare myself to those." Our beloved sister Miss Edith Sanderson of Paris is well known to many Bahá'ís. She is one of the staunch faithful believers in the West. The Beloved has given her the name of Rúḥíh K_hánúm which means "spiritual". Those who have had the privilege of meeting her know that she fulfills all the requirement his blessings upon her on many occasions both in the Holy Land when she was there on a visit some years ago and on his two memorable journeys to Paris. Lately she was afflicted with the loss of her mother who was a patient sufferer for the past year or two. As soon as the news was received the Master called her words of consolation and afterward he revealed for her two wonderful tablets full of spiritual promises and comfort. A letter from her tells us very touchingly the last happenings. As the Master has been at the bed of Mrs. Sanderson many a time always soothing her pains with cheering spiritual words I would like to quote herein as a keepsake portions off this lovely letter:

"My dear brave, lovely mother left us as you know on the morning of Oct. 21st at about 3 o'clock. She did not realize it was the end. It was heart failure and almost instantaneous. Dear Master you tell me that she lives and all my thoughts acknowledges that she does. When your first cable reached us and I told her of it. She was very deeply touched and kept saying over and over again "how wonderful"! She asked me to chant a prayer for her several times. I am sure she lived through many an hour of beautiful spiritual experiences. She was not able to tell us of them. Towards the end she could not speak above a whisper and it was very hard to understand. We could only tell by her eyes so beautiful and so sad! She loved you and this makes me very happy. I supplicate you to always remember her in your prayers. I have felt all these months your loving kindness and know that through it God has given me strength both physical and spiritual. Mother passed away on the morning of her birthday. For some years passed she felt sure she wpulddie on her birthday. She looked very beautiful as she lay there after death, with an expression of majesty and sweet calm on her face, we had a short ceremony in the house. Eight choir boys sang "Lead kindly light" and "Peace, perfect peace". The clergyman said several prayers and read a chapter of St. Paul's. The flowers sent by the friends were very beautiful."

In the evening the Beloved sent for me and as though by a miracle he spoke in detail about the soul after death. Mrs. Von Lilianthal asked the question about the "last souls" and this opened the way for the explanation of the Master. In another letter I will embody his remarks as well as a quotation from an ancient philosopher of Rome on this subject. I was so struck when I read it with its similarity with modern teachings on immortality that I would like to share it with you, although you may know it already.

ABOARD THE JERUSALEM

ALEXANDRIA TO PORT SAID

8 November 1913

November 8th, 1913, On Board S.S. Jerusalem Campagne Russe de Navigation a Vapeur at de Commerce

Dear Friends!

Again the Beloved of the world is sailing on the bosom of the sea just for one night. It is now eleven thirty p.m. I left him in his well-appointed cabin an hour ago, walked on the quiet upper deck, watched the marmoreal sea with hardly a ripple on its surface shimmering under the white beams of the moon and on the further fringes of which shone the bright and luscious stars. The magic of this divine night had cast its sweet spell on me and I could not tear myself from its elusive charm. Here am I all alone but am I alone? Have I not the Beloved just to myself? Captivated by the grandeur, beauty and attraction of the night and cannot go to my cabin I think of the believers of the present and the believers hundred or a thousand years to come. What would they not give if they could see the Lord face to face, and travel with him from country to country, ocean to ocean and city to city? What a great privilege is then ours in this day of all days! I wonder whether we were able to live even for one hour if we could appreciate fully the marvelous importance of this fact!

At last I am in the writing room. There is no one in. Everyone is sleep on the ship. Deep silence reigns everywhere save the whir and walk swish of the water. I sit down and try to collect my thought. I think for a few minutes. Then I take my notebook out of my pocket and look over sealed notes filled down hurriedly in Persian. You can't decipher them I am sure.

It was early this morning when I went to Hotel Victoria to see the Beloved. Evidently he has been up earlier. As I entered and offered him my hearty homage he smiled and said: "We are going away by all means today. God and pack up your things." I answered. "I have already attended to this and am ready to start now." "Not now" he laughed "We have a few more things to attend to but we will leave at 2 o'clock". Then he left the hotel to call on Áqá 'Alí-Akbar who is a very old Bahá'í and lying on the bed of sickness patiently bearing the sufferings of these last days of his life well spent in the cause and worthily lived to glorify God and his manifestation. For the last 2 weeks his malady has grown worse and therefore has called on him several times to comfort and causal him.

On his return after setting the account of the hotel keeper he told me to ask our American pilgrims to be ready because he will see them and talk to them before his departure. When he came up they were all ready. He walked ahead and opened. We open up his room and invited all to come in. After greeting them most cordially he said: "Today I leave for Port Said. I am leaving you her for 3 to 5 days. During my absence speak only of divine subject speak about spiritual, active principles whereby the hearts may soar towards the area of sanctity become illumined and attracted to the Kingdom of Bahá. Let all your thoughts be converged toward this heavenly center so that you may be drawn nearer unto God. Speak of nothing but God and recognize no one else save Bahá-O-llah. Have no other thought save for the good of humanity. Your heart must be so filled with the love of God that there may be no place for anything else so that when I return I may find you as luminous beings, find you happy, radiant and merciful. Mention nothing save that which is good concerning the people. Praise everyone. If you find a fault or mistake in someone do not speak of it. If you see good qualities, mention and try to emulate them. Love mankind for the sake of God and love each other very much. I have much love for each one of you. Bahá'u'lláh knows how much I love you. It is indescribable. It is immeasurable. It is difficult to leave you and go away but I must do so. Some blessed pilgrims are now in Port Said. They expect to depart for their respective homes and I must go and see them and hid them Godspeed. The Zoroastrian believes who are waiting for me at Port Said are very blessed, very luminous and their hearts are very pure. I love them very much, I consider it, therefore to go and see them. During my absence I shall pray for you. The servants and the maid servants are always in the Presence and they are spiritually associating with each other. The essential thing is the ideal communication of the hearts. Praise be to God that our hearts and spirits are connected with each other."

Miss Hiscock said that this was her physical and spiritual birthday, now trebly blessed by his divine Presence. The Master, then gave her a large bouquet of roses which adorned the table and said: "The greatest day in the life of a human soul is when as a thirty-one he arrives at the Fountain of the water of life, when as a lover he attains the presence of the Beloved when as a blind and a deaf man receives spiritual sight and hearing, in short the day wherein he enters the kingdom of God. Thar is indeed a most memorable day." At one pm I was again in the hotel and the Master having had his rather short siesta was up. A young believer, Mírzá Faḍl' u'lláh had just arrived from Cairo not knowing the Beloved is going to have. He was a little disappointed but when he stood in his presence he said: "Thou hast arrived at the time of our departure but it is good that thou hast come. Our meeting is spiritual in character and one minute of it is equal to centuries, one drop of the sea of our love will set into motion all the oceans. How many souls came in the Presence of the Blessed Perfection but their spiritual eyes were blind but some people met him only for a few minutes and their hearts were set aglow with the Love of God."

At two o'clock the Master started with a number of believers who followed him to the Pier. Mírzá Maḥmúd helped me with my bag and we arrived a few minutes later. The steamer was anchored far away from the Pier and we hired a boat to be rowed to it. From far we saw the Master walking on the deck. Mírzá Jalál, Mírzá Munír and K_husraw were also there. The Master was speaking with the Doctor who examines the passengers and with another gentleman. An Englishman and the Doctor introduced the Beloved to her with greatest pride as the very greatest Eastern man who has travelled all over Europe and

America revolutionizing the religious thoughts of the age with his God-given intelligence and the array of his never-ending ideals. It was most interesting to watch this Doctor trying his best to find the superlative praise for the Master before this Englishwoman, because he was a special pride in him as the most wonderful living Oriental. At 5:30 pm our friends and those who had owe to his farewell to Beloved left the steamer because the hour of departure was announced for six but it was a few minutes after seven when "Jerusalem" started toward Port Said. The name of the steamer is also significant of the heavenly "Jerusalem" is on board. He has descended from the heaven of the divine will and is sailing on the tempestuous sea of existence and saving derelict ships and maroons on desolate and unchartered islands of self-conceit and vanity.

There are ever so many large steamers in the Port and they are all ablaze with electricity. The reflection of these thousands of lights in the sea is very beautiful as each light is like unto a shaft piercing through the depth of water. trembling with the motion of the sea. The Beloved watched the lights of the city and the steamers and pronounced the scene most fairy-like and magical. As he walked to and fro on the deck he said: "I feel always much better on the sea" Then he laughed. "It will not be a bad idea if we could travel from Alexandria to Beirut, then to Symerna then to Constantinople, then to other Asiatic ports."

After walking for a while on the deck under the moonlit and starlit heaven he came down to his cabin. I followed him. For more than half an hour he talked, now about this now about that. Toward the end he said: "I have found a way to gain my living with the sweat of my bro and the labor of my hand. Man must be the candle of severance and detachment. When I go to Haifa and 'Akká I will get a piece of land and plow it and cultivate it with my own hand. Then I will not accept everything even from the Persian believer." The thought immediately came to my mind that if the time ever comes, God willing I will try to be as near to him as possible and hand him any tool or instrument he needs. What a primeval, charming prospect! To live on a farm with the Beloved and be a farmer. My blood tingles with enthusiasm and great possibilities. I have not the slightest doubt that the Master will then teach the people, even the United States with her experimental farming stations a few lessons in practical and scientific agriculture and many students may come from far and wide to see his model farm. Whether this is realized or not it is immaterial to me but lesson and a precious possession for all of us. To know that his thinking at this advanced age of farming is in itself wonderful, independent of its realization. The bell for dinner rang loud and the Master went to the dining room. As I had a second class cabin with the permission of staying with him as long as I wanted I went also the dine. It must have been an act of Providence because they give how a seat besides the Russian Consul General of Beirut who has been travelling with his wife, has been in Persia for fifteen years and speaks the language flowy. After dinner they came up on the deck and for a long time they talked on the naval reorganization of Russia after the Japanese war, the Russian open support for the Independence of Bulgaria and the moral and economic loss of the Balkan wars. Then the subject of conversation was changed. The Beloved invited him to come tomorrow on shore while the steamer is anchored and dine with him in Aḥmad Yazdí apartment. He was so sorry that he could not accept the gracious invitation. Then the charming scenery and the delight of Haifa were dwelt upon. In short the Beloved was delighted with them and there was no need of translator I could sit there a little further and watch the wonderful power and sweetness of the Master.

Tomorrow at nine o'clock the steamer will arrive in Port Said. After more than 3 months of absence we are returning again not from Europe and America but from the delightful summer resort of Alexandria. This time also there is only one servant in the company of the Master. I hope he will take a good rest in Port Said and then start where? Toward which direction? No one knows.

EGYPT

PORT SAID

9 November 1913

November 9th, 1913

Dear Friends!

To tell you the truth this is a secret and you must not breath it to a living soul, walking erect with two feet, I mean a lipid. I love Port Said and I love Aḥmad Yazdí and I would like to stay here as long as the Master is here not one minute after his departure; because there is another place that I would love best. You see, beside this primary all sufficient reason I have another reason. Before I ever dreamed of America, before I dared to think that I have so many splendid brothers and sisters across the Atlantic, before I learned that A B C of the language in which I am laboring to express and write the events surrounding the Beloved I actually lived and moved and had y being in this city of Port Said for more than 3 years. Here I met our dear teacher Mírzá Abu'l-Faḍl several months before his departure for America and the bee buzzed in my ears the first intimation of a faint possibility of my going to the New world. At the time it was too dear and too wonderful to believe it. "Who am I?" I addressed myself "that the Lord of mankind may send me to Mírzá Abu'l-Faḍl to serve him in that far off mythical land of giants! I know there no one! I know but two or three words of their language! But when the command came I left and crossed the seas all alone and in that strange, tumultuous New World I found all that my heart longed for years genuine hospitality, fathers, mothers, sisters and brothers, because my mother passed away from this life when I was only 2 months old and I never knew what the love of a mother meant till I went to America. I did not have any brother and sister of my own so you can realize how great was my joy when I was surrounded by so many spiritual relations in a strange land, often in the middle of night I would cry out "O Bahá'u'lláh! O Bahá'u'lláh! What miracle thou hast wrought! What love thou hast created in these hearts! O 'Abdu'l-Bahá! O 'Abdu'l-Bahá! What magnificent palace of spiritual brotherhood thou hast raised! What marvelous unity thou hast brought between the East and the West! If I give up my life for these glorious bounties I have done nothing, I have offered no thanks giving. Then let me be the dust of the feet of these friends. Aid me to serve them and if needs be sacrifice my life for them. I am ready to answer thy call as at any moment.

What was I doing during those three years in Port Said? I was working in Aḥmad Yazdí's store. He was very good to me and that happy relation still exists between us. Whenever I go to his store familiar scenes come back to my memory. I want to pull my sleeves and pitch in to work but he laughs and prevents me from doing it. Well and faithfully has he served his Lord for the long years stretching in the past. He is a good, active soldier of 'Abdu'l-Bahá. You see them. What I owe him a great spiritual debt because his love and kindness made it possible for me to stay in Port Said till the hospitable doors of America were opened before

my face. This morning when I opened my eyes it was half past four and by five o'clock I was on the deck. No life was stirring. The big sea was as calm as a pond, the ship had hardly any motion, a balcony, young breeze was blowing, the stars shines with each other in brilliancy and the whole scene was blissful and ecstatic. I passed several times by the half-opened window of the Beloved's window and peered in. He was sleep yet, because last night when I left him he drew out an Arabic paper from his searched and continued to read. The morning grew brighter and brighter and in the Eastern horizon faint traces of golden color, rosy lines and silver brightness all embroidered together by the hand of nature became visible. I turned to make a round of the deck and stopped on the opposite a minute or two then returned when lo and behold a great ball of vivid fire had lead so suddenly out of the briny deep just as minerca leapt out of the head of Jove fusing the whole Eastern sky with wonderful being colors. Such is then the down of the sun of reality. illumining the sky line of the hearts and minds with its white lights of spiritual susceptibilities!

Little by little the Beloved the sun od reality rose resplendent and beautiful. He came out of his cabin and while he was walking on the deck I prepared tea for him. He found his friend of last night and asked him to drink a cup of Persian tea. They sat side by side and the Master talked and questioned him now and then. He spoke on the duties of the ruler of a nation and his relation to the inhabitants of the country. "A ruler must consider himself the real father of all the people. Just as the father is solicitous about the education for his sons so a ruler must think about the progress of the inhabitants of the country over which he rules either by the law of heredity or by the choice of the nation. He must devise new plans of reforms. He must encourage the building of national highways, bridges, schools, railroads, expand the limits of commerce and insure the safety and security of the public. If he on the other hand devotes his time to luxury, self-gratification, indulges in personal likes and dislikes, fosters favoritism and laps in the lap of debauchery he is not a ruler but a hydra-headed public enemy. For the last six hundred years all the countries conquered by ___ have been deteriorating and even their ancient glories are ransacked. A country in this age cannot be ruled by the sword. It needs the magic touch of progress. The two kings who did a great deal for Persia whose architectural endeavors are as yet scattered all over that land are S_háh 'Abbás and Azadad-Doulet. On the other hand Sulţán Sulaymán has built only one mosque in Damascus. Nothing else has been done to improve the country or expend the income of the state on those sources which would advance the civilization, open the eyes of the people and let them avail themselves of all the technical knowledge and practical accomplishments. Then the people will be happy and contented and the country shall prosper by leaps and bounds." By half past seven the outline of Port Said with its towering searchlight became visible. The Master asked me to bring him his marine glass which I did. He looked at the far odd city for a few minutes and its buildings not as tall as New York interested him. All around us there were great ships with sea-worthiness leaving or arriving the Port. It is really a wonderful network of international communication these ships appearing in the far off horizon as though mysteriously leaping out of the depth of the sea, heading along steadily toward the Port and once anchored load and unload their freight and human cargoes and filling their bunks with rich argosies just as mysteriously disappear as though they have never touched the port. This is of course a sign of that greater network of spiritual communication which is being established between the Orient and the occident through the celestial power of 'Abdu'l-Bahá. This outward manifestation of unity is the symbol of the compelling unseen forces of harmony working on and on to leaven the whole

earth with the leaven of solidarity. Then travelling in itself gives one always new sensations, new enthusiasm and imports to him new knowledge no matter how many times you may have seen a place, on how many occasions you may have met a friend there are so many things that may have escaped your notice and you will be able to see them again and appreciate them if only your steps are traced so that direction a second time. By nine o'clock the ship anchored quite far from the port and just at that time our brother Aḥmad Yazdí and Áqá 'Azíz were spied in Folouke' or a boat. The laden was lowered down and they came up. The Master welcomed them and as soon as our baggage was transferred to the boat, the Beloved after thanking personally the captain and the Russian Consul General descended. "This is the feast of Beirain" he said to Aḥmad Yazdí "I have left it in Ramled and came here." "This is then a real feast for us" answered Yazdí with reverence and a subdued voice. After landing the Master and Aḥmad Yazdí drove in one carriage and used in another. The Master is going to live in his home (Aḥmad Yazdí's) and strange to say I am in the same hotel Sulṭány and have been given the same hotel Sulṭány and have been given the same room I occupied last time. The Master appointed the hour of four for the pilgrims to pay him their first visit for lunch I was invited by Ehrahim Effendi a native Bahá'í whose son Bas_hír was graduated as Doctor of Medicine this year in Chicago. He is trying to find some work in Cairo but he is now in Port Said for the holidays. For ten days people are feasting, the schools closed and the holiday spirit is abroad.

At three o'clock I thought I will call on Doctor and Mrs. Getsinger who are staying in Hotel de la Peste but I met them just as the door of the Master's house. After 22 days of stay in 'Akká and Haifa they looked well and happy. We went up and the Master asked them many questions about the various people in the above two places they have been. At four o'clock he came out of the antechamber where he was resting. He saw all the believers are waiting for him. They all rose from their seats many of them approaching him to kiss his hands and offer him the bouquets of roses they carried. The roses were put on each other on his right hand he was sitting on a long driven. The son of Ḥájí's Muḥammad about 8 or ten years old was standing. He backward to him to come and sit beside him. He is a lovely, intelligent boy. It was a lovely picture then to see the Master and the roses and the little child side by side a wonderful portrayal of the simplicity of the kingdom and the poetry of the spiritual life "Praise be to God that you are all gathered together you have brought me the loveliest gifts (referring the roses) you are welcome. I have come to see you." He referred to the debts of a Bahá'í who passed away a while ago in Bombay. The believers must see all the goods he has left behind. He inquired about the health of some of the old Bahá'í in 'Akká and Haifa and then he said: "These old veterans of the cause have been with Bahá-o-llah in Bag_hdád, Constantinople, Adrianople and 'Akká. They have borne the brunt of war. They have undergone the sufferings of exile and imprisonment. They have served the Cause. When we left Bag_hdád for Constantinople as there were a large number of us we had to divide our duties. Ada Mírzá Maḥmúd and Áqá Riḍá were the cooks and I was the commissariat man. One cannot say how hard all of us worked. The former always walked on feet in front of the palauquet of the Blessed Perfection and when we arrived at a Caravanserai after a hard day of travelling these two went immediately to prepare a fire and cook the dinner, I went also after food supplies both for the men and the animals. What a hard time I had, often till midnight going through villages and trying to persuade the farmers to sell us something. Especially at that time there was a famine in those districts and people loathed to give up their hoarded provisions, fearing the worst may cause also to them. In short all those

persons who were on our journey were most blessed souls. Bahá'u'lláh loved them I loved them.

Then he ordered a carriage and with Aḥmad Yazdí went out driving. With Doctor and Mrs. Getsinger I came out and walked toward the Hotel. They invited me for dimer and I stayed there till half past eight. The topic of discussion was of course the cause, America, India, Persia and the love of the Master for all these friends.

Today at noon Aḥmad Yazdí brought me a package of letters which have been accumulating here pending my arrival. Many letters from America gave me cheer and joy. I thank all the friends for their thoughtfulness, their remembrance. One word from them sent across the oceans is another chain to bind the hearts together. We must all be active in the Cause and be the means of spreading the Messages of the Kingdom.

10 November 1913

November 10th, 1913

Dear Friends!

The first glimpse that we had of the Master this morning was from the upper porch of the hotel. He was walking in the street followed by Aḥmad Yazdí. All around him there was a motley crowd of Arabs a European may say with more or less the same clothes but they all looked upon him with an eye of reverence and adoration as though he is sleeping from another world, an over individual descended from the Court of divine Majesty. As he walked they made way for him and then advanced with the spirit of respect to kiss his hand or touch the Hem of his garment. He walked through their dirty, evil -smelling streets and men, women and children come out of their unclean quarters and as he passed by he smiled at them and they paved him the divine homage of love and worship. The simple Arabs do not know him as the Bahá'ís assume to know him and discuss his little and position pro and con but they behold in him the shining of the spirit of God, they love him because he loves them. Knows their needs inquiries about their conditions, supplies their spiritual and material requirements and holds aloft before their eyes the burning torch of true religion of charity and the waving flag of moral ritual. He appeals to their sense of justice and reason and leads them on in his matchless way toward the radiant heights of brotherhood. It was about nine o'clock when the Zoroastrian pilgrims with a few others from Baghdád wended their ways toward Aḥmad Yazdí's home to meet the Beloved. Tea was served and he came out of his room and greeted them. For a few minutes he was silent. Then he asked them to speak to him. "Tell me" he said "is whether of India better or that of Arabia." One of the Zoroastrian who loves his native country very much came out and earnestly with the answer. "Persia's climate is the best." The Master laughed. He could read in the eager eyes of our brother this thought "I want to see Persia great and glorious civilized and prosperous advancing steadily in modern culture and science", and henceforth satisfied his loving by the following remarks:

"Persia will become burn nous. Her future grandeur shall by far eclipse for past records glory. How pure is the climate of the mountains of Yazdí. Rest ye assure that Persia shall progress. On this account have the utmost confidence. God has brightened Persia. The

example of Persia is like unto a garden which had been taken out of the cultivating hand of the gardener. The wild animals have run through its posture, its meadows are turned upside down, its trees are leafless, its plants are dried and its tender, fragrant flowers trod under foot to such an extent that whereas formerly it was a rose garden it has now become a thorny patch. But when the real garden appears he takes the garden again under his care and arrange it better than its former condition. Whereas before it was a dumping ground for all kinds of refuse, the wise gardener clears it and causes the growth of roses and hyacinths and plants fruitful trees. Listen to me. Do not heed the doubtful prophesies of the malcontents. Persia will progress marvelously. God has opened every door before the faces of the Persians. He has unlocked before them the doors of heaven as well as the doors of the earth. I will illustrate this by the following example and the rest will become plain to you. In this world this is no soil as unproductive as the soil of Mecca. It is a desert of sand, black, bare mountains and barren Sahara. There are no springs in Mecca. They bring in their drinking water from a very remote place. Now because this desert of shifting sand, these fearfully shaped dried mountains, this extremely hot climate became the birthplace of His Holiness Muḥammad, the eyes of the Islamic world have turned toward it. Nearly three hundred thousand souls go yearly on a pilgrimage to Mecca to kiss the black sacred stone. Now from this you can judge what will be the future of Persia which is the birthplace of the Blessed Perfection, Bahá-o-llah. Its climate is delightful, its soil is rich, its waters salubrious, its gardens charming its meadows green and its topography variety. Reflect upon this and many mysteries will be revealed unto you."

One of our believers who was present mentioned that several hundred of Hajis had returned from their pilgrimage to Mecca but on their way they were robbed bit the Nomads. The Master said the following story in this connection: About 38 years ago a few Hajis who were a native of Yazd came to 'Akká. On their way they were stripped clean from all their possessions. The steamer accidentally anchored at the bay of 'Akká and they came on shore. They did not know that such people as Bahá'ís are living in the town. They inquired from the inhabitants are there any Persians in 'Akká? They answer yes! A guide brought them to me. They were in a pitiful state. As soon as their eyes fell upon me they started to cry. They said 'While we were in Medina, the Arabs accused us unjustly with something we had never committed. Then they attacked all the Persians, beating us with their swords and clubs, killing six of us and taking hold of our belongings. We were fallen on the ground entirely unconscious. When we came to ourselves the government officials saved us from the fury of the Mob. There were many cuts and wounds in our bodies, but there were neither doctors nor medicine and nature had to lend its healing ointment. When news was received from Constantinople that we are innocent they let us go. We have begged all along our way for our sustenance till we have now reached here. We are now at the end of our hope and are destitute of everything, When we reached at this port we thought we disembark, perchance, we may find some of our compatriots who will be willing to assist us. Here we stand in your presence, hungry and naked and needy. You may deal with us according to you justice, sympathy and humanity. At least you may give us one toucan to carry us to Beirut. We plead for your mercy! Thus they spoke and I realized they are letting the truth. In short I prepared for them the means of their journey as far as their home- Persia. As their steamer was going to anchor one day in the port I invited them to stay over for lunch and dimer and ordered tea to be served. When they partook of the Pilaw and other dishes prepared for the and before their departure one of them asked. Who are

you and why are you living in this most desolate spot? I answered. 'We are prisoners in this barrack town of 'Akká! Prisoners! I can't believe it! Why? What for?' 'Because we are Bahá'ís they have brought us here and incarcerated us! They were as to wished. Then one of them said. No indeed whosoever tells us that you are Bahá'ís commits an unpardonable sin. You are very good people. You are good Musuhmans. They have told us that the Bahá'ís are very bad people. You are the angels of heaven. You have treated us with such generosity and hospitality not even equaled by a Muḥammadan I do not accept this. You are joking with us! I answered. 'My friends! Listen to me. We are not joking with you. We are telling you the truth. We are Bahá'ís. We are prisoners. Harken and I will tell you why we are here! They became silent and the I told them the history of the Cause, the principles and the events leading to our incarceration. They were very much impressed and left the town with a happy, yet no doubt a little incredulous a bout own being Bahá'ís". Here the Beloved had a good hearty laugh and continued: 'You must make the people understand the aims and teachings and be bests of the Blessed Perfection, inform them to what cause it has beckoned their attention, how the command us to associate with all, to what height of purity, attraction, sanctity, morality, behavior and deeds he hath summoned us. Then Persia will become like unto a rose garden. If the believers of God like and act in accord with the commands and exhortations of the Blessed Perfection in a short time Persia will advance extraordinarily. I hope you will make India a rose garden thus each one of you may become a fruitful tree, a brilliant star and a spiritual sign of the kingdom of Abhá. May you find a new severance a new joy and fragrance and a new hope and courage. Do those Zoroastrians who have migrated to India centuries ago desire to return to their nature land? You tell them that we declare unto you that the glories of Persia will become in the future thousand fold. If you don't believe in our declaration make a note of it in a book that a day is soon coming. When Persia shall reach the highest zenith of glory, it will be built and become very prosperous. All the ancient cities of Persia will be built up and the fame of Persia and the Persians shall be spread over all the regains of the world and the greatness of the Persian civilization will cover the East and the West."

Then the Zoroastrian women went into his Presence when we left. The Beloved felt well. For the last two weeks all the betters have been kept away from him so that he may have a complete rest. Later on three Arabs received permission to go into his Presence and he gave them a detailed explanation about "sacrifice". The feast of Beiram is the great Muḥammadan feast in which everyone who is able kills a lamb or sheep and distribute its meat amongst the poor. "The outer sacrifice of the sheep is a symbol of the miner sacrifice. One must sacrifice his life, his identity, his being in the path of God. This is a spiritual sacrifice. We must strive to attain to this station," As some of the Zoroastrian Bahá'ís were presents he pointed them to our Arab visitors and told them how through the Power of God these men who have never believed in Christ, the world of God, Moses, the interlocutor of God, Ibraha, the friend of God and Muḥammad, the prophet God have become believers in all these messengers of the divine. That is why it is written in the Qur'án 'Thou dost not guide them but God guide them!" When they left they kissed the hem of his garment and his hands. I was much moved by this real scene of earnest devotion.

Then he called Mrs. and Dr. Getsinger into his Presence. To Doctor Gersinger he said:

"Greater love has man for no one that I have demonstrated toward thee. Consider that after my departure from America I have send for thee and am sending both of you to India to

spread the Cause of God. Send to me always cheerful and happy news. The more you have love and genuine consideration for each other the happier is the heart of 'Abdu'l-Bahá. Be as one soul in two bodies. Then you shall be able to render more effective service to the Cause and will be loved and honored by all the people. This is thy first and most important work. Look at me! I do not listen to sickness. I do not listen to sleeplessness. I do not listen to fatigue. I do not listen to anything. I work and strive. I toil and labor. Both of you must walk in my footsteps and seek my good pleasure and diffuse the fragrances of the kingdom of Abhá. This is the path."

To Lua he talked with great animation, his strong voice at times reaching to a high pitch. He was speaking with a glowing conviction and divine authority. The room was filled with the inspirational atmosphere of his spiritual utterance. I will try to presence here only a few notes out of rushing torrent of celestial music breaking upon our ears from the unknown sources which were full of orchestral beauty and mystic charm.

When thou dost and enter a city in India associate with the people in the begging as a tourist as a person interested in India and a lover of Indian people and institutions. Meet all those who come to see thee or thou callest on them with sympathy and do not in the least prejudice them. Thou must reconcile together the adherents of various religious and the stories of different creeds with eh solvent alchemy of love and infuse amongst them Bahá'í freedom of conscience and solidarity. If someone ask thee who are thou and why hast thou come to India? Answer. 'I am a teacher of the Bahá'í Cause. His holiness Bahá'u'lláh has commanded the Bahá'ís to consort with all the religions and nations with the utmost concord and harmony. In our estimation mankind are the children of God and as the children of the almighty it is enjoined upon us to love one another and to cooperate with each other. The past century of prejudice and bigotry has passed, the cycle of the oneness of the world humanity is being ushered upon us. Then speak to them with great power and penetration and cause them to soar toward the divine height of spiritual brotherhood and divine unity.

When thou arrives in the city of Calcutta and happen to mere the editor of ___ say to him: 'Today a most glorious sun hath downed from the horizon of Persia. Even the blind ones have felt the penetration of its heat and rays but you are submerged in the sea of your one thoughts. We who have been living in the furthestmost part of the globe have beheld the days of this world illuminating sun and are illumined thereby. How is it that you are yet sleep upon the bed of negligence. This is the same sun which downed 1300 years ago from the horizon of the Arabian Peninsula but now it has appeared with greater potency from the horizon of you country and its heat ere long shall of you cover the whole earth. Now is the time of your redemption! Now is the period of your salvation. If ye are blind. become seeing. If ye are deaf become hearing. If ye are lame, walk ye crack. If ye are dead, be resuscitated. If ye are negligent become ye mindful. The sum of reality hath arisen from the horizon of your country. Become ye illumine the breeze of Bestowal of wafting from the direction of you native land, be ye stirred! The nightingale of significance is singing in the rose garden of you home, hearken to its melodious songs. This movement hath deeply affected the American and European world and hath made us the real friends of Persia. Know ye this of a certainty that the East never conquer the West through the power of material civilization but it can accomplish this as it has done in former ages through the power of divine religion. Now Persia is a position to complete the spiritual victory of

mankind through the Potency of the Universal Religion of God. What a marvelous sun is this! What a stupendous movement is this! How the world and its inhabitants are being consciously or unconsciously stirred and moved by its soul satisfying effect!

O ye Persians! The sun of righteousness hath arisen with healing in its wings! Are ye not, aware of it that your country is the dawning place of this glorious Orb, the first rays of which is the oneness of the world of humanity its second ray is love for all mankind, its third ray is universal peace, its fourth ray is the correspondence of science with religion its fifth ray is universal religion, universal language, universal education etc. Speak in meetings and assemblage with a spiritual power. The Holy Spirit shall inspire thee. Explain the principles of Bahá'u'lláh. Make them understood by all the people. Cry out at the top of thy voice.

Furthermore say to the Editor! Despotism ruined Persia. Despotism withered away the germs of Persia. Despotism extorted the incomes of the people unjustly. Despotism made the inhabitants of Persia poor and destitute. Despotism hastened into the arena of martyrdom 20,000 Bahá'ís. Despotism played a havoc upon the resources of Persia. Despotism brought to the verge of starvation the ancient families of Persia. Despotism cast ashes of gloom and despair on the intelligence of the Persians. Despotism kept the people in a state of ignorance and illiteracy. But when the Persians upraised the banner of Constitution everyone became hopeful expecting Persia through the beneficent influence of a democratic government will loom large in the family of the living and progressive nations and will enter upon an era of upward prosperity and internal development. However instead of uniting all their forces together they formed various political parties with no definite policies save to work against each other and then heap greater disasters upon the already weakened and disorganized state. Consequently we observe that even constitution upon which the hope of everyone was suspended did not yield the desired result. Yes, constitution would have saved Persia, were these political parties united upon a broad, national construction platform; therefore the lack of such a common ground made confusion more confounded. Notwithstanding these mighty events the Persians are yet asleep but there are certain impelling forces which are working for their final awakening."

In the afternoon again we were in his Presence. He was in a happy frame of mind and joked with Doctor Getsinger. He shed the sunshine of joy and beatitude. Then he ordered grapes to be brought to us which he divided amongst us with his holy hand. We stayed with him about 2 hours many stories were told and light subjects discussed. When we left him we knew he is steadily improving in his health. Coming out of his presence we walked toward the store of Ahma Yazdí and there met many of the friends. His store is the rendezvous for all the believers who desire to meet each other. A telegram is sent that K_husraw may come from Ramledh to attend to cooking and I have no doubt he will start with the very first train. He is so happy in the service of the Beloved and whenever he is away from him, he is grieved and sad. Other pilgrims are on their way and before long many people shall arrive to drink from the fountain head of truth. The Master loves them most affectionately.

11 November 1913

November 11, 1913 Port Said, Egypt

Dear friends!

"How fervently I long to go on Mount Carmel- the garden of Lord! How inspiring is the matchless panorama spread before one's view! How quiet and spiritual is its very atmosphere! This is the best season of Mount Carmel. Those who have seen the sweeping, heavenly scene spread before their eyes from the Touch of the Bah cannot it throughout all their lives. In the future those will be seven beautiful, terraced gardens from the base of the mountain up to the Holy Tomb. Then the scene will be most ravishing and unexcelled in the whole world. The mountain covered with fragrant flowers, the bright sun shining upon it with its vital, life- giving rays, the educational and charitable institutions springing up here and there, the spiritual inheritance coming down from an age of the prophets and going back to an era of the Patriarchs and the sacred stories and blessed traditions woven around every spot- will make this place most cherished and beloved by all mankind."

Thus spoke the Master with his eyes shut and in a contemplating mood. I also long to go to Haifa and I hope yet that somehow the unexpected door will be opened and I will have the great joy of sleeping and resting and walking and working on that holy mountain so often blessed by the feet of the Blessed Perfection and 'Abdu'l-Bahá. But I must exercise my patience and wait the development. Almost any day something may happen that may carry us to Haifa.

When this morning we went into the Sacred Presence of the Master he said "Mírzá Aḥmad I am feeling well today and have started to work again. I have already read many letters. Whenever I meet the believers of God I feel much better. I am made very happy." Then he gave a long talk to the friends about his address in the Jewish Synagogue of San-Francisco and how the noble Rabbi Myer has invited a Christian community to hold services in the Synagogue! Repeatedly and on many occasions the Master has highly praised the noble action and the lack of the prejudice of this "man of God" hoping that he will ever serve the Cause of universal religion and human brotherhood.

A letter from Doctor Clock of Newyork who has been living in Tīhrán for some years made the Beloved very happy. She writes: - "You know how much we love the Persian girls and women and look forward to the time when they will be better educated. Last year there forty schools for girls in Tīhrán and now there are sixty. All these schools are under government supervisions. A young woman employed by the government visits them and reports great progress in general but says the Tarbíyát school for girls is best of all." Cabbgrams received from the various parts of the world as regards to the spread of the Cause or the demand of urgent advices were read to him and answers were in turn cabled.

Mírzá Hádí Efnan (the third son-in-law of the Master) and Mírzá Ḥusayn (the third brother of Aḥmad Yazdí) with two other pilgrims arrived from Haifa this afternoon. Now I have had the pleasure of meeting all the three son-in-laws of the Beloved. They are all very excellent men. As you no doubt already know Mírzá Mohsen and Mírzá Hádí are the descendants from the Bah and Mírzá Jalál is the son of the King of the Martyrs. With a singing heart and happy face K_husraw draw into my room. Having received the Master's telegram he had travelled all night to come as soon as possible. His love for and faithfulness to the Master are his wonderful qualities. I have grown to love him very much an account of his simplicity, and agility. Often in Ramleh he would fill or dishes with what he had cooked for lunch and

dinner and we cause to know later on that he had left nothing for himself. With the greatest light heartiness he would then take a piece of bread and cheese and eat with evident relish. He was surprised one day when I gently scolded him why he does not keep back something for himself. "Oh! I never thought of it!" he said.

In the afternoon the Master having read many letters he was quite tired and wanted to have a drive. The carriage was ready after a few minutes and he descended the stairs and beckoned to Aḥmad Yazde' to sit beside him. After his drive he stopped at Aḥmad Yazde's store and sat there for half an hour. Then he sent for Doctor Getsinger and took him with himself to the house. Here he asked Doctor to speak to him. He related the story of two Irishmen who went to America and then experiences with the New Jersey Mosquitos. The Master laughed and in turn told us a mosquito story written in poetry by a poet of Kás_hán. In order to appreciate this line you must first understand the double meaning of "Tchang-Zan". Its first meaning is "a player on harp"; its second meaning is "one who scratches his body with his fingers". Now here is the line:-

From the early evening till morning I held a high carnival in the empire of my body; The mosquitoes were the trumpeters, the flees were the dancers and I am what was I, "Tchang-Zan".

Then I said that last night I could not sleep at all because my bed harbored many guests under its mattress and pillows and wooden frame in the persons of bed-bugs. They scorned around me as soon I put out the light and the consequence was a night of vigil and wakefulness. The Master said: "When we were in Bag_hdád, Constantinople and Adrianople we were bothered to death by these insects-flees mosquitoes and bed-bugs. Many a night we had to sit up without one wink of sleep. Finally we invented the mosquito netting with only one entrance. Once you are in your ties that entrance with a piece of strong thread and then no insect no matter how small can find its way into it. There is a specie of mosquito in Syria which is very small. It does not buzz and is very small, but it bites like a scorpion. Once in Bag_hdád before we thought of mosquito net Áqá Ammon came to me and saw he has found a powder that if spread over the bed the bug will become unconscious and die and thus one gets a good sleep! I refused to use it over my bed but Áqá Ammon did it. When we went in the morning to call him we observed he is laid on his bed as an unconscious person and all over and around him the bugs were in a state of drunkenness. We carried him out of the bed and he came to himself after some exertion on our part."

He started to speak with Doctor in English, telling him that this language is very difficult but the Persian is easy, when somehow the word "Conspicuous" was mentioned. I suppose that word caught his fancy and for a long time he was repeating it over and over again and every time he would ask him whether his pronunciation is correct. How we enjoyed it!

Freemasonry was spoken of and again the Master showed his deep knowledge and startling in giving us the history and the origin of Freemasonry. For what purpose and when it was organized? What were its primary objects and why they have been keeping their doctrines secret.

Then he bids us farewell and goes to his room. We leave him with dancing spiritual go out walking in the moonlight. The weather now is cooler even in Port Said and it is very beautiful to walk along the shore and think of the objects of the spirit.

12 November 1913

November 12th 1913 Port Said, Egypt

Dear friends!

Conscious that is essentially a spiritual age, an age when man must become in the image and likeness of God, an age in which the potential virtues of the world of humanity must be fully portrayed, an age in which all the old ideas must be burned by the Fire of the Love of God, an age of super natural susceptibilities and an age of tremendous spiritual awakening, it behooves the Bahá'ís of the world to stop a few hours, ponder over their great responsibilities to mankind, realize then even if it is so dimly and dedicate themselves again to the service of their fellowmen. Everywhere people are seeking, searching, wandering, groping hither and thither with no apparent satisfaction. The divine urge within them is pushing them onward and forward and they try so hard to solve the problem - not so much of their own lives - but of the lives of their brothers and sisters. They are shattering cherished conventions, throwing to the winds fondled doctrines and breaking into shreds ideas once held sacred. From the depth of their hearts they are crying for Peace, the Peace that passeth all understanding but the scoffers and agnostics laugh at them and consider them mentally weak and irresponsible. The materialists have dethroned God, the majority of the leaders of religious have enthroned superstitions and thus you find people dissatisfied, peevish and replete with doubts. Everywhere in the West the standard of materialism is upheld and when the Ministers deliver sermons on Sundays they are not apostolic in character, they are not emanated from the emanations of the Holy Spirit, they are not the unconscious outflow of the heavenly inspiration - they are rather the results of the theological training, ethics and morality and not the burning message of the Religion unadulterated by human interpretations and intellectual conceptions. Creeds and dogmas do not create a religious spirit, they stifle it. The present days sects are like so many commercial undertakings and business propositions. They are looked upon as good or bad investments. They are judged by the standard of dollars and cents. The eyes of a theatrical manager is to the Box office and the attention of a successful minister is riveted upon the collection plate. The Congregation is now and then and often regularly is warned for their apparent negligence and insisted upon not to contribute cents, nickels, and dimes but dollars. You hear people talking you "such and such a man is the pastor of a rich church, its members are wealthy. They are going to build a new temple or a magnificent cathedral." Was Christ a success from today's standpoint? Was it so easy for the rich man to enter the Kingdom of God? What was the simple direction of the Christ 2000 years ago and what are the confusing rules and the Bahá'í-like regulations of the different denominations attributing themselves to Him in this age? Where and how can the people arrive at the fountain of reality and what method can they catch a gleam of the light of truth? Modern intolerable social and economic conditions have driven pure religion out of the chamber of their hearts and placed in its stead a plaster-cast Christianity.

Now, again out of the mysterious heart of the Orient a new Spirit of the same religion of God is gone abroad; out of the deep wells of the contemplative life of the East a new spring is gushed forth; from the shining eastern horizon a new sun hath arisen. The Bahá'ís are those people who are quickened by this spirit, drank from this spring and are illumined by the rays of this sun. Men and women, adults and children are daily attracted to this new interpretation of the same fixed moral law. They are from amongst all religious and sects and are slowly and surely forming a spiritual nucleus of the brotherhood of humanity. People of various tastes, and diametrically opposed opinions and nationalities have sat around this heavenly table and their particular appetite and craving have been most wonderfully satisfied and afterward they have all shaken the hands of friendship and comradeship. Thus the Bahá'í cause has just come in and without much ceremony has set to house-cleaning and cutting away the devitalized and atrophied organs of the body politics. It does not do away with that which is good. It is a constructive evolutionist and not a destructive revolutionist. It is a light that causes the disappearance of darkness. It is primarily a harmonizer and a pure agency for moral upliftment. It discards old superannuated traditions and inculcates living truths; it emphasize the common origin and destiny of mankind and it inspires the hearts with the highest and loftiest ideals of religion. It means the expulsion of prejudices and the ostracism of greed and irreligion.

I have promised you in a former letter to record in these pages a short talk by the Beloved on the eve of our departure from Ramleh. The question asked by Mrs. Von Lilianthal was:

"Are there any lost souls?"

'Abdu'l-Bahá. There are souls who are capable of becoming quickened by the Divine Fragrance and the statement of His Holiness Christ in regard to the second birth applies to them - that is one must be born again - born of the spirit. Every soul who is spiritually born through the assistance of the Holy Spirit - that soul which receives the Breath of the Holy Spirit will have an upward journey and attain to a lofty station in the spiritual world.

As regards the souls who do not receive the Breath of the Holy Spirit they remain in the world of imperfection, they are as though blind, deaf, without intelligence and surrounded by darkness. They do not attain to the world of Light. Such souls although they have life, yet are as dead, as lost compared with the souls in the world of Light. To illustrate: Consider: the savages of Africa. Although they live a natural life yet they are as dead because they are deprived of the benefits of civilization, do not enjoy a share of the human progress and are not imbued with the virtues of the world of humanity. They are submerged in the darkness of ignorance. So although they live they are accounted as dead. A person who is not aware of the knowledge of God is dead. A soul out of touch with the Kingdom of God is dead. A soul who does not receive a portion of the immeasurable Mercy of God is dead.

Question. Will God raise them?

'Abdu'l-Bahá. God is powerful to do whatsoever He willeth.

Question. Do soul chose to come to this world?

'Abdu'l-Bahá. That is according to the Will of God. When God wills they step into the arena of human life.

Question. Do we exist as individual souls before coming here?

'Abdu'l-Bahá. Individual consciousness is realized after birth.

I may also quote herein a wonderful epistle by Seneca the Roman philosopher on the life after death:

"A great and generous thing is the soul of man, reaching to the limits of a common intelligence with the Deity himself."

He says then of physical death and the life beyond: "Dismiss, therefore, without uneasiness these members which are no necessary part of you; this body which has so long been your lodging. Let it be divided, destroyed, abolished. Why does the thought of this make you sad? It is the common destiny; thus what envelopes the newborn infant perishes. Why have you so much of these things which are not your own? They are only your outward covering. The day will come which shall take this covering from you, and make you come forth from your present unclean quarters. Even now take your flight from them as much as you can, estranged even from those things which seem most necessary to you; fix your thoughts upon something else, higher and nobler.

"At some time or other the secrets of nature will be revealed to you; this darkness shall be dissipated, and light shall break it upon you on every side. Imagine within yourself how great will be that effulgence, when so many stars intermingle their glorious beams. No shadow shall cross that pure, serene radiance; our every side the heavens shall be equally resplendent.

"Day and night are changes known to us only in this lower, elemental condition. Then you will say that hitherto you have lived in darkness; when wholly yourself you shall see around you that universal radiance which now you can but imperfectly discern through the narrow vision of your mortal eyes, and yet are filled with admiration at the distance spectacle. What then, will be the effect of its divine effulgence, when in its own realm, you shall at last behold it.

"Such a thought will not allow anything sordid to settle in your mind; nothing base, nothing ...by dwelling upon which, in our thoughts, we are raised above the dread of armies; no trumpet's sound can dismay us, no threats alarm. What can he fear, to whom death is an object of joyful expectation?"

When I presented myself this morning in the Presence of the Beloved his voice was weak, the result of sleeplessness last night, otherwise he was feeling well. He gave me a very large pomegranate, a basket of which was brought from 'Akká by the recent pilgrims. He said: "This is a pomegranate the tree of which was planted in the garden by Bahá'u'lláh himself. It is not yet big enough. They must be left on the trees, encased in a sack till the middle of the winter. Then its size will be doubled and its grains dark red like rubies; its taste most delicious." Then he went into his own room to sit quietly alone till the pilgrim came.

After a while the pilgrims arrived and he bade them to sit down. As there were a few Arab visitors he spoke in Arabic. He quoted a verse from the Qur'án. "Do the people think that by simply saying 'we believe', then they will not be tested?" Belief without the test is not worth having. Praise be to God that we have presented the Proofs of God and His Manifestations to the inhabitants of the East and the West. We have asunder the veils of misunderstanding from amongst the religions and nations. In many churches and innumerable gatherings we demonstrated that Abraham, Moses, Christ and Muḥammad were the prophets of God. Many prejudiced missionaries had written voluminous books against the prophet hood of Muḥammad and we cut clear through those iron walls of misinterpretations and made manifest the truth as the sun in midday. The apparent lethargy in the Islamic world is not because the religion of the Arabian prophet was or is false but it is because the Muḥammadans have forgotten the pure, democratic principles of the first age of Islam and have taken hold of spurious ceremonies, false premises and are spending their times in the study of dead theology and worthless metaphysics. It is written in the Qur'án 'There is no virtue in this: whether thou mayest turn thy face (at the time of prayer) toward the East or the West but the virtue, lies in this: that thou mayest adorn thyself with righteousness and practice philanthropy. Take the example of the theological students of the University of Al-Azhar. They spend all their lives in that institution with no visible result. When a young man enters a Western college he comes out after a few years, either an engineer or electrician, or architect, or physician, or any of the many technical and practical professions, but these good-for-nothing students of Azhar waste their wonderful lives and are a heavy burden on the shoulder of the state. This is a crime! An unpardonable sin!" Then turning to a Bahá'í who has two of his boys in a French school said: "Give to your children a manual profession, something that they may be able to support themselves and others. Let polite literature take care of itself; teach them a technical art or profession."

At noon S_hayk_h Moh-yeddin arrived from Cairo and the Master sent for him. He is a learned Bahá'í from Kordestan who is studying in the University of Azhar. In the afternoon he took him to a drive around the city and for the evening he was invited to dine with the Master. Fortune happily was on my side and I had the privilege also to be present at the table. The Master was jovial and witty. He lightened the evening by telling us many stories of the lives of Muḥammad and his immediate followers. I had never heard these beautiful stories before but I assure you the Master laughed while he was relating them and of course what could we do but laugh and be happy. Again he went with a mail fist for the University of Azhar and its unprofitable system of education. He did not mince his words.

At the table he urged me to eat more Pilow and kept on pushing Pilow on my dish "because" he remarked "you will have lots of work tomorrow. There are more than one hundred letters from America that you must translate, so better be prepared."

13 November 1913

November 13th 1913 Port Said, Egypt

Dear friends!

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Letters! Letters Like unto the fragrant petals of the roses of the Paradise of Abhá, received from the four corners of the world! I am literally buried in them! This morning the Beloved handed me a box containing more than one hundred petitions from all parts of the West - America and Europe. He told me to take them to my hotel and prepare them for his consideration. He had received four times as much from the East - all brought in one or two mails. What a wonderful thing is this chain of correspondence based upon spiritual principles established with all parts of the world. What is the aim of this continual flood of letters? The spiritualization of mankind. It is in the Presence of 'Abdu'l-Bahá that we feel more than anything else the progress of the Cause advancing in all parts of the world. In the West there is a revulsion from the extreme materialism of the age and every letter received from those parts shows clearly that the aspirant's objects are spiritual truth, faith, assurance, and the love of God. There is a condition analogous to the time when Roman imperialism was degenerated, Roman religion, corrupted and the unsatisfied hearts turned to Christianity for truth and light. Listen to me! Brothers and sisters! I am going to quote herein the contents of some of those letters which will show you more than anything else how the heart of the West is crying out for the Knowledge of God and how all the seekers are turning their faces toward 'Abdu'l-Bahá knowing well that he is the source of divine Love, divine faith and divine Knowledge.

The first quotation explains the condition of thousands of men and women. It comes from the far West and its appeal is so earnest. Here it is:

"I am trying so hard to see the Light, to find the truth. The material is so strong in me that I cannot put aside the burdens of this world and think only of my spiritual needs. I have not Faith! I want it. Oh I want it, but it does not come to me! I fail in everything for lack of Faith, although I pray for it and an understanding heart - but it does not come. Will you help a searching, hungry heart to the Light? Dear Master? Faith will come with the Light. Many, many years I have been seeking. I have drifted from one thing to another, trying to find the truth and praying to be able to recognize it when it come. My sands of life have almost run and I have done so little in the vineyard of my Father. Oh I want Truth and Faith and Light to see and recognize the Truth and strength to hold fast Faith when it comes. I am calling on you for help, dear Master, for strength and light out of this darkness."

Another seeker of God writes:

"When I was a child, owing to poor environments I was brought up heedless of God. My father did not know what was best to do for his family. He did not allow the word 'God' be mentioned in our midst unless it was with a sneer or ridicule...and then being 24 years old I started to want to believe in God...I then studied the catholic religion and became a catholic but only for a few years. When I began to see that I could not go to confession and profess - to confess my sins and ask absolution and say a few Hail Mary's and be forgiven; in fact I know that I did not tell the truth in the confessional and know positively from my experience of the human nature that no one else does, because they to the things over and over again that they are confessing. After that, I did not go back to the catholic church...Two years ago I joined a Presbyterian Church partly to become acquainted with the people...When during this time I became thoroughly acquainted with the Pastor and a few of the Elders and I found they did have the love of mankind in their hearts nor believed what they preached...I have prayed more of late for the true enlightening Light than ever

before. I feel there is something within me that has never been satisfied. I am not in harmony with myself or anyone else. I am tossed about like a ship which has lost its rudder. I have never really and in truth believed in God like others. My heart and soul long for Faith and religion. I am unhappy...I am very weak. My prayer to you is to show me the Right path and to give me Faith. There are times when I do not seem to have faith even in myself. Yes I feel as if I could not go on with my work another day...I am told you have the power to help me. Oh I lack Faith and Light! Please, please give me Light and Faith; show me the way to do right, live aright and for others. I ask for it on my Knees, o God! I want to be right. Help me, help me 'Abdu'l-Bahá and I will pledge my life to help others according to God's will." Such are the heart-rending cries of hundreds, nay thousands all over America and Europe crying out as though moved by one mighty impulse for the spiritual verities. The purports of all the appeal are the same and the two above, I believe, are typical of the confused conditions of this materialistic age and the determined longing of the Western people to release themselves from its brightening effect. Most fortunately, they are on the right path and they will receive abundantly out of the treasures of the Kingdom of Abhá. Their wounds will be healed through the antidote of God; their aspirations will be realized through the Power of God and their entreaties will be heard by the Lord of Hosts.

In these innumerable letters just received news abound of the progress of the Cause. A letter from Budapest states: "Yesterday the first Budapest Bahá'í Assembly was held in our house. I opened the meeting with Prof. Vambery's letter addressed to your Holiness. I read then an excerpt of my lecture on Bahá'í Movement written in 1912, with comments. At the motion by Mr. it was decided that a pamphlet should be published in Hungarian for Propaganda purposes and I was charged with this work. Undecided to meet on the last Sunday of every month at 11 o'clock a.m. All present asked me to express to your Holiness our deeply felt thankfulness and our reverent devotion to you and to this enlightened movement and to pray for your priceless benediction without which we feel all our work would be in vain. The meeting was closed by reading some lines from Ingham and the present friends were asked to bring next time other people to join our meetings. We hope, that our endeavors to spread that Bahá'í Teachings shall be successful and that we shall be enabled by the help of God to form a radiant center of Unity and Love in this country which is really in the greatest need of being opened to these blissful outpourings of Bahá'u'lláh. We feel the presence of your Spirit in our midst and this gives us courage and strength. Your Holiness has given us from your bowl now we shall distribute your bread among the people."

Likewise in Vienna the Cause is spreading. They have established weekly meetings and are going ahead with the diffusion of the Fragrances. One of the friends writes as follows:

"Let me write to your Holiness that we, the Vienna people, remember with great pleasure and profit the days your spent amongst us. The Bahá'í doctrine is sublimic, in the full sense of the word. Slowly, very slowly we are climbing to the Glorious Height of Bahá. There are people in this country who comprehend your glowing message and to these you were a of things they were anticipating."

A believer from Chicago writes:

"I have heard that there is a great effort being made to go forth and spread the Teachings and bring in new souls. It has been my constant cry and endeavor for a long time. We need an inlet of new souls or new blood and this will strengthen the whole body. We are like gold fish in water that has stood for some days. they grow listless and lie on the bottom of the tank. Put in a siphon and let in fresh water at the bottom and pump out the old from the top and soon the fishes are swimming about full of life and energy. So must we do here. Let in new Life and Love and pump off the old stagnant water - then all the fishes new and old will become vivified and energetic."

A full report of the Meeting of Bowery Mission April 19 to commemorate the visit of 'Abdu'l-Bahá of the same date last year is before me. It is most interesting and the Beloved is highly pleased with it. It says:

"We had a very large attendance. All were delighted with the service. We distributed 348 twenty five cent pieces as souvenirs to the people present. The four hundred frames from 'Abdu'l-Bahá or 77 in American money and the 10 which 'Abdu'l-Bahá gave to us to start the fund was the total amount distributed on the occasion 87 = 348 quarters. We have sufficient to do likewise at the next meeting."

Many speeches were delivered on that occasion and I will bring this letter to an end by quoting here part of Mr. Hooper Harris' address:

"Now there was a time, and not so very long since, when I had very little faith in this Book (Bible), when I had become to believe it was a collection of fairy tales, and it was through the inspiration, through the life and through the teaching of 'Abdu'l-Bahá that I came to have absolute confidence in the Word of God, and not only I but thousands, perhaps hundreds of thousands, perhaps millions in this world have come to believe in the inspiration of that Book through his teachings, because we see in him the duplicate in our own day and in our modern times, the very essence of that wonderful life that shines through this Book. From the time he was 8 years old, a boy banished with his Father who had been stripped of everything He owned, His followers disbanded and Himself banished to a foreign country. Hence this boy from the time he was 8 years of age knew no home, no country and he himself afterward became a prisoner in a Turkish prison, a sword suspended over his neck every minute of the time by a man who could at any moment decree his death. Many times in his prison he was mistreated, for years he was confined in a solitary dungeon with chains on him, and yet during those 40 years of imprisonment nothing could deliver him from the work he knew to be done in the world for the love of you and me. Every moment was spent for other people, not for one instant did he complain of the injustice heaped upon him. So in our modern day we see the example of a man who duplicates in himself that great principle of absolute sacrifice for the love of others and that great principle of absolute carelessness about the things of this world so far as they relate to him. Why, 'Abdu'l-Bahá, if he had two coats he would give away one in an instant. Everything he has belongs to the first person who comes along and needs it. He thinks everything of this, because my dear brothers, 'Abdu'l-Bahá stands for the great principles which Jesus Christ taught, the great Kingdom of God upon the earth and the plan of a great institution, social and economical, which will destroy all those things that tend to drag down your souls, that tend to degrade you. When we leave this place it is not ten steps before we see the lure of the things that drag us down. Now it is through the inspiration of a life like

this and the principles that he stands for, the things he proposes to set going in this world, that we can help him by resisting these temptations and letting that light shine in us which is the master and conqueror of outer things no matter what they may do with our bodies.

"Now, my dear friends, I would like to talk further with you. I could tell you many things about 'Abdu'l-Bahá and the things that he stands forth, but my time is limited, and I will close by simply asking you to remember that 'Abdu'l-Bahá stands as the Center of a great Movement in this world which will make the religion of God and the religion of Christ mean something in the way of rehabilitating manhood and making us a common brotherhood and that through practical means."

I have given you only a few drops out of the great sea of letters which rolled over me today and I have been feasting my spirit and mind. Truly it is wondrous how one is uplifted by hearing from the friends in all parts of the world. The beauty and charm of all this lies in the fact that the aim of this large volume of correspondence is not commerce and business but it is purely for the sake of the Love of God and the furtherance of the Cause of Universal Peace.

Toward the evening I called on the Beloved and as I read to him some of the most letters especially the ones sent by the Bahá'í Assembly of Minneapolis to the President, Cabinet officers, clergymen, women's club, school teachers he was made very happy and commenced to dictate answers to the most urgent ones. Till eleven o'clock pm I was blissfully happy to put down our paper in his words of light and life. I can never describe my feelings when he walks to and fro and dictates Tablet after Tablet. One is truly absorbed in a sea of rapture!

14 November 1913

November 14th 1913 Port Said, Egypt

Dear friends!

The apartment of Aḥmad Yazdí is on the third floor and if I am not mistaken there are about 80 steps before one has arrived at his destination. All these steps and everything in the house is blessed by the feet and presence of the Beloved. Aḥmad Yazdí's sister, a matronly, gentle, spiritual woman attends to all his needs. How beautifully calls her "sister" just as he is calling the "Greatest Holy Leaf". "Hamsheereh" is the Persian word for the sister.

According to the Persian custom whenever I knock at the door she must get out of the way and hide herself in one of the rooms. Then I am permitted to enter the reception room. If by any chance or more coincidence I happen to look at her I must either turn my head the other way or look down. The other night I was in the room with the Master and he called on her to take the pot wherein a small chicken was prepared for him and bring it in so that he may look at it whether it was arranged according to his direction. A long time passed and she did not come. Then the Master cried out: "Put a shawl on thy head and come in. Thou

art a mother to Mírzá Aḥmad." Notwithstanding this, she came in, very shyly and I busied myself with looking at a paper and did not raised my eyes from it till she was out of the room. You may think this is very strange, but I assure you very few grumbles over it. It is a custom held sacred for many ages and it may take some time yet before when it is modified.

This morning I called at the apartment more early than usual and the Master was not up yet, so I passed my time by talking with Mírzá Hádí, Mírzá Ḥusayn, Aḥmad Yazdí, etc. These friends know almost all the pilgrims - Americans - who have come eastward for the last many years and they are always full of inquiries about them. They look upon America with an eye of wonder and amazement, ever anticipating to hear life-imparting news from that west region.

After a while the door of His room was suddenly opened and he peered out lovingly and asking wonderingly "Are you here?". When he took his tea he asked me to go into His room and commenced to dictate many Tablets both to the Eastern and Western Bahá'ís. His voice was weak and tremulous, his eyes were shut and the flow of divine revelation continued till noon. Then looking at his watch he said. "It is enough for today. I want to go today to the Mosque. It is Friday." Later on I found out that he carried with himself two pockets full of dimes and nickels - Piastres and half piastres - to distribute amongst the poor who always cluster at the entrance and wait patiently for alms. So that is why he wanted to go to Mosque. Friday prayer is one of the most firm columns in the religious structure of the Islamic world. It is incumbent upon every good Musulman to show himself in the Mosque on Fridays. First he will meet his brothers in faith - rich and poor - on the same equal footing, associate with them in a spiritual manner and performs his invocations at the Throne of the Almighty.

The evening was a memorable one. It was truly a holy night taken out of the heavenly colander. It was almost 7 pm. From four to seven I had a long walk with Doctor Getsinger. I was tired when I tread my feet toward the hotel. I passed by Aḥmad Yazdí's apartment and something in me urged me to go up. I tried to argue and reason with it but it would not listen. "Hurry! Go up! Something great and spiritual is awaiting thee." The still mall voice authoritatively commanded me. So I ascended the steps with new and strange emotions. When I entered, lo and behold all the pilgrims were sitting on the divan all around. The Master was in a deep, contemplative mood. The room was throbbing with spiritual vibrations as though filled with the pure atmosphere of the spring divine revelation. Everybody was in deep and reverent silence. I looked well at the countenance of the Master. He was certainly not with us. His mind, his spirit were travelling in the Kingdom of Eternal Light, he was walking along the shady and cool avenues of the spiritual rose garden. What a heavenly moment! Then little by little he opened his starry eyes. The rays of the Sun of Truth were irradiating from them. We all felt the electric power of His Spirit and were ready to receive his message. "Before my arrival in Denver I read in the newspaper that there was held in that city a great religious revival owing to the formal opening of a mammoth cathedral. When I arrived there I asked: 'What has been going on here?' 'A spectacular religious procession!' They answered. 'For what purpose?' 'Oh! Have you not heard? A magnificent cathedral was dedicated to the worship of Christ.' 'Who dedicated it?' 'The honorable Cardinal and many prelates have come from the east to perform the official ceremonies.' 'What did they do.' 'The religious procession was so impressive, that 15,000 men and women were moved by the spectacle and prostrated themselves right along the

avenues and streets.' 'Indeed!' I rejoined 'it must have been very wonderful, very awe-inspiring! I wish I was here to witness it. Oh! Oh! But I can recall of another religious procession held in Jerusalem about 2000 years ago. It was somewhat similar to this, with just a few points of difference. In the religious revival of 2000 years ago His Holiness Christ wore on his head a crown of thorns; in this procession the Cardinal wore a tiara of gold and jewels. The clothes of His Holiness Christ were extremely simply and unassuming, but the robes of the Cardinal were made with costly materials and silks; the rod of His Holiness Christ was a piece of plain wood but the scepter of the Cardinal is studded with rubies and precious stones. The music of that revival was the sweet melody of the Supreme Concourse, but the music of this Cathedral was the worldly choir and the strains of the organ. In that religious revival one was ridiculing, another sneering, this man scoffing, that woman reviling but in this procession 15,000 people knelt on the ground. In that spiritual revival there was no blast and trumpet of publicity, in this gorgeous procession all tongues praised it and all the newspapers advertized it. That religious revival was upon the cross this one in the newly constructed cathedral with all due honors and respectability. That was a religious revival and this was also a religious one! But what a vast difference between the two!" Here the Master became so engrossed with the ecstasy of his subject that he was no longer addressing us. With a deep voice, full of emotions, with his eyes shining like two lamps in the darkness, with his hands making the most significant gestures he arose to the very highest altitude of inspiration, strange, fascinating, compelling, irresistible, all-powerful! "Ah! Ah! Ah!" his words burning into the very reality of our spirits. "That was a great spiritual revival, incomparable in its beauty, far-reaching in its meaning, world-shaking in its purport and heavenly in its presentation! Its effect was for all eternity and its influence handed down to all posterity, all other revivals compared with that are child's play! Look at the glorious Christ! Watch him, watch him, he is walking through the streets and bazaars, erect, firm and unshakable. On his head there is a crown of thorns. He has no friends, no assistants and no one to take his side. All around him there is a huge rubble, boisterous, turbulent, vociferous, stormy. They are thirsty for his blood. On their lips are nothing else but taunt, sneer, jeer and derision. On his back he is carrying his cross. Can you not imagine this immortal scene in your minds? Such was the incomparable procession of Christ! Ah! Ah! Ah! How luminous it was! How merciful it was! How godlike it was! How celestial it was! How divine it was!

"But this modern procession was good for those who desire show and theatrical effects! How lofty and noble was the world of Christ and how low and ignoble is the aim of these people! Oh no! Christ raised the standard of spirituality but these people are fostering materiality." Then he grew silent and you could hear a pin drop. We were all transfixed, motionless and enveloped in the white clouds of his inspiration. He had carried us too far and we could not come back. We were wondering and thinking when he again raised his voice:

"Once there was a Motasarref (governor) in 'Akká. He was acquainted with me. His name as Zeevar Pás_há. On the other hand the monks have a great and pretentious-looking monastery on Mount Carmel. It is much like the castle of a King. They have gathered within its walls all the man's comfort, luxury and worldly elegance. They live a life of ease, free from any worry and above the fluctuations of time. To them hard work and honest labor are unknown. Having immense sources of religious revenues they have grown extraordinarily

rich. Now around this monastery there were large tracts of forests and meadows. Having no particular owner at the time, it belonged naturally to the poor and destitute. They brought their flocks and cattle to graze in the meadow and gathered pieces of woods and kindling either to sell in the bazaar for a few cents, or to cook with as their simple food. One day the monks, like a thunder bolt out of the blue sky, appeared on the scene, drew away the men and cattle and claimed the land as their own. There was a very old woman who had only cow. The grazing around of the cow was the meadow, and in the evening and morning she would sell the milk and live on this means. She came to me with tears in her eyes, because her source of livelihood was stopped by the monks.

There was a poor man who roamed all day over the woods and gathered little pieces of kindlings and in the evening sold them for a few piastres to support his large family. He was also prevented by the monks. The whole proposition was unjust and cruel. The French government took naturally the part of the monks, and in the most high handed way, tried to validate unfair pretensions of the monks.

The inhabitants complained to the authority against the iniquitous dealings of the monks. Then the Motasarref came to me and said, 'will you please come with me to the monastery and see what we can do?' Together we went. The monks tried to bribe him but they could not succeed. He told them 'Have fear of God.' At last without reaching and conclusion we returned. Realizing that they failed in this, their first move, they resorted to other means. They thought by giving a sumptuous dinner or banquet to Motasarref and his official family, they will put him under their own obligation and then he will be forced to protect them. Hence they went into this with great zest, issued the invitations and left no stone unturned to make the banquet royal in proportion. On the night of the banquet Motasarref came to me, and insisted that I may accompany him. I said 'no! Why should I come? I am not invited.' He answered, 'it is impossible, I beg you to come with me.' I said: 'Very well! I will come but on the condition that you will give me the freedom of action. I cannot sit at the table.' He agreed this and together we went out. The monastery was decorated most lavishly, the lights were burning most brilliantly and the banquet hall was embellished with the most delicate oriental arts and drapery. The table groaned under the loads of steaming dishes, delicious viands, and most palatable and savory food. There were all kinds of fruits and candies, and the table decorations was very beautiful. Motasarref and the officials sat on one side, and the monks took the seats on the opposite side. However, before they sat at the table, taking Motasarref aside, I expressed my ideas to him, that while Christ was in the utmost poverty and destitution, these monks who pretend to walk in his footsteps are fabulously wealthy, influential, and live in such a palatial residence. Notwithstanding this, they are not satisfied, and are aiming to usurp the lands which are the main source of the sustenance of many a shepherd and poor man.

I took my seat away from the merry-makers, near a window, and was watching the proceeding and waiting to see when will they turn up there card. Then lo! A man from amongst the monks arose from his seat. He was well-known for his eloquence and polished speech. HE delivered a passionate and fiery talk, the virtues of the monks. 'Your honor Mostasarref!' he said at last 'you are well aware of the goodness of the hearts of these godlike men. They are kind and hospitable, and they have built this monastery for no other purpose than to give a shelter to the weary traveler and sore-footed way-farer. They are indeed loved by God, for they have sacrificed everything for the welfare of humanity.' Then

Motasarref got up from his seat and asked the orator: 'May I ask you one or two questions?' 'Indeed! Your honor I am at your service.' 'Very well. Will you tell me to whom these monks are related?' 'To our Lord Jesus Christ. They are his disciples and followers.' 'Well said. When our Lord Jesus Christ lived upon this earth he did not have a palace like unto this. His home was the mountain and the wilderness. The lamps of his night were the stars of heaven; his pillow was a piece of stone, his bed the bare ground and his food consisted of the grass. But these honorable monks whom you say are the disciples of Christ enjoy the comfort of this palace, enjoy honor and glory and are the possessors of much wealth. As regards to their food, praise be to God, we have had all a taste of it tonight, and have come to appreciate their gastronomic art. Not being contented with all these, they are outstretching the hands of usurpation to seize these tracks of land, which are the sources of the support and maintenance of the poor people of this town! Is not this tyrannical? Is not this despotic? Tell me, what right have they? How can they substantiate their claim? What relation between Christ and these men? How are they the disciples of Christ? What connection between the morality of Christ and the morality of these men?'" After a few seconds of silence he said: "The standard is deeds. Look upon the deeds of the people. Standard is deeds. The deeds of every Bahá'í must be so high, so above the criterion of the present age that he may shine like unto a sun." For the third time he said with great emphasis: "Standard is deeds." then he arose from his seat and bade the pilgrims au revoir till tomorrow. As they were leaving the room his voice rang clear and strong: "You are always with me. You are living in my heart, my mind and my spirit."

15 November 1913

November 15th 1913 Port Said, Egypt

Dear friends!

For half an hour, pen in hand I have been thinking how to commence this letter and both my memory and resources failed to come to my assistance, although there are such an abundance of materials on all sides. There must need be a trained mind and a sympathetic heart to see things and describe them with sensitive beauty and charm. Whosoever is endowed with such a divine gift he is the true artist. Such a genius leaves to posterity, in immortal images, the ideals and accomplishments of his age. A good memory knows what to preserve and what to forget, what to describe and what to look over. When the Lord of mankind is living amongst us, walking, drinking, eating, sleeping like any other man how supremely important it is to preserve for the countless generations yet unborn, at least some glimpses of his Personality, his movements, his work, and his words. Like unto the fish we are swimming unconsciously in the sea of the heavenly graces and often we are prone to forget those who are going to come after us. They have indeed a greater claim upon us than those who are living in this age; because everyone today can avail himself of the inestimable privilege of seeing the Beloved, hearing his words and standing in his Presence. But what about the future centuries. How they would long to have had one glance, one word from the Center of the Covenant of God and now praise be to God that many of you have attained to this. We must therefore, sacrifice all our identities and arise to serve him and promote the Glad Tidings of the Kingdom of Abhá.

Today I will translate herein a wonderful Tablet addressed to our good and faithful brother Mr. L. Stark of Budapest:

"O thou honorable person! Thy letter was received. Praise be to God it indicated that in Budapest a radiant assembly is organized, blessed souls have been present and discussion which shall yield eternal results have been touched upon. It is assured that this assembly shall attract unto itself the splendors of the Sun of Reality; the heavenly Potency shall strengthen it and universal benefits shall be produced. The Charter of this Assembly is the Oneness of the world of humanity; the Constitution of this Assembly is love between the various members of mankind and its by-laws as though complete abandonment of racial feeling, religious prejudices, denominational spirit, patriotic bias and political maxims. For all these prejudices are pure imaginations. These prejudices have been the cause of the shedding of blood, the destroyers of the foundation of humanity; the means of hatred and animosity, the killing of men, the captivity of women, the orphaning of children, the destruction of the country and the immigration of countless members of people. These events in their most heinous forms were actualized in the Balkan State. Reflect that undoubtedly millions of people were made homeless, shelterless and exiles! How many men rolled in their own blood! How many women and children were maltreated! How many flourishing cities were demolished. How many villages were entirely razed to the ground!

Their first excuse was religious in tone and character. Then they declared war against the Muḥammadans and announced it publicly that this is a holy war.

Praise be to God that it became soon evident and manifest that they had made religion the pretext to carry on this dreadful war. Later on another war was proclaimed amongst the members of the Balkan Federation themselves, although the Balkan people have one religion and one faith and we may state that in reality they belong to one race. How they did shed each other's blood and crimsoned the field with the blood of the innocent people! The raging fire of war set a great conflagration to such an extent that all the Balkan nations arose in enmity against each other totally disregarding the inviolable rights of man. Even now they are not calmed down.

Now consider clearly the woeful results of political prejudices! Consequently we must shun entirely these prejudices and pitch high the tent of the oneness of the world of humanity and cement the hearts together. Perchance mankind may lighten its loads and start on the road of pacification. Were the Teachings of Bahá'u'lláh universally spread in Europe all these oppressions, blood-shedding cruelty, rapacity, hostility and aversion would have been removed? Then all the people will become the sheep of God and enter under the benevolent administration of the heavenly Shepherd. The rays of Reality will shine forth dispelling the impenetrable darkness of race antipathy and antagonism.

"Therefore, strive ye with your hearts and souls so that ye may render service to the oneness of the world of humanity; thus eternal life may be obtained and the heads be crowned with the diadem of Everlasting Glory."

Another Tablet to a believer in Vienna is as follows:

"O thou daughter of the Kingdom! The good news of the organization of the Bahá'í Assembly in Vienna was received. Although this assembly at this time is limited to a number of souls but as it is a divine assembly its circle will be enlarged day unto day like unto the assembly of the Lord's Supper of His Holiness Christ, and its influence shall be felt in all parts of the world. Because the assembly of the Lords' Supper of His Holiness Christ was confirmed by the Breaths of the Holy Spirit, consider what great results and benefits produced! Likewise, whenever and wherever an assembly is organized for the promotion of the Teachings of His Holiness Bahá'u'lláh, know thou of a certainty that the Confirmations of the Holy Spirit shall descend. For the principles of Bahá'u'lláh are the very spirit of this age, the light of the century, eternal life and everlasting glory."

Words of Truth are these and vivifying. They confer spiritual insight and super natural power! We all hope that these two big cities will become the strong forts of the Bahá'í Cause in Europe and another two links in the unbreakable chain of celestial brotherhood.

This morning till about eleven o'clock the Beloved dictated many Tablets. He was in good health and I wrote down his words. I felt the power and magnetism of his Holy Personality projected in the space of our sphere working and changing the old conditions and animating the dead bodies.

About noon the pilgrims entered into His Divine Presence. He said: "From the moment I have been out of my bed I have been thinking of you and wishing to see you. I am pleased you have come." Then he asked me to read them a letter just received from Prof. Cheyne of Oxford who is greatly interested in the Bahá'í movement and to which letter he just dictated a detailed answer. When the letter was read he said: "Pray that God may brighten his lamp day by day, cause His Kingdom to be established in the hearts, and the rays of the sun of truth may shine forth into greater brilliancy. Consider where is the prison of 'Akká and the University of Oxford. Through what power this Cause has become so well-known in that stronghold of learning and education. Once Áqá Riḍá was making confectionary in Adrianople and had a small store. He had made a sort of Persian bon-bon. A Turk passed by and his eyes were attracted by the candy. 'What is this?' he asked. 'It is nogli!' 'With what materials has thou made this?' 'With sugar and cinnamon.' The Turk wondered for a while and said: 'Thou art telling a lie. There is no relationship between sugar and cinnamon.' Now we might just as well ask. What relation exists between 'Akká and Oxford? This is no other through the power of God! Professor Cheyne demonstrated to us the utmost kindness and invited us to lunch at his sweet home. He is a great author and has written many volumes. Praise be to God that the Divine Fragrances are being diffused in all parts. Just at this time I wrote a letter to the Islands of Honolulu. These are situated in the Pacific Ocean. Few of the Persians have heard even their names yet the Cause of God has conquered those remote parts. Taking away the first part of the word Hono-(lulu) and using only the last post - lulu- it means scarecrow in Persian. But now it has become a strong bond of unity between the East and the West. The person to whom I wrote the letter has asked permission to go to Japan and spread the Cause. The Cause of God has in itself an innate force propelling it forward and onward. Another good news which we have just received is from Minneapolis. The Bahá'í assembly of that city has rendered a glorious service. They have forwarded the Glad tidings of the kingdom of Abhá to the President of the United States, Cabinet Secretaries, Governors, Clergymen, Women's Clubs, school teachers. Reflect how God inspires the servants to carry out His work! Who could ever dream that after the hard

incarceration of 'Akká, the spies, and the closing of the doors of all correspondence - to the extent that we could not send out one letter - the voice of the Cause would be heard from Honolulu. The surveillance of the guards in the prison of 'Akká was so strict that wherever they brought us a few loaves of bread, they were cut in two for fear that there might be hidden some written messages. At that time there was a government physician. He was the prison doctor and came to the barracks to attend to the sickness of the prisoners. He was Greek and his name was Peter. Every day that he came to the barracks he was followed by two soldiers, so that he might not in any way communicate with the prisoners. One day while he was on his tour of inspection, when he reached me he told me in Greek that he had a letter for Bahá'u'lláh. 'I want to deliver into your hand this letter but I do not know how for these soldiers are watching me.' As they could not understand Greek, they did not comprehend what he said. In turn I made him understand that he may leave his hat in the prison and go out with the guards. When he is a block away he may run back to take it, while ordering the guards to wait till his return. He did as I told him and we got the letter safely. By this one instance you can easily conceive how it was impossible to communicate with the outside world, and now in one day we receive more than one hundred letters from all parts of Europe and America."

In the afternoon I wait again to the house. He had an eyeglass in his hand and a propos of it told us go a long which his grandfather had received as a present from the government of Russia, because he was the person chosen by the S_háh to carry the three million and a half war indemnity. This telescope on clear days could see twelve miles away. But not we have a divine telescope in our hand that can see the furthest end of the earth and make visible the invisible objects.

16 November 1913

November 16th 1913 Port Said, Egypt

Dear friends!

This is our last day in Port Said. Tomorrow we shall return to Ramleh. The news of the death of Áqá 'Alí-Akbar in Ramleh was received last night and the Master sent immediately the family and carry to them the messages of his love.

On the other hand the steamer China of the Austrian Lloyd left tonight at seven o'clock carrying away Doctor and Mrs. Getsinger and the five Zoroastrian men with their women and children for India - that far off land of strange creeds. With them goes the confirmation of the Kingdom of Abhá and the host of spiritual angels. Theirs is a glorious mission and let us all pray fervently that they may be succeeded to teach many souls and call the attention of many people to the Cause of God.

Mrs. Stannard has also arrived from Cairo. Having disposed of all her objects she is now ready to start for India with greater ease and confidence. She has burned the bridge and shall leave on the 20th of this month. United in purpose and aim the three will become assisted to perform signal services in the Cause. England, America, Persia and India are going to shake the hand of friendship and Bahá'í fellowship. Although there are four

gardens and four kinds of flowers yet they are all fragrant and once their perfumes are mixed there will be a new sweet fragrance - spiritual, super sensual.

Early in the morning the Beloved called for the pilgrims. As he came in all arose and he walked around looking in the face of each - eager, emanating love and devotion for him. He smiled, he was happy. These were his own spiritual children. Ah me! How in one glance he conveys to each his silent love-thought and the joy of spirit which is keynote of heaven! Then he sat down, his holy face wreathed with the flowers of happiness and indescribable pleasure. "You are all welcome! What joyful spiritual faces are yours!" "Come unto me" he asked the three Zoroastrian children. They ran toward him. He made one of them sit on his right hand, another on his left and the smallest on his lap. With his blessed hands he caressed their shining black hairs and little brown faces. The father and mother were so moved by this scene that they wept tears of joy. "These are my darling little friends. Khasro bring for them ". After filling their pockets and while they were nestling as close to him as possible he said to the grown up:

"This is the last day that I am meeting you, but in reality this is the first day. Although physically it is the last day, yet spiritually it is the first day. In the divine world there is no beginning and ending. From a material standpoint there may be the first and the last, but from the spiritual standpoint there is neither first nor last. We have had together such wonderful days. Praise be to God that we were all engaged in the mention of God. We have no other aim God and entertained no other longing except his servitude. Although outwardly we were living on the surface of the earth, yet inwardly our hearts were in heaven, our spirits were in the Kingdom of Abhá. One could never imagine more blessed days than these! Now we expect the results of these ideal experiences". Many eyes were weeping. One of the pilgrims expressed the hope that he will see Bahá'u'lláh in the Kingdom. "Ah yes!" he said softly and quietly. "I hope that we will all be gathered there! Our real gathering is There! Our divine Assembly is There! Our spiritual Feast is There! Our eternal union is There. This meeting is only an introduction to the One prepared for us by the Blessed Perfection." With what infinite longing, what unending yearning he uttered these words! They made us all long to enter that realm of light as soon as possible. Again he spoke: "This voyage of yours was extremely significant. Because first, you were with me in Alexandria, then you departed to visit the Holy Tomb of Bahá'u'lláh and now we are gathered in Port Said for the cause. There are two kinds of travelers - pilgrims and tourists. The pilgrims are those who after the visit of the Holy Tomb are surrounded with the Glances of the Mercy of the Almighty, their hearts became the caskets for the Jewels of the Treasury of God, and their spirits stirred by the Breath of the Holy Spirit, but the tourists are those who just came to see the places, showing in all things a historic interest and probably after their departure they will write a booklet. Praise be to God that you are pilgrims... Praise be to God that you are pilgrims!"

One of the believers of Port Said Áqá Youseff had invited the pilgrims to lunch, so the Master said: "Well done! Well done! The believers of God must always invite each other. They must show toward each other the utmost hospitality and kindness. A Bahá'í feast is not like the feast of other people. The receptions given by the friends are the store house of spirituality and fragrances. The Arabs have a saying 'AS soon as you have helped yourselves of the food, depart.' This is a cow-like quality. They graze on the grass, drink from the fountain and once satisfied they leave their pasturage. But when the Bahá'ís gather

together they commemorate the name of God, they chant prayers, and encourage each other through spoken words in the love of God - a feast of the soul. The name of God is the feast of the spirit."

"Oh! My beloved ones! I love you very much, because you are the believers of God. If I do not love you, then whom can I love? If I am not made happy through you then who can make me happy? If I had time, I would have come with you as far as Bombay. I have received the news of the death of Áqá 'Alí-Akbar from Ramleh. I must return to console the members of his family. Áqá 'Alí-Akbar was a pure soul, believer and assured. He was firm in the covenant and his face shone with divine happiness. When he was in Yazdí he was a rich man. No sooner it was known that he is a Bahá'í. All his property was confiscated and he was thrown into dungeon. They finally brought him out and has him. Seeing that he was a strong man they stripped him of all his clothes and inflicted whips on his bare back till blood started to flow. He never complained. He stood there as a rock. This means faith. After sometimes he came to 'Akká. He did not have one cent. He was a very contented man. I gave him five francs (one dollar). He went away and for two years this was the capital of his business. Finally one day I asked him whether he has yet any money. He said 'Oh yes. The five francs have supported me for the last 2 years.' Then I joked with him that I will sue him in the court if he does not divide the interests with me."

When the pilgrims left the house he had another long talk with Lua about her trip to India giving her some instructions and toward the last he said: "Now that thou art departing for India I desire that thou mayest become like unto a rose garden to perfume the nostrils of all the people. Be thou a joy-carrier, a of the spiritual spring time, a glad-bears of the kingdom of Abhá. Be thou the embodiment of spirituality and independence. Trust in God and work day and night. People are divided into two kinds. The first kind as those who live in the underground of moral darkness and satisfied with the dim light of the candle; others extricate themselves from the prison and soar toward the immensity of space. Strive thy utmost to free people from darkness and cause their entrance into the Kingdom of Thy Glorious Lord! In the middle of nights pray and supplicate to God with such fervor and zeal that I may hear thy calls."

Then he went out at the veranda to walk and after a few minutes he called Lua and me to himself. He showed to us a lovely garden below. "Do you see this garden? Well! This belongs to a European who is in the service of the Egyptian government. He receives five hundred dollars monthly salary. Do you see that lovely Kiosk built in the center of the garden and the shady, charming avenues? When in the evening he returns from his work, after changing his clothes goes under the Kiosk and with his wife drink tea, wine, etc. Then when night comes and the beams of the silver moon are spread over the calm oriental atmosphere, they take their dinner and after a while, together they dance and waltz till midnight through the green lane and fragrant avenue of the garden. They are thoroughly absorbed in each other and apparently enjoy each other's company. While the eternal stars are marching in their prescribed courses, this couple dance in poetic motion and move to the music of the heavenly spheres. Apparently some people may conceive that this is the height of happiness but it is material and fleeting. It does not last. The only abiding happiness is spiritual and ideal. That is real, all others are phantasmal and non-essential. The joy of the spirit confers Peace."

Then coming in the room he took in his hand the pen and paper and wrote himself the following spiritual charter for Lua:

"O thou maid-servant of God, Lua! Depart for India with the intention of Teaching the Cause of God and spreading the Fragrances of god. Go forth with a pure aim, attracted heart and a spirit rejoiced with the Glad-Tidings of the Kingdom of Abhá! Be thou so severed from all else God that thou mayest eternally soar toward the heaven of nearness. Be thou so detached from the material world that whosoever causes in contact with thee, if he is extinguished he may become illumined, if he is silent he may unloose his tongue, if he is withered he may be refreshed and put forth leaves and blossoms, if he is blind he may receive sight, if he is dead he may be resuscitated. I hope that this trip will make thee wholly spiritual, and become entirely dismouthed from the requirements of the physical world.

Upon the Bahá!

(Signed) 'Abdu'l-Bahá Abhas"

I was glad to find Mrs. Stannard in the afternoon in the Master's house. Mrs. Getsinger was there too: "You two must love each other very much. Be very kind toward each other. Both of you are my dear daughters. Should you realize how much I love you, you would soar with joy!"

Then for the last time the pilgrims came and the Master introduced Mrs. Stannard to them. "She is a spiritual woman, a faithful worker of the Cause. She desires to meet the old Zoroastrian community. It seems that God has desired to unite the East and the West, because these western friends are coming to visit you. These (the Zoroastrians of India) are the plants of the garden of God. I am accepting all these hardships for their sake. These are the sheep of God. Now the Divine Shepherd has come to gather them in one flock." Then they left His Presence. It was a moving, touching scene. The Master went and stood at the door. He embraced and kissed each one as he passed out. Their eyes were full of tears. They fell at his feet and oh so reverently kissed the hem of his garment. The Zoroastrian women were also weeping. The heart of stone is melted at the beauty of the faith and the sincerity of these simple folks.

At 5:30 with Mrs. Stannard I went to the steamer to say farewell to Doctor and Mrs. Getsinger and the Zoroastrian believers. They were all very happy, conscious of the sacred responsibility which is laid upon them by the Lord of mankind. When we left the steamer they were all on the deck shaking their handkerchief and bidding us goodbye. Farewell! dear Lua. Thou hast ever been a faithful servant of the Cause! Mayest thou perform thy mission fully and nobly. We ever anticipate to hear the good news of thy triumphs and spiritual victories. Fare thee well. God is unto thee.

In the evening I was left to myself. I could do as I pleased so I decided to go "slumming" in the native quarter of the town. The streets were dark, dirt and refuse abounded, pools of stagnant water nauseated the passer by. Now and then a weird music of cymbal, the monotonous voices of women rising strictly and their handclapping reached the ears. Then I suddenly came upon the native bazaar. Women squatted on the side walk selling bread and dates, the dirty coffee-houses were filled with Arab coal carriers - their faces as black. I

walked from one end of the bazaar to the other end but I did not see a clean spot. How different is this oriental scene with all these Arabs compared with the up to date restaurant on Broadway in New York and the fashionable balls given in the different capitals of the Western hemisphere. Notwithstanding all these hygienic and sanitary handicaps the people seemed to be happy and contented. You could not find in the face of all these people any sign of mental worries and nervous breakdown.

This is for the present our last night in Port Said. Only five more pilgrims are with us; two will return to Baghdád one to Russia, another to Alexandria and the fifth to Haifa. Tomorrow at one o'clock in the afternoon we will leave for Ramleh. To you and all the friends, I send you the Bahá'í love of these oriental brothers. They all love you and long to shake your hands.

RAMLEH

17 November 1913

November 17th 1913 Ramleh, Egypt

Dear friends!

"The believers of God must be alive with the sweet Fragrances of God. When you leave this land you must become the creational books, the eloquent epistles and the ceaseless workers in the Vineyard of the Lord." He uttered these words to our Bag_hdád pilgrims who had sent him a long petition containing many names for whom they had requested Tablets to be revealed. He took out the letter from his pocket and read aloud the names. "I am leaving this afternoon for Ramleh and will have not the time of writing letters to all these friends but I will dictate one for all." He did so while they were sitting in his Presence. Portion of the Tablet is the following:

"O thou visitor of the Blessed Rose-Garden! Praise be to God that thou hast obtained the Favor of circumambulating around the Abode of the Supreme Concourse, prayed at the Threshold of the Holy Tomb and finally hastened to the country of Egypt and associated with this longing servant. Now depart thou with the utmost joy and fragrance and announce to the believers of God the Divine Favor and Bounty and encourage and incite them to become firmer day by day so that the Bestowal and Grace of the Almighty may become their associates and companions..."

Then he spoke the following words: "His Holiness Muḥammad lived 23 years and all his writings are put together in the form of the Book you have in your hands. Once an Arab went to him and asked when is the time to trim the palm trees. He answered: 'Do not ask of me questions about material things. You are better informed about your worldly affairs.' Never during thou 23 years a pilgrim left the Presence of Muḥammad while carrying to his friends or tribes a letter from him; except after his arrival he would relate to the expectant ones that on such and such a day I heard his holiness the prophet say this or that, and this become the basis of all the traditional sayings of Muḥammad. On the other hand consider how many letters are written by the Pen of the Covenant. Every month I must write a book." Then he asked Muḥammad Yazdí who was present: "How many letters you have received from me?" "The Holy Tablet received from the Master by this unworthy servant are numerous. They must form two large volumes." "Now thou art one of the thousands believers in the Orient." Ḥájí Muḥammad said: Once I was in the Presence of Bahá'u'lláh. He was reading some of the writings of the Master. After reading every line He would praise it and express the highest commendation saying, 'We have never taught the Master yet he writes with such deep penetration and inspiration but we are daily teaching his brothers and they are copying the Holy Tablets all the time but they cannot write correctly one letter. At another time Siyyid 'Alí was perusing the Tablets of the Beloved and he was strangely moved and said: 'I sense the perfume of the Writings of Bahá'u'lláh from these Tablets.'

At last the Master was alone and sent me to pack up my satchel to be ready for one o'clock train. At half past twelve I found him walking unconcernedly in front of the house.

I told him if we leave at one o'clock we must be on our way to the station. He sent for the three pilgrims who did not have any money to pay their traveling expenses back home and in hands of each he quietly slipped a few English Pounds. Then he went up and without eating his lunch packed up hurriedly and after a few minutes with Aḥmad Yazdí we were on our way to the station. Eight minutes before the departure of the train the Master realized that they have left at the house a package of newly arrived letters. He called Khasro to run like wind and bring back the letters. No one ever thought he will return in time but just as the train was going to pull out we sighted him running with the package of the letters and a large bouquet of roses. Everyone thought he has accomplished a feat and we all felt proud of him. To our great joy Aḥmad Yazdí is going to accompany the Beloved and we will have the pleasure of his delightful company. One of the pilgrims who will leave tomorrow for Constantinople is also with us.

After more than three months we are again travelling on the same train bounded for the same destination but this time we have the Lord of mankind with us. Again we passed by Ismailia, changed train at Banha and were in Sidi Gaber station at 7:30 pm. Many of the believers were there to welcome their Beloved. A carriage was hired and the Master was driven to Hotel Victoria taking the same Room No. 26.

While we were on the train about sunset I went to see the Master. He was standing in the corridor watching so intensely the glorious sunset. For two minutes he looked without saying a word. Then turning around he saw me. "Have you ever seen such wonderful sunset in all America and Europe?" He asked. "This is indeed a very divine sunset. The clouds look so much like the white waves of the sea at the time of a tempest." "These are heavenly waves, the waves of the upper ocean."

I stood behind him in silence while the last glimmering rays of the sun glowing behind the fleecy clouds made them seem look like some red, fiery enchanted Islands on the edge of the blue sky - floating in a dazzling sea of opalescent colors. They looked like little lakes set on fire. Nature is the greatest artist and in the most wonderful and simple ways it paints the golden cities of El-dorado in the highlands of the firmament. Then little by little the glowing West faded to a somber gray beckoning dreams of soft music. Slowly darkness spreads its wings and the winking stars appear one by one. Then the glittering vault of heaven becomes the imperial Court of scintillating constellations. After a while fairer and brighter of all the satellites - the Queen of heaven graciously mounts her empyrean throne and from that far-off height sends rays of light to earth. How must one feel truly happy that while one enjoys keenly these sublime portraits of nature one is also beneath the gracious Bounty and Favor of the Beloved 'Abdu'l-Bahá. What was he thinking all those moments while beholding the iridescent sunset? I do not know. But I assure you they were no idle moments. Someday we may hear about them.

18 November 1913

November 18, 1913 Ramleh Egypt

Dear friends!

We are again installed in Ramleh not knowing where will be our next goal. I had a fine time in Port Said. Didn't I? The Master felt much better and today he sent a few cables to different parts of the Orient saying that his health is perfect. All this morning I was busy writing. In the afternoon I called on our American sisters. Mrs. Hoagg has not been feeling well but she is recovering. The Master was walking on the Veranda, speaking with Ahmad Yazdí and his two sons-in law. Then he sat on a chair and drank his tea after which he went to Alexandria near the station bought grapes and cantaloupes and returned about seven o'clock. In the morning he called on the family of Áqá 'Alí Akhan and stayed there a long while them and bringing to them the lights of courage and the assurance that he is living now in the Kingdom of Abhá and is happy with his share of divine joy.

In this letter I will translate a few Tablets which I hope will interest our American and European brothers and sisters: -

"O ye Kind friends! Today in the world of existence the Most honorable profession is the promotion of education. Thank ye God that in Hamadán in the school founded by the Bahá'ís ye have become teachers and Professors. 'Abdu'l-Bahá is expecting to hear good news from that school; i.e. that the young fruits of the divine garden are being developed and educated in the college of realities and significances and are graduated in physical and spiritual sciences, that they are opening the eloquent tongues and are discoursing intelligently in every branch of learning - so that in oratory they may become ideal magicians. I hope that confirmations maybe vouchsafed to the school of Taid and that the teachers and the scholars of the school in general may become the objects of the Kingdom of Abhá....."

The following is revealed to the women teachers "O ye daughters of the Kingdom? In former century the daughters of Persia were totally deprived of the benefits of education. There were no schools, no colleges, no teacher, no professor and no kind instructor. Now in this great century the girls are also surrounded by the most eminent Bounty. Innumerable schools are opened in Persia for the education of the girls but a thoroughly well-equipped system of instruction is yet lacking. The latter at this juncture is more essential to save progress than the former for it is foundation of the advancement of the world of humanity. Now praise be to God that in Hamadán a Bahá'í school for girls is opened. You who are the teachers must lay a greater emphasis on moral education than merely academic instruction - so that the girls may be adorned with chastity and inviolability, refinement of morals and polite manners. Teach the girls sciences. Should you exercise in this manner the confirmations of the Kingdom of Abhá shall wave on the apex of that school. I hope that you will become assisted...."

A Tablet was revealed by the Beloved to my two cousins Mírzá Hadayatallah and Mírzá Kamál who have come to Tihrán from Isfahán with the object of entering in the school of Tarbíyát: - "O ye two servants of the Blessed Perfection! The letter that you have written to his honor Mírzá Ahmad was perused. As it was an indication of your health and happiness the utmost happiness was produced. Praise be to God that you are assisted to enter the

school of Tarbíyát. In the estimation of 'Abdu'l-Bahá that school is very acceptable and its founder is his honor Adeeb of the divine School. As this school is founded with a pure intention it will grow day by day. I am likewise most pleased and satisfied with the principal of the school for in reality he shows the greatest effort in the introduction of new branches of curriculum. There is no doubt that he will take the greatest care of you and will be solicitous in the progress of your education. I shall pray in your behalf that the Confirmations of God may reinforce you and that you may be so educated and instructed as to become the cause of the happiness of Mírzá Aḥmad."

In another Tablet revealed to S_hayk_h Mohsen Naincy one of the teachers of the school of Tarbíyát he says: - "O those confirmed personage! The letter that thou hast written to Áqá Siyyid Asadu'lláh was read from first to last with infinite attention. The praise worthy results of the school of Tarbíyát, the progress of the pupils and the excellent examination of the new plants of the garden of God imparted inexpressible rejoicing. How blessed art thee for God hath assisted thee in its service!

In this radiant century according to the divine Text the greatest attainment of the world of humanity is the education and instruction of the newly planted trees of the orchard of God. Praise be to God that thou art confirmed in this service . The School of Tarbíyát is under the protection and guardianship of His Highness the One, therefore whosoever arises to serve it in some or other manner he will be blessed. I have the greatest satisfaction from the faculty of that sacred school and continuously do I supplicate and entreat at the Court of the Lord of Glory and from the of Beauty I beg for them Grace and Favor.

At this school is made known everywhere as a Bahá'í institution, the believers of God must strive with heart and soul that day by day it may advance extraordinarily, made ideal advancement and the courses of material sciences be added unto it. Perchance it may because an important influence in the up building of the ruined Persia and such graduates may come out of its door as they may become the means of spreading the rays of the Sun of Reality, Bahá'í Children are reinforced with the spiritual power. If this school is thoroughly organized and its courses well equipped and its teachers wise and soul-sacrificing, know thou assuredly that such souls will be trained therein and such services they will be able to render to Persia as to spread in all parts of Persia the fame of the Ancient glory of Persia..."

Of late the faculty of the school has sent out a circular letter containing many Tablets by 'Abdu'l-Bahá and expressing the hope that the believers will co-operate with them to contribute some fund so that they may add a branch of science to its already present curriculum. I hope the America friends will show their generosity in this matter.

19 November 1913

November 19th 1913 Ramleh, Egypt

Dear friends!

This was a day of roses, red, white, yellow, pink; each kind redolent with the soft fragrance of the eternal hope treasured in the heart of man and symbolic of the spiritual era of youthfulness dawning upon us. As I entered the room of the Beloved my eyes beheld a large table very near to him adorned with many vases of freshly cut roses. He had just been out of the bath and was clothed in his white, snowy robe and flowing, smooth and delicate cream-color overcoat. His face shone like unto the Sun and his gentle and courteous, searching eyes were tenderly gazing toward the roses. He was holding with them a spiritual communion. I almost felt he was speaking with these sweet children of nature and they were divulging to him the secrets of their beauty, charm and delicacy. No one was there to witness this poetic scene, this holy presentation of the divine Life! I held myself aloof and continued to watch this exhibition of floral sympathy between the Beloved and the roses. After a while he extended his hand and took out of one bowl a red and yellow ones and put them on the white shawl wound around his waist. Then he got up and saw me standing on the side of the bed. "Did you see me watching the roses?" he asked smiling. I thought to myself his heart is the spiritual garden of the Blessed Perfection wherein the most splendid roses of idealism are growing in all seasons. The lives of the inhabitants of the world are perfumed through the imperishable roses which 'Abdu'l-Bahá is at all times culling from the bushes and sending them to those who are prepared to receive them. He is the greatest and the most celestial Rose of the Supreme Concourse and the sincere and faithful Bahá'ís are the petals. The petals must hold firm to the heart of the rose, otherwise the contrary winds of passion and desire will shake them off the stalk and once fallen on the ground they sere and die. The Eternal Attributes of the Kingdom of Abhá are the colors and fragrances of this Rose. They are not acquired, nay rather they are immanent in it. The awakened souls inhale its holy fragrance, and thus dilate their hearts, spiritualize their minds and harmonize their conflicting ideas.

When I came out of his holy Presence my nostrils perfumed with the fragrance of all the roses I asked someone "Who has brought all these flowers for the Beloved?" "A present from our American sisters in the hotel" a voice answered. "Oh" I thought. "This is a very lovely present." Then my mind was reverted to the far off America and Europe, thinking of the many gardens that he has planted for the last 3 years in those Western Cities expecting that same day the fragrance of those roses will be permeated to the furthest end of the earth. How are those gardens faring at this present moment? Are the roses fresh and abloom? Are its meadows green and its trees verdant? Are the people delighted with them? Are they growing and developing? With what sacrifice and untiring zeal have I seen him work, taking care of the garden and trying to change the arid land into a flower-spot! It all depends upon the wisdom and sagacity of the gardeners. May they be inspired with knowledge and understanding. May they irrigate the flowers and the trees! We expect to inhale every day the fragrances of those rose gardens wafting to us overseas and lands.

This morning the Beloved came to our hose and stayed for a few minutes. He talked on different home topics with his two sons-in-law. Then he left and went to the hotel, there speaking all day with various individuals. Now giving detailed directions to Khasro about cooking, relating to hams the story of Isfandyar and calling him by that name 3 times, then giving into an exhaustive account of Greek history, Herodotes and Xenophan and their exaggerated stories with a Greek gentleman and again answering with great forbearance

the hazy and indefinite questions of two Muḥammadan theologians. Thus it was about 12 o'clock when he went to bed extremely tired.

The question of our trip to Haifa is again reviewed, but as both of us have learned through experience time will show.

Our four American sisters, Mrs. Von Lelianthal, Mrs. Beede, Mrs. Hoagg and Mrs. Wise are leaving on 22nd for Haifa according to the Command of the Beloved. He told them he will join them later on. We are sorry to lose them but they are very blessed to go to visit the Holy Tomb of Bahá'u'lláh and the Báb.

20 November 1913

November 20, 1913 Ramleh, Egypt

Dear friends!

"My spiritual and material Physician is His Holiness Bahá'u'lláh. His Graces and Bestowals are sufficient for me. Thanksgiving behooveth Him for He hath up to this time protected me under all circumstances. The physicians of Materia Medica have no effect on me." This is the passage in a Tablet revealed to a believer who expressed the wish that a certain Doctor might treat him. The Beloved is under the direct protection of God and no harm will come to him. He has come to heal the ailments of the moral world and he has brought the true and decisive treatment. Doubts and skepticisms abound in and out of the churches, unbelief is fostered by the purblind materialistic communities and he has the quick-healing remedy to do away with these social chronic diseases. He desires to extirpate the roots of these vices and corruptions and rehabilitate the decayed conditions of our modern Society with its rank atheistic beliefs and disbeliefs. All those who have lost their abounding faith must turn their attention to the Center of all-faith and their hearts and minds will become filled with this god-given gift and their spirits will be fired with the Love of God. They will become conscious of the controlling, intelligent Power, guiding the destiny of the universe and they will attain to the fountain of new joy and hope. Their extinguished lamps will be rekindled. Their lost faith will be regained. Their dried wells will gush forth fresh, salubrious water. Their withered trees will be robed with verdure and bloom. Their fallen stars will rise again in the brilliant horizon of Universal religious. They will become inspired with a diviner zeal, with a holier sanctification, a loftier purpose, a more sacred resolution, a greater love for humanity and a clever vision of life and its complicated problems. This divine Physician above knows the remedies because long before he had diagnosed the symptoms of the world's maladies. Let us turn to him like earnest students and learn from him those lessons which <19> would help us to help our brothers.

In a Tablet to a Bahá'í Physician in Qazvín, Persia he says: -

"O thou divine Physician! From the beginning of the world to this day there has been in this world two classes of physicians: the Divine physicians and material physicians. It is recorded in the books and epistles that a number of sanctified souls have come as Divine Physicians,

diagnosing spiritual diseases and treating them with the heavenly antidote. Those Physicians have studied the science of ideal medicine in the University of God. They are the spiritual diagnosticians of the Chronic diseases of the world of humanity, may rather the skillful Doctors of the hopeless and mortal cases of the body of mankind: thus they treat with prescience and unerring knowledge all manners of moral maladies.

"Likewise, these are material Physicians who are laboring most valiantly and with the love of their fellowmen in their hearts they take care of the sick ones and treat with sympathy those who are ailing in body.

Both these two classes of physicians are the servants of the world of humanity and from the activities of both kinds immense benefits are accrued to man. But as to thee: Thank those God that thou art the Physician of the heart and the soul as well as the Doctor of the bodies and the physical side of man. Thou art treating those who are spiritually sick with the merciful medicines and thou art healing those who have physical diseases through divine power and Supreme Assistance, Thou art practicing in both schools and in thou hast attained to both schools and in thou hast attained to both virtues. This is a real Bounty. This is true grace and Bestowal for God hath confirmed thee in the service of both friends and strangers and hath made thee the manifestor of infinite Favors. All the souls whether known or unknown who have passed through the City of Qazvín and I have met them are extremely pleased with and grateful to thee. On this account 'Abdu'l-Bahá envies your services and desires to become as confirmed as thyself.

Oh! How I wish to receive also a share and a portion from this Service but God specializes with His Bounty whomsoever he desires. Convey with the Utmost yearning the wonderful Abhá greeting to the spiritual friends.

"Upon thee be Abhá El Abhá

(Sif)'Abdu'l-Bahá Abhá"

This morning I received a number of letters from America. The news containing in the letter of Miss Louise Kruq of New York City made him especially happy. She says: - "Mother and I are working earnestly and have been able to attract many new and wonderful souls to the Cause. Yesterday mother had her first Tuesday meeting. All the friends seemed very happy. The spirit was so peaceful and joyous." Other letters contained similar news from different cities, all of which were most welcomed by the Beloved. He said with great emotion: "You must praise God for all these Favors. The whole world is set on fire. There is a spiritual configuration going on. The old ideas and barriers are burned away through this Fire of the Love of God which is glowing in the hearts of men." Then he called in the room one of the friends and praised the quality and purity of her faith. "From my innermost heart and soul I am pleased with thee. Oh! I wish we had many, many believers like unto thee." All morning he was quietly resting and did not go out. Ahmad yazdi left for Cairo in the afternoon and the Master sent with him a large bouquet of roses for Mírzá 'Abdu'l- Faql and told us all to go to Sidi Gabar station to bid him farewell. On our return in the hotel the Master was sitting in the reception room. I read to him the contents of an article in the Near East Magazine about the conditions of Persia. He deplored the short sightedness and ignorance of the leaders of the country and illustrated it by a story at the court of 'Abdu'l- Aqiz. The

Sulṭán of has mastered knowledge of the Western music. One day all his ministers were present and European artist was playing on the Piano the Western Classics. The Sulṭán was walking and when the piece comes to an end he would explain to his courtiers, surrounding him the name of the music. "Aye Sire! It was most wonderful!" They would all say in while bowing down to the ground. Finally one of them comes forward and says: "You're Majesty! This is all shame! We know nothing about this music. We are all like donkeys. We make all these protestations just to gain your favor." The Sulṭán was very pleased with his truthfulness and promoted him to a higher position.

21 November 1913

November 21, 1913 Ramleh, Egypt

Dear friends!

"All takes that are copiously fed must copiously overflow" I heard someone telling me. The cogency and pithiness of the remark startled me and it set me to think whether this is not true in the case of the Bahá'ís scattered throughout the world and elected by the Higher Power from amongst the various nations and religions for the unification and the solidarity of mankind. Having received abundant portion of the outpourings of the Kingdom of Bahá they must share them with the rest of their fellowmen. The lakes of their lives are overflowed with the water of spiritual knowledge they must not dam them. They have been the recipients of so much bounties, why should they not invite others to partake of the same. Their hearts have become the caskets for the Jewels of celestial wisdom, for what day or age are they hiding them! There must not be such a thing as passive Bahá'ís, because through the Teachings of Bahá-Allah if they were poor they have become rich; if they were ignorant they have become wise; if they were little lakes they have become great seas; if they were winters they have become springs. The horizon of their lives is dominated with truth and righteousness, why should they keep silent? They have the right Thing and with a happy countenance they must disclose it to the eyes of the public in the right way. That which is essentially right does not need a champion in this age; it needs only a teacher, an unafraid expounder, one who holds high the torch to guide the steps of the wayward and the erring ones. The character of a Bahá'í must have been perfumed with the roses of sanctity and the Jessamine of moral sublimity. He must work persistently for the Truth, adore the Truth and know nothing but the Truth. He must put himself in harmony with the Cause of God and not against it; for the Cause of God is the irresistibly sweeping current. We must swim with it and not against it. If we try to oppose the progress of the Cause of the Almighty we precipitate our own downfall and bring upon our heads eternal shame and disgrace.

The only thing that the Beloved demands of us is to work for the Cause and teach the Principles of the Movement. No calamity must dishearten us; no catastrophe must discourage us; no seemingly outward differences must hinder us; no insurmountable mountain must hold us back; no impassable pass must restrain us. We must become a tower of courage, Niagara of energy, a Gibraltar of strength and a depthness, willing, waving ocean of activity, going on and on as they go solve all the problems, laugh in the face of difficulties and calmly set them at naught and strive to reach the goal with shining faith of

the glorious martyrs of this Cause. They endured all the persecutions and tortures with an undreamed of calmness and resignation, the like of which is not known in the history of the world. Many of us may not have the inclination or opportunity to attain to the station of martyrdom but we can at least live in the mental atmosphere of a cheerful, happy, undisturbed life. This is possible to a degree for all of us, provided it is not of the self-centered kind. If your life is really happy, it must have a corresponding effect upon others.

When I went this morning to the hotel I saw the Master sitting near the window in the center corridor looking at the little green garden below him. As soon as he saw me coming in bid me be seated and told K_husraw to bring me a cup of tea. He was chanting quietly to himself and on his face there was the calm relaxation of a restful night. After awhile he said: - "Last night I slept five hours. I passed a cheerful night. One of the greatest gift in the world of humanity is Sleep. Those who have been and are afflicted with insomnia appreciate this fact. If you put all the bounties of God in one scale and Sleep in another the latter will outweigh the rest. A person who does not sleep all night and rolls in his bed from right to left knows what I mean. If a person lives in a prison and has only a loaf dry bread but sleeps he is better off than a king who has at his disposal all the luxuries and lives in a palace but does not sleep. Once I called on a patient. He was suffering from insomnia beside his other trouble. He told me with a haggard and hollow-eyed expression of utter weariness; I wish to God I could sleep one hour, then open my eyes to feel its restoring effect, then die peacefully! God answered his prayer. He slept for one hour after which he unshut his eyes, looked around with an air of utter relief and then passed beyond the Borderland. How refreshing would it be if one could go to bed at 10 o'clock and then open his eyes to be 6 or seven in the morning! When I got up last night it was 4 am. I could not believe that I had slept so much, then I went to the window and opened the shutters. By the position of the different stars I realized that it was the right time. Then I became very pleased and that it why this morning I feel the joy of living and breathe the fresh air with a new delight. When I was young I worked all day and often till midnight there were callers to be entertained. As the last of them left the house, I felt so drowsy that which I was going up the steps, I was half sleep. It was very strange that as I walked, I had all the sensation of sleeping. Before I reached my bed, I was sound sleep and then I would drop myself on it with my clothes on. Many a morning the family wanted to wake me up but Bahaallah would not let them, saying he came up very late last night. Let him sleep. He will wake up himself."

A long list of the new believers in Işfahán and its surrounding villagers was presented to the Beloved by Mírzá Jalál. He said: - "The hosts of the Kingdom of Abhá are at all time gaining fresh victories. See how many new souls are accepting the truth and are becoming mindful of the Mysteries of the Kingdom. This is the way the teachers of the Cause must make me happy. This is the time of work. As I am walking here I see clearly the Confirmations of the Kingdom of Bha-Allah above the heads of the friends like unto an imperial Bird of Paradise and this invisible Army are constantly assisting us and coming over us like unto the tumultuous waves of the sea." Afterwards he dictated long Tablets in Persian and Arabic while chanting. His appealing words moved the hearts. "When I dictate a supplication my whole being is absorbed in the mercy and tenderness of God. I am deeply effected and my heart is melted in the contemplation of divine Beauty." he said.

22 November 1913

November 22nd 1913 Ramleh, Egypt

Dear friends!

You could hear the plaintive spiritual voice of the Beloved. HE was swayed by a holy wave of divine emotions. He was supplicating at the Threshold of God. How deeply he felt every word uttered out of the inner reservoir of his divine heart! The effect upon the writer was correspondingly great and indefinable, purifying and stimulating. The Soul of the Master is a mystery and that mystery may be revealed in the light of his communion with the source of All-good translated in the vibrant words of his supplications. I would preface this letter by such a supplication flowed this morning from his blessed tongue: He is God!

"O Almighty! Instruct Thou these thankful birds in the rose-gardens of Guidance the tuneful melodies and the harmonious strains of the Psalms of David and teach these royal, white eagles to soar toward the apex of Hope, thus they may prevent the ominous owls from any doleful attack and train the faithless ravens in the lessons of faithfulness.

O God! Unshut these delicate and tender buds through the Breeze of Providence and confer verdancy and freshness to these newly-grown meadow through the down pouring of the Cloud of Bestowal!

O Beloved! Cause the attainment of these yearning nightingales to the rose-garden of the Heart-Ravisher of the regions and suffer these thirty ones after the fountain of Eternal Youth to drink from the Spring of Tasneem. Let these self-sacrificing moths to fly around the night-illuminating Candle.

O Kind Beloved! These souls are Thy friends. They have given up everything for the sake of Thy Nearness. They have become homeless and shelter less for Thy sake. They are enamored with Thy Beauty, prisoners of Thy Abode and without patience and endurance in Thy separation. Consequently, confer upon them the Cup of Grace and cause them to quaff from the Goblet of Faithfulness; so that they become rejoiced, happy, self-sacrificing and shake the hands of Friendship.

Verily Thou art the Giver, the Generous and the Kind!

O Beloved of the world! Each one of them is longing for the meeting of Thy Face, thirsty for the water of Thy stream, is living through Thy Fragrance and enthralled with Thy Nature! Make them the confident Mysteries in the Kingdom of Abhá, the invisible World and the Mount of Transfiguration and grant them permission to enter in Thin Own Holy of Holies. Shower upon them even in this world every Bounty and encircle them with all Thy Favors. Verily Thou Art Omnipotent and Thou art the Mighty!

(Signed) 'Abdu'l-Bahá Abhas

Another wonderful Tablet is revealed to the Persian believers. I am sure it will not be out of place in this letter as it will be another strong tie of Unity between our Eastern and Western brothers and sisters:

He is God!

"O God! O God! Praise be unto Thee for Thou hast unfurled the Flag of Thy Singleness, caused everyone to witness the signs of Thy Mercifulness and guided these souls to the Salubrious Water and the Spring of Tasneem in the Garden of Thy Divinity.

O Lord! Glorification behooveth Thee for thou hast illumined the sights, inspired the consciousnesses with the Holy Mysteries, caused the ears to hear the Ideals of the Kingdom and revealed the Word of Guidance in the hearts of the righteous ones. Verily, they have advanced toward with expanded breasts, attracted hearts, spirits submerged in the sea of Thy Grace and souls rejoiced by the verses of Thy Unity.

O Lord! strengthen their feet in this Path! Reinforce their hearts by the Mysteries of the Words! Confirm them by the Invisible Cohorts in the diffusion of Thy Fragrances! Protect them from every test. Guard them from the ordeals. pave for them a direct and straight Path the goal of which is the Kingdom of heavens!

Verily Thou art the Clement! Verily Thou art Omniscient! and Verily Thou art the Merciful and the Compassionate!

O ye kind friends of 'Abdu'l-Bahá! For sometimes like unto the breeze I have been crossing over the wilderness and a wanderer over mountains and desert. No morn did I rest and no eve did I seek repose on tranquility. I became the confident of every meeting and found my way in every society. In every gathering I cried out and imparted the Glad-Tidings of the Kingdom of Abhá; so that the blind may receive sight, the deaf be granted hearing, the humiliated became glorified, the misguided ones find the Guide, the weak became powerful, the deprived ones became the confident of the mysteries, the Westerners become the Easterners and the hopeless ones hopeful.

It is now three years that I have not sought one moment of rest. Praise be to God that through the Favors and Providence of the Blessed Perfection the armies of confirmation like unto the waves descended uninterruptedly, the cohorts of the Supreme Concourse achieved triumph, the fame of the Cause reached all the the mention of the Religion of God spread throughout all the vast congregations. The invisible hand and the ideal power seattered pure seeds in that farm-land, the cloud of divine Mercy poured down the vernal shower and the Sun of Reality shone forth with the unprecedented light and heat.

Now with the utmost humility 'Abdu'l-Bahá has put his forehead on the ground and implore and entreat that though divine protection and assistance and the heavenly Gardener that spiritual farm may soon grow and its manifest signs encompass all the regions..."

Today our four dear American sisters left for Haifa. In the morning the Master after revealing the above Tablets called them into his own room and gave them a few instructions. In a general way he said: "Now you have been with me quite many days. You have been the source of the happiness of my heart. You will go to the Holy Land and visit

the Holy Tomb of the Báb and Bahá'u'lláh in my behalf. While you are travelling make every one satisfied and pleased with you. Let no one be offended in the slightest degree. Our real abode is in the Kingdom of Abhá. God will be with you. You will be always under this Guardianship. Do not be afraid of anything. Trust in Him." They left the hotel at three o'clock. Mírzá Jalál, Mírzá Hádí, Mírzá Munír and myself went with them to the steamer called "Tofygeyah" belonging to the Khedivial company. The steamer sailed out of the port at about five o'clock. During our absence the Master did call at our house, stayed over one hour and superintended the cooking of a special kind of dish - rice, meat and vegetables. Many of the Arab believers likewise called on him and in the evening he was quite fatigued. All night it rained copiously, the wind blowing with great velocity.

I have just received a magazine published in London by the name "The Occult Review" (address: William Rider and Lou Ltd. Cathedral House, Paternoster Row, London E. C.) containing a very fine article on the Bahá'í Movement by Beatrice Irwin. It is written with sensitive intelligence and knowledge and many of the Bahá'ís across the Atlantic will enjoy reading it. It is the November issue.

23 November 1913

November 23, 1913 Ramleh, Egypt

Dear friends!

Everyone likes to hear the stories as related by the Beloved, Don't you? He told us this morning in his inimitable way the story of the matrimonial woes of one of the Bahá'í teachers who is now dead. It will do us good if we listen to him for a few minutes. While he was relating it he was laughing, in turn we laughed and no doubt you will also laugh before you have read it through:

"We had a great teacher in the Bahá'í Cause by the name. He lived a long life and up to his last breath he served the Cause most faithfully. His most important service in the Cause was to carry the Tablets of Bahá'u'lláh to the believers of Persia and bring back to him their petitions. Thus he traveled back and forth between Persia and Acre, being for years the sole channel of correspondence between Bahá'u'lláh and the friends. He was one of the most economical men of this age and lived in the most rigorous frugality and extreme simplicity. When he was a young man his friends were most anxious for him to get married but he stubbornly refused their appeals. He was so afraid to take such a hazardous venture on the ground that he will have to meet some extra expenses. One day a wily matchmaker went to him and asked him point blank: 'Why don't you get married? You are at an age that you must find for yourself a nice wife and settle down.' 'Oh! I am so afraid to get married, for it shall surely entail extra obligations and expenses.' 'Extra expenses? No indeed! You are certainly on the wrong track. You have made a miscalculation somewhere. I assure you that you will have no extra expenses.' 'How is that? I really can't believe on faith what you say.' 'All right! Now that you are a sort of skeptic on this subject, would you like me to demonstrate to you by arithmetic?' 'I will consider it an honor if you could show me how this impossible thing is done.' 'Very well! Don't you have a house?' 'Yes! 'When you are married your wife will live in it and you don't have to pay extra rent.' 'That's so! 'Don't you have furnished room?' 'Yes! 'It is then very easy, share it with her.' 'That's true! 'Do you not have a bed?' 'Yes! 'Let her have half of it.' 'You will have however one small item of extra expense.

Now you are buying daily one loaf of bread, then you buy two, and considering your ability and energy I have no doubt you can work for an extra loaf without taxing your physical strength.' Well, this kind of reasoning led him into the trap and he began to look around for a suitable wife. He had not to wait long before partial disillusionment came over him as he had to buy a ring and a shawl for his fiancée and afterwards the preparations preceding the marriage made him more than ever feel the futility of ever relying on the advice of a friend on such an all important matter. His nerves were almost shattered under the staggering expenses and he divined rightly that if he had to do all these things before marriage what should he afterwards! Still he clutched hopefully to the first frugal picture presented to him by his friend and trusted somehow it will come to pass. At last he was alone with his wife and before enjoying the sweet pleasure of her companionship and hardly a few days had passed than she got the idea that he must buy all the kitchen utensils, dishes, cups, saucers, spoons, beds, carpets and other things considered by her as essentials of housekeeping.

At first he grumbled and was churlish but she argued him into it and finding himself stripped of all moral resistance he went hesitantly into Bazaar and bought everything she demanded. By this time he was angry with his friend and upbraided himself in being a foolish man as to have listened to him. Before she had time to think over his worries she fell sick and his mother-in-law was beside the bed of her beloved daughter. A doctor had to be called in, the medicines had to be bought and the poor man was groaning under the heavy load of expenses. There was no use and there was no one to sympathize with him. Finally she recovered from her illness and after a year lo and behold there were three in the family! He could not believe in his senses. He rubbed his eyes but nevertheless it was true. What could he do? Everybody in his house made merry; even the mother was bright and happy over the newcomer. He knitted his brows and went out to drown his sorrows alone but curiously in his secret heart the bird of paternal joy was singing. Now he could not even trust himself. He did everything to minimize the expenses but no one would have it. His house was full of people, his mother-in-law and all her relatives were there to congratulate him and faudle the "angel-baby" as they called it. He thought positively this will be the last indiscretion but before another year rolled by, God made the number of family four, and then five, six, seven, eight, nine... a troop of little humanity in the making. No sooner than he set his foot in the courtyard or in the evening returning from his business than the children flocked around him, dining into his ears their childish wishes with a great noise and insistence. 'Papa ! I want a pair of shoes!' 'Papa I want a hat,' 'Papa I want a doll!' 'Papa! I want candy! 'Papa! I want a pony!' Their demands were very numerous but by that time he had learned how to be patient and long-suffering and how to humor each one of them. Often he would think of his friend and his argument of one loaf of bread and how simple he was to readily accept it. Then he would say to himself half aloud,' if any young man ever comes to me for conjugal advice I will show him such an object lesson as to never forget it in all his life! "

The rest of the day was spent b the Beloved in receiving and visiting the friends and speaking to them on many familiar subjects of the Cause.

24 November 1913

November 24th 1913 Ramleh, Egypt

Dear friends!

God has revealed to the Bahá'í a vision of the glory of man, eve must not becloud it. He has shown to them the shining aurora of the future grandeur of humanity. We must rejoice in it. He has planted the ground of their minds the pure seeds of the flowers of the commonwealth of all the people,, we must tenderly take care of them. He has unfolded before their inner consciousness the unlimited possibilities of the full stature of the spiritual man, we must help its realization. He hath be gemmed the heavens of their hearts with the radiant stars of inspiration, we must add them into being to be the builders of the Mighty Temple of the Lord, we must hasten its construction. The actions and thoughts of our lives must be as praises and glorification to the Lord. our minds and souls must absorb His Love, immerse in the ocean of His Affection, engage in the spread of His Cause, herald the dawn of His Sun and scatter the rays of His Light.

I was only a few minutes in the Presence of the Beloved in the morning. He gave me some papers which he had corrected and told me to give them to Mírzá Munír so that he might copy them. He stayed in the hotel all forenoon reading and resting and for lunch he had a bowl of broth and bread. He does not believe in many dishes, he does not want many things. Only one kind and that in the utmost simplicity pleases him more than anything.

At half past two o'clock afternoon he surprised us by entering in the house. "Today I have come to drink tea with you" he said, as a chair was offered him. Khasro hurried in the kitchen to prepare the tea and the Beloved told us to take a chair and sit down. He talked on great many subjects and I will try to produce herein only portions of the same. He said: "Before the regular stage-past was established in Persia there were many swift-footed letter-carriers and messengers who carried the letters of important personages from city to city. They walked day and night and when the message was very urgent they ran for hours till they reached their destination. They had a curiously way of sleeping. While they walked they did put a little pillow on their right shoulders and inclined their heads toward it and then for an hour or two they slept. Some people walk while they are sleep - somnambulists. The mother of Mírzá Munír when young feel from the roof while sleep and was not awakened neither was she harmed.

When we left Baghdád for Constantinople many of us rode on horses and as we travelled by night I told all the friends they must try to keep awake on the saddle, otherwise they will fall to the earth. Notwithstanding this when night came, sleep gripped them firmly and one by one they fell off their saddles but praise be to God no one was injured. One of the friends vowed that he will not sleep and when on horseback had his fingers stuck under his eyes, yet he slept and fell. How difficult and unbearable were the hard circumstances of those 60 stages! Our trip from Boston to California had not the difficulties of one day of those 60 days." Then he gave a graphic description of how he fulfilled his part of commissariat and how he overcame the prejudices of the peasants in buying from them provisions. At one of the cities on the way Izzah Pás_há brings to Bahá'u'lláh many provisions and expresses his

love and admiration of the Teachings. "Izzah Pás_há" had a peculiar habit. Whosoever came to him and solicited an office or a favor he would answer: 'On my eyes, Effendi. I will do everything to serve you and will not rest till your object is obtained.' The poor man was elated with this fair promise but no sooner he was out of the presence of the Pás_há then he would laugh and say 'the fool has believed in my promise.' Afterwards he became the governor of Adrianople and continued to practice his habit of empty promises. Osman Pás_há who was at that time the Secretary of War at the Court of 'Abdu'l- Ĥamíd tells His Majesty this deceiving habit of Izzah Pás_há in the course of a conversation. It so happened that the latter after a year or two goes to the Sublime Port to pay his homage to the Sulṭán. One day he was in the private chamber of the Sulṭán and Osman Pás_há was there too. When the time for prayer comes Osman brings the water-pitcher so that His Majesty may perform ablution. While he was washing his hands he asks Izzah Pás_há that 'I have heard thou art deceiving the people. When they come to thee soliciting something, thou givest them fair promises but when they leave the room thou sayest aloud "What fool!"' Izzah Pás_há then knelt down and while half-looking at Osman Pás_há said 'Your Majesty. I wonder what fool has troubled you with this gossip!' When Osman heard this he left the room and ran away while the Sulṭán and Izzah started to laugh.

When we were in Adrianople there arrived from Albania a tall, heroic-sized peasant. His business consisted of selling bread in the streets. Curious enough wherever he went he was followed by a ferocious looking dog who attacked him no sooner he was off his guard. He carried along a heavy club with which he protected himself from the onslaught of the dog. One day, he entered a bar and drank heavily. His companions asked him what is the reason that this dog is so tenaciously following him in season and out of season and never leaves him at peace for one moment. As he was drunk, under the influence of liquor he related to them how he did kill the master of the dog several years ago and how it has followed him from town to town, city to city ever seeking to heap vengeance to on his head. 'Often have I beaten him to the point of death but it seems to me it has a hundred lives. It has really made life very miserable to me' he concluded his long ramble with a meaningless grin. Tomorrow this report was given to the Police. They searched and found him. In the Court, he confessed his guilt after a long-drawn cross-examination. The day they hanged him in the Public Square, the dog appeared on the scene and manifested the most peculiar signs of happiness, playing antic freaks and rolling itself with great abandon on the ground. When the dog saw the body laughing lifeless on the pillary with one yell of joy he bounded out of the public square and no one saw him afterward."

Before his coming to our house he went to Alexandria with Mírzá Jalál. Toward the evening Mírzá Mahmond Forougi with his son and a servant arrived from Persia. The Master welcomed them with great joy. Mírzá Mahmond Forougi is one of the greatest orators of the Cause. He is powerful in physique and intellect. He has a long, black beard and his voice superlatively rich and melodious. He has suffered much in the Cause, has been in prison many times but his mind is luminous and his faith firmer than the mountain. He is a veteran of the Army of Abhá and the Beloved loves him very much.

25 November 1913

November 25th 1913 Ramleh, Egypt

Dear friends!

"What is it we call great? What lifts and thrills the soul of him who tells it o'er and o'er? Is it not something that they brave heart began wherein success had seemed unlikeliest."

It is the feeling of admiration and awe that controls every fiber of one's being when he comes in touch with those souls who have accepted ridicule and prison joyfully in the Path of Bahá'u'lláh. It is very nice to read about these soul-stirring events in your home but it is different, Ah me! so different when you stand actually beside the man who lived two years in the darkest prison; bare-footed and bare-headed carried on a saddle-less horse from one city to another, has received the deadly bullets in his breast and has taken cheerfully the jeers of the enemies and yet has come out of these severe trials like a Hercules of Spiritual Force! Such a man is Mírzá Mahmond Forougi. They tell me and I well believe it that he is the greatest orator of the Bahá'í Cause in the East. He has literally a tongue of fire - a thing much needed to propagate the Cause. He is fearless and unafraid. He utters his convictions with such divine force and impetuosity that the worst enemies are disarmed, defeated, routed. He has carried many open discussions with the Muḥammadan clergy and you can well-imagine how they were worsted and mortified as their own ignorance. In many places he had challenged them to form a meeting and he would talk with them about the Cause and establish its validity to their own satisfaction from the Qur'án and traditions but having learned the sad endings of others they would not dare to accept. Such men are the foundations of this Movement. We in the West, often deplore that the tests are very great, that such and such a person could not stand them, that we are surrounded by the howling winds of tests. I muse and wonder how those tests would stand the critical analysis of comparison with the tests of the Oriental believers! Here is a man who tells me he suffered the most awful tortures for the Cause but he tells them to me with laughter and joy, with many blessings heaped upon the head of the . He has endured these persecutions for a cause and at a time "wherein success had seemed unlikeliest" and that is why we now love him, admire his courage and shall try to repeat his story "o'er and o'er." It is really a subject uncompassable, unsearchable, inscrutable! I try to comprehend its vast significance and visualize its lofty meaning but I seem so weak and powerless! As long as this Cause has such embodiments of sacrifice in the world one has no fear of its future. Such souls are the fulcrums of the ideal progress of the movement! They are the rare jewels of the Kingdom of Abhá, the salt of the earth and the valorous standard-bearers of reality! Now we are enjoying the benefits of their labors. They have really done the mighty work, the work of laying the foundation - not with mortars and bricks but with their blood, their lives. Their stations in the estimation of God are very great. They are the chosen ones. They have won the victory off the field. All that we can do and that so poorly is to walk in their footsteps and be satisfied to receive the rays of their faith, assurance, firmness and steadfastness. I consciously feel myself so small in the presence of these men! I want to run away and hide my face with shame because I have done nothing when compared with the brilliant records of their noble and epic lives. When this morning I went to the hotel the first thing the Master asked me was about our new pilgrim Mírzá Mahmond Forougi. "Love him very much. Do everything in thy power to make him comfortable. We will have three more pilgrims tonight and with the rest you go to the station to welcome them. One of them is Elone' Asdag, another is an Afnán and the third is an Israelitish Bahá'í. They are all good and

real Bahá'í." Then he sent me away and after a while he sent for the pilgrims and kept them for a long time. They gave him encouraging news about the advancement of the Cause and the entrance of new people in the Kingdom and how there is a general breaking down of all ritualism and dogmatic sects and that there is a new of the moral forces for the spiritual regeneration of dead religious and ecclesiasticism. Men are being awakened, the hidden forces of purification are set loose, the angels of the New Era are illuminating the minds, the torch-bearers of a revitalized and simplified religion adaptable to all men and all conditions are running to and fro through the dark earth! In turn the Master also gave them a bird's eye view of the portentous upheaval which is now going on in the religious life of the West, especially America, how men and women are restless, seeking after God, trying to grasp the inner realities of life, the calmness of the spirit and the actual realization of Deity. Here in fact was a clearing-house of the worlds' longings for a higher life and how the two hemispheres are converging towards our ultimate Ideal. These two divergent poles of human thoughts are being met amicably in the Present of 'Abdu'l-Bahá. He is holding high the lamp of Guidance beckoning all men to gather around it and to be enlightened by it. The more one stays in the vicinity of the Beloved the clearer becomes his mental apperception that he is the solvent for all the problems of the world. He knows better than any living person, the spiritual needs of humanity - East and West - and he is daily supplying those needs by words and deeds.

At half-past seven all of us were at the station and joyfully welcomed our new pilgrims. Elone' Asdag is an old man- white beard - shorter than the Master's. He is one of the "Hands of the Cause of God" and lives in Tīhrán. When we reached the Hotel Orient with what wonderful charm and cohesion he spoke about the Cause! He is also a famous teacher who has much suffered. His father was one of the followers of the Báb. In his talk he said "We must entirely annihilate our will and let the will of Our Beloved take possession of our hearts. He is the supreme Ruler of our destiny. He is the Knowing while we know nothing. How gladly we must sacrifice our lives in his path. Personally I have no other wish, long for no other object. I have come a long way to see him. I have no questions to ask. I want just to look into his heavenly Countenance. This is my food! This is my sustenance." How sweet is the deep humility of these men! How spiritual is their lives! They love the Master oh so much! They kneel before him and adore him and see in him the light and the truth and the way which shall usher in the Day of Universal Peace.

26 November 1913

November 26th 1913 Ramleh, Egypt

Dear friends!

The Beloved has scared me again. It was about 2 pm he sent Mírzá Jalál for me. I was in the middle of eating my lunch but I left everything and ran to the Hotel. He was walking in the corridor. When he saw me coming from far he raised his voice "Welcome! Bravo!" Immediately I felt something is in the air. "Come in. Let me see. Thou hast been with me for a long time, longer than many others and soon I must send thee to America." I was dumbfounded. "O my Lord" at last I stammered. "Don't send me away from Thee. There are many sincere servants of the Cause in America who are heralding the Teachings. What can I do there!"

"Oh yes! There are many services in America and there thou wilt do what I command thee." This is the third time the Master has given me this intimation. In my heart of heart I long to be with him. No spot on the face of the earth has any attraction to my eyes, same where he is. To be in prison with him is better than the freedom of the most royal palace.

What do I want to do in America or anywhere else if I am not in his Presence! These last years of the Beloved's life are the most pregnant and the most significant and I yearn from the depth of my heart to be with Him to the very end - then I can go out into the world - travel throughout the states and consecrate my whole existence to the spread of the Movement and the service of the Kingdom. I have no other ambition, no other thought. May God assist me to be confirmed in this hope! Up to this time I have been living in a world of hopes, none of them have been yet fulfilled but I am looking to the future. The unattainable has been always ahead of me and I suppose it will be always so. I am endeavoring to reach the Unreachable and fly as high as possible, but after all is said and done how paltry our exertion, how cramped our vision, how diminutive the statures of our ideals, how inconsiderable our effort, how bedimmed the atmosphere of our knowledge! We are just like little cage in the machinery of the Cause of God, each performing a little service but good to be thrown in a junk heap if not receiving the moving energy, electricity.

when I went to the hotel this morning the Master told me he wants to go to the Hotel d' Orient to call on Elone' Asdag and others. On the way he talked about the father of this teacher. "His name was Mullá Salek Magaddas. He was one of the learned men of Persia and when he became a believer he devoted his Knowledge and erudition to the propagation of the Movement. With an unprecedented zeal and holy enthusiasm he upheld the teachings of the Báb and he was destined to play a most important part in the development of the Movement. He become the object of the attack of the enemies. In S_híráz they did ran a cord through his nose and paraded him through the streets and bazaars. He followed the spiritual destiny of the Cause and at last he was besieged by the royal army with the rest of the Bahá'ís in the famous fortress of Tabarassi in Mazanderan. Those who are slightly familiar with that dramatic or tragic episode know the and suffering they had to go through. Finally when they were released and put to death he was one of a very few who was given freedom. Later on he came to 'Akká and visited the Blessed Perfection. the face of

man is the mirror on which his ideals are reflected. As such he was a glorious personage. His humility and gentleness deceived many people, thinking that he is only a common man but he was very wise, divine and deeply spiritual. His son is now an old man and a veteran of the Cause. I love him. That is why I go first to call on him."

When we reached the hotel the pilgrims were sitting around the table drinking their tea. They all got up from their seats. The Master did not let them kneel before him, instead he took each in his arms and kissed them on both cheeks. He was with them for nearly 15 minutes, asking questions about the different friends but they were so overpowered that they answered in monosyllables. "While travelling throughout the Western climes" he said "I often repeated the fact that the Persian believers are tried and tested. They are as firm as rocks. Every day they have been meted a new persecution and even they have been surrounded by the impending dangers of the cruel sword."

Then he left them and came to our house to meet Mírzá Mahmond Forougi and then after a few minutes he returned to the hotel. Before noon he sent for Forougi. He related many stories which made the Beloved laugh heartily and he came back all elated and happy. "Yes" he said "I made the Master laugh very much. He gave me permission to speak and I did. Once before when I was in 'Akká the Master was very sad on account of the machinations of the enemies. On one day he had to go 13 times to the court to answer their spurious accusations, so in the evening he was fatigued and sorrowful. I found my chance then and began to speak and relate one story after another and the Beloved laughed and laughed and the clouds were dispelled. Then in the morning the Greatest Holy Leaf sent me a large tray of candies because I was the instrument to make 'Abdu'l-Bahá happy. I am sorry now the greatest Holy Leaf is not here, otherwise I would have received my reward."

For the last few days the Master was desirous to call on Mr. and Mrs. Atwood. They have moved from the Hotel Plaisance and have rented a house with a lovely garden around it for the winter. As we did not know the address he asked Miss Hiscock to be our guide and we had to walk quite a while before we reached the house. Of course they were rejoiced to see the Beloved. They had not seen him for sometimes and they have been longing for the privilege. Mrs. Atwood has transformed one of the rooms into a little school for girls and she has a few pupils. The Beloved visited the school, donated a sum of money toward its maintenance and was delighted with the results so far achieved. As you may know Mr. Atwood is a crippled, old man and cannot move anywhere except in a rolling chair. The Master loves him very much on account of the beauty of his faith and the simplicity of his life. While we were here the latest copy of the Christian Commonwealth containing an article on Mr. Ralph W. Trine was received and his life was reviewed. The Master listened to it attentively. The quotation that especially interested him was the following: - "Thoughts are forces; like creates like, and like attracts like. For one to govern his thinking, therefore is to determine his life. The life inscrutably and invariably follows the thought. It is simply a matter of the great elemental law of cause and effect."

As he was tired walking he sent me back to bring a carriage which I did. then he bade them farewell and on the way he severely upbraided the driver because he was not kind to the horses. "Don't let them walk through the sands. It is cruel to make them walk through this soft sands while there is a beaten road. You must be very kind and humane to the animals. They are created by God." Realizing that we are already in the middle of the sandy field and

how hard it was on the horses to go through he told me to come down and thus he walked on foot, giving a practical lesson to the driver. He did not know how to account for it because he said 'never had he seen in his whole career more thoughtful man to the animals. No other person would have come down from the carriage to lighten the weight.'

Having reached the path, we rode again in the carriage. As I found myself alone with the Beloved I gave him the resume of the latest news received from America and Europe. An interesting letter from Henritta Clark Wagner, Pasadena, California, another letter from Miss. J. Revell of Philadelphia, poems from Miss M. D. Green of Washington D.C., news from Germany, India, France were given to him. He was pleased and happy. "We are all ready for work" writes a believer from California. "and ready to roll up our sleeves and pitch in! Have many plans for extending the work of the Assembly and spreading the message this winter." He told me to translate the poems of Miss Green in Persian for the pilgrims and send the original to the students in Beirut's College so that they may memorize and sing them in their meetings. Before we reached home I mentioned the request of a number of believers for his Presence in some part of the world. He grew silent and after a minute said: "Oh! My thoughts do not belong to this world and its activities. My thought is diametrically opposed to their thoughts. They want me to be in their midst but I long, Oh I so long to be in the Kingdom of Abhá! There, there, I shall rest. I am waiting for the coming of that suspicious day. Then and now is the time for the believers to arise and perform these services. With greater power and concentration of purpose they must arise to spread the message of the Kingdom. From the Kingdom of Abhá I shall look down upon them and confirm and assist them. No catastrophe must stoke their aim. Rest than assured that I shall confirm them, protect and watch over them. I shall live in their hearts forever and ever."

I cannot describe to you how I felt and how the tears rolled down my cheeks. If I had the power I would have fallen at his holy feet. But I was glad he was not looking at me. Then we reached the hotel and the believers were waiting to see him. He engaged them in an interesting conversation about his meeting with the prominent Persians while in .

27 November 1913

November 27th 1913 Ramleh, Egypt

Dear friends!

Lo! There is a revolution. I do not know how to start, where to begin, what to say! I am all wrought up and excited! Do you know what is going to happen after tomorrow? In one hour the whole map of our existence is totally changed. We have a landslide and for the moment consternation is seen in every face and then calm resignation to the inevitable. Can you believe that the geographic aspects of our lives are going to take other shapes? That the ships of our thoughts shall sail on other seas, the birds of our imagination shall sing in other rose-gardens? I can't believe it yet. We have been calm and settled and suddenly a tornado out of the blue sky falls on our heads, shakes us from our torpor and lethargy and leaves us in a state of wonder and amazement. I wish you were here to share our feelings and emotions. I am too agitated to think coherently and too slow to let you know what is in the air? Well, let me tell you. About 7 o'clock pm Mírzá Jalál comes to us and announces that the Beloved has commanded that everyone must leave for Haifa and he will come himself alone with Khasro. There is a steamer leaving Alexandria after tomorrow and he wants everyone to leave on that steamer. I remained stock-still in my place. "What do you mean?" I asked "Do you mean that we have to leave the Master all alone? Do you mean that we, I mean Mírzá Munír, Mírzá Mahmond and ... well, myself have to Haifa with the pilgrims and not with the Beloved? Do you mean, well I don't understand what do you mean by such an extraordinary announcement." And forth I flew to the hotel to see the Master myself. He was calmly sitting in his room reading a letter by the electric light. He raised his head and looked into my face and without a word on my part knew the object of my precipitating call and started patiently - like a loving father to his spoiled child - the wisdom of his sudden decision. "I will come to Haifa as soon as you leave but I must come all alone. Rest thou assured that I shall be there soon, real soon."

I was with the Beloved in the morning only a few minutes. Then he asked for the pilgrims and spoke with each according to his capacity and comprehension. In the afternoon he was walking in the rose-garden for a few hours. During the day I heard two thrilling Bahá'í stories from Forougi and our Jewish pilgrim in connection with their lives. I will try to relate these in the immediate future. I am so sorry to leave the Master but he will join us after a few days. Meanwhile I will have a whole lot of interesting things to write about as soon as we reach Haifa and 'Akká, thus preparing the background for the arrival of the King of Kings. In the course of a talk with Ebne Asdag the Beloved said: "Tell me how is the condition of Teaching? Do the believers teach? This is that which the Blessed Perfection required from everyone of the Bahá'ís. This is the day of teaching nothing else will profit us. Consider what the Disciples of His Holiness Christ did by throwing away comfort and rest and devoting all their times and the promotion of the Cause. Let the believers carry the Glad-Tidings of the Kingdom of Abhá to every corner of every earth."

28 November 1913

November 28th, 1913

Dear Friends!

Apparently this is my last day in Ramleh. I especially desire to emphasize the word "apparently" because I simply cannot stand the separation from my Beloved. I must be with him. I will be with him. I have on the other hand packed up all my belonging ready to start tomorrow. In our company these will be Ebne' Asdaq and Foroughi who are two treasures of facts and information concerning the Cause and the biography of each once written will form the most tragic and thrilling story. Both are great speakers and raconteurs and with my attentive ears I may be able to share with you whatever I hear from them. In Haifa and 'Akká there are many old and experienced Bahá'ís and from their ample granaries I will get a few grains. The station of these men in the Cause are indeed very great. One cannot too much and too often praise their divine fortitude and unexampled submission to the Will of God. They are indeed the true servants of Bahá'u'lláh.

The mornings for the last few days were more or less devoted to the visit of our dear pilgrims. Each has brought with himself a load of secret longings and wishes, though never to be uttered in His Presence. Notwithstanding this they bring to Him the good news that cheer the heart and tell Him of the self-sacrificing services rendered by others. They never refer to themselves. They do not know what self-adulation means.

When I went to the hotel He was engaged in talking with Ibn-i-Asdaq about the conditions and the progress of the Cause in Tihrán and the various branches of its activities and manifestations. Tihrán to a certain degree is the center of the Cause in Persia. From there the principle news of the movement are focussed to other parts. The believers are more numerous, more active, and more energetic. Thus a peculiar importance is attached to that strategic position. The Beloved again referred to our departure and asked whether we have packed everything. "The friends must be pleased with whatever I decide for them, knowing full well that in this lies their eternal success and future happiness." He said to the pilgrims who had requested Him to stay here and accompany Him to Haifa. "This is not in accord with wisdom. My arrival must not be heralded by any outward signs. No one must the time of my arrival or the name of the steamer." He answered their further entreaty. When we returned home the son of Foroughi chanted for us a long and beautiful Tablet by the Beloved from memory. He chanted the verses with a sweet voice and very effectively. The power of the words was so great and heart-moving that when I looked in the face of his old father I saw tears are falling on his long black beard. I was astonished to see him weeping and more than ever I stopped to ponder over the magic spell and eternal influence—hidden in the words of 'Abdu'l-Bahá—, even the rocky heart is pulverized to dust. At this time the Master passed by and Foroughi with his tear-stained eyes jumped up from his seat and followed Him involuntarily to the garden.

A very touching and yet significant incident that happened during the day was when the son of Foroughi had found an empty envelope in the kitchen with the name of "His Holiness

'Abdu'l-Bahá Abbás" written on it in English. As he has acquired a little knowledge of this language, he came to me with a sad face while holding the envelope in his hand. "Why! This is sacrilege! I have found this envelope in the kitchen. It must not be thrown away like this. It contains the sacred name of the Center of the Covenant. This is too serious. They must either tear it to pieces or burn it in the fire but not throw it under the feet." That was a good lesson, wasn't it?

Later on Ibn-i-Asdaq came and gave us a lovely talk about the blessings that are showered upon us through the machinations of the enemies. We must praise and love our enemies more than our friends because through their antagonism and opposition we became interested in the Cause, investigated its tenets and attained to this Most Glorious station. We must kiss their hands if they strike us and drink their cups even if filled with poison.... All these heavenly Teachings and spiritual principles are to awaken us from the deep slumber and create in us the Fire of the Love of God. If we are not quickened with this creative Force there is no difference between us and those who art outside of the Cause.

Then Foroughi came from the garden in an ecstatic state, because he has been with the Beloved for nearly 4 hours. He was in the eighth heaven of joy. He was singing and clapping his hands like a boy just out of the school. He has a contagious spirit of buoyancy, vivaciousness, and cheerfulness. He is very joyous and gay spiritually, a real sunshine. "I have been with my Beloved four hours! What a captivating Beloved He is, He has ravished away my heart, He is the magnet of my soul, the talisman of my spirit, His eyes are fairer than the gazelle's, His cheeks are more delicate than the petals of the rose, His locks are the chains around my feet. Oh ye lovers come and look at me! I am His willing prisoner. I will not exchange one moment of His Presence with all the wealth of the Indies. Oh! My adored one! My worshipped one! What can I say? With what tongue I must praise thee! I am mute and no adequate words fall from my lips! O my Beloved! Take my life as a sacrifice in the path of the Friend!" These are only crude snatches from his wealth of songs chanted with intense feeling and tears in his eyes! It was so dramatic, so ardent, so sublimely passionate, so burning with the fire of the Love! I had never seen anything like it in all my life. It was something so unique, so spontaneous!

In the afternoon Mírzá Jalál came to our house and in the course of conversation he said:— "Before the Beloved was freed one early morning I saw Him getting out of the house. I followed Him with an umbrella, because it was threatening to rain. I went after Him till He reached a small hovel in the most deserted part of area He entered in. I approached. I strained my ears and listened. Now and then I could hear the plaintive, weak voice of a sick man thanking Him for the offer of gifts. After a while, He emerged forth out of the darkness with a heaven of Light on His countenance. He was surprised to see me. 'What do you do here?' He asked. 'I have brought you an umbrella! 'No!' He said. 'I do not want it. I am going on a round of visits to the sick and poor and I would not like to call on them with an umbrella in My hand. For the last few days I have been too busy to call on My friends and carry to them physical and spiritual assistance but now I must do it. Go back. I do not need anyone to come with me. I have the Blessed Perfection."

29 November 1913

Ramleh, Egypt

Nov 29th 1913

Dear friends!

Before leaving the hotel last night I saw the tall Arab servant whose name is Solomon and who confesses belief in the Beloved, although he knows practically nothing of the Cause. Having seen with his own eyes all these Westerners and Easterners come in the Presence of the Master, keeping such respectful attitude and listening to his words of life, he has made up his mind that there is a superior, ultra-mundane power in Him. While I was passing through the corridor he asked about my health. "Not good", I answered. "The Master is going to send me away tomorrow—with the rest, but I do not like to leave Him. Look here. I am going to pledge myself that if I stay in Ramleh with the Master as long as He is here, I will give thee twenty big Piastres" (\$1.) With a smile of triumph on his face he confidently declared that I am not going away and will stay beside the Master. So when this morning I went to the hotel it was with a half-assured, half-troubled heart.

The Beloved was feeling quite well and a few letters from America and Canada made Him very happy and when Ibn-i-Asdaq entered the room He asked me to translate for Him the one from Montreal. He enjoyed it very much and wished that it may be translated into Persian for the benefit of our Oriental brothers. "All the news are spiritual", the Beloved told him. "That is why I am rejoiced over it. Mrs. Maxwell is the essence of sanctity and love. She is a torch of spirituality. She is my daughter." As the letter will be translated in Persian I would like to quote herein a few passages:—"With a new heart burning with the Fire of the Covenant, with a new spirit of confirmation, joy and fragrance from Thine Presence is writing to thank Thee with the utmost thankfulness of being! The meetings have been bathed in the splendor of the Covenant, the friends are seeking and finding the Peerless Center, and the souls are becoming enkindled with the eternal Fire of the Covenant of God! May we become so centered and focused in Thee that the Fire of the Covenant may consume all else save Thy Beauty and Perfection. May we become wholly illumined and spiritual, severed from all else save Thy Love and be of those whose lives are expended in Thy service, who diffuse the light, spread the power and enkindle the Fire of the Covenant in the world of humanity Thou hast said in the Diary of — — — the most sublime and heart-rending words which it could be our destiny to hear: "I have finished my work. I await the last call." The souls of all mankind shall bow before the mighty and Majesty of Thine Utterances, their tragic significance, their supreme triumph. Oh! my Beloved—the hush of this greatest human calamity, this divine victory, this mystery of sacrifice is foreshadowed in Thy words! May it fall with a mysterious power upon the souls of thy servants, may it create them in Thy image, in Thy name, in the form of Thy beauty, in the world of Thy Perfection that they may become the emanations of Thy Being and the Breaths of the Holy Spirit wafting upon the world."

Then the Beloved came to the corridor and started to walk. Khusraw arrived from the other house. Mírzá Jalál was standing. He asked Khusraw why his clothes are yet clean. He did not say anything. Then he walked toward Mírzá Jalál and slapped hard twice on his face, commanding him to buy a suit of nice clothes for Khusraw. "This is my own Khusraw. He serves me." he said as he pulled gently his ears.

With the pilgrims He spoke about the internal situation of Persia and the difficulties that the progressive element of the country have to surmount before they can get a reformed administration who may espouse the cause of the people. They listened to Him and no doubt have learned many points. Ibn-i-Asdaq had brought with himself two little bottles of the essence of the rose to be offered at the feet of the Beloved. They were sent by Mírzá Mihdí of Tihrán, the son of Hájí Amma Khanum who was the aunt of the wife of the Blessed Perfection. For the last fifty years the numerous members of this family have been strong and steadfast Bahá'ís and have ever been the active servants of the Cause. These two bottles in turn the Master gave to Mírzá Mahmúd and to this servant. My bottle will be sent to one of the Western Assemblies so that with this fragrant perfume they may inhale the scent of the flower of the Love of God. It is the outward symbol of the inner reality, a sign of spiritual friendship and a token of the immanent consciousness of the Beautiful.

When I left the hotel I saw Mírzá Jalál coming from the opposite direction and he gave me the long expectant glad news to the effect that Mírzá Mahmúd, himself, Khusraw and Ahmad will not go with the pilgrims today. My joy knew no bound but at a second thought I realized Mírzá Munír is left out and I was so sorry, knowing full well how attached he is to the Beloved.

Well, we returned home and all of us sat in the veranda and the son of Foroughi chanted for us from memory the whole Tablet of the Covenant. He is a keen, intelligent boy and has learned a little English. I like him very much. His face is fairly afire with the radiance of the Kingdom and the soul of courtesy and politeness.

Many cables from America are being received containing greeting and congratulations to which the Master is sending answers.

At two o'clock all the pilgrims came to the hotel to meet the Beloved before their departure. He spoke to them only a few words assuring them that He will soon come. We all went with them to the steamer. One of the strange coincidences is that this is the steamer on which the Master made His first voyage from Haifa to Port Said. Its name is *Kosseir* belonging to the Khedivial line, an English company. *Kosseir* is the name of one of the cities in Egypt. Thus they had the joy of traveling on the same steamer, and I had the privilege of seeing it with my own eyes. It is not very large but it formerly belonged to Khedive and was his personal yacht. With my Kodak I took a few pictures but I wonder whether they will turn out to be good as it was a cloudy day. We bade them farewell while their handkerchiefs were waving on the upper deck. On our return we found the Master sitting in the salon talking with the Manager. We told Him that they all sent to Him their humble devotion and love.

30 November 1913

Ramleh, Egypt – November 30th, 1913

Dear friends!

When I went to the hotel This morning the Master was not up yet, so with Mírzá Jalál we started to speak about the departure of the pilgrims and how everything is again quiet. In this connection he related to me the story of the departure of the Beloved from Haifa on *Kosseir* after the Declaration of the Constitution in Turkey and the granting of Liberty. "All the members of the Holy Family were in 'Akká except my wife. The Master's house and mine are connected together, so one day (it was Sunday) He sent for me and asked me whether I can perform a most important mission provided no one must know anything about it. "You go now to the steamship agency and get for me one first-class ticket without giving my name." without asking him any question I left His presence and came to the street. I searched my pockets and found no money whereby to buy the ticket but knowing the agent it was a simple matter to pay him tomorrow. When I arrived at the agents office I was shaking with apprehension. I asked him to give me a ticket for a first-class passenger. Laughingly he told me he will not sell me. I told him "Please, do not joke. I am in a hurry." "Well, for whom do you want the ticket?" For an instant I did not know what to say. Then I gave him a name which I don't remember now. He handed me the ticket and putting it into my pocket I said "Goodbye. Tomorrow I will pay you for it" and hastened away. I came to the Master and gave Him the ticket. Then He said: "You must now transfer my satchels from my room to your home without a single soul seeing them" which I did with the utmost circumspection. I returned again to receive further orders. He said: "Tell the driver to make ready my carriage. I will go to the Tomb of the Báb to meet the friends. From there I will go direct to the steamer. You also buy some roundabout way bring my baggages. Send word to Mírzá Nureddin to be ready to accompany me and send Khusráw with the next steamer." When night time came I hired a carriage for the sake of precaution took to of the Believers with me Ustad Muhammad 'Ali and Abdu'l Rasul on the condition that they may not ask any questions. Realizing that Mírzá Nureddin was not ready to depart I took with myself Mírzá Munír. When we reached the steamer I saw the Beloved walking on the deck. He was there ahead of us. There were many people on board. I told the master what I have done and how I have brought with me these two believers and Mírzá Munír. The latter to accompany Him to Port Said. He called the other two and they were surprised and wonderstruck, because I did not tell them anything and neither did they see Him on the deck. He asked for a steamer chair but there were none to be had. One of the rowers a big fellow told me he will bring one after a few minutes he came back with one. In the Master's cabin there was an Englishman. We did our utmost to find a cabin all unto Himself but there was no use. The first class was full. The Beloved said "Never mind we can very well get along with an Englishman." While He was giving us His last instructions the steamer's whistle blew and we all had to hurry out. In the darkness of the night we could see the outline of the *Kosseir* making for the sea carrying away the Lord of Love out into the world after forty years of prison life. He was going to teach mankind how to love, how to live and how to embody the virtues of God. But at that time we could never dream of the triumphs achieved, of the victories won, of the great and tumultuous meetings arranged for him all over Europe and America.

When we reach the land I asked the rower how did he get the steamer chair for the Beloved. He said: "I searched, and searched but could not find any. Finally I went to the third class I saw two old Arabs sitting on the steamer chairs. Somehow I made them quarrel with each other and after a few minutes they arose to make the quarrel more strenuous

and demonstrative with their fists. When I saw them so nobly engaged, I took one of the chairs and ran away with it!

It was in the morning when the Believers learned about the departure of the Master and some of them recalled yesterday afternoon meeting when He shook hand with each and bade them a hearty goodbye, a thing He had never done before. No one knew anything in Port Said about His arrival and He did not land at regular deck. He was rowed far away from there He was driven in a carriage to the house of Ahmad Yazdí. Then words were sent to everyone that the Master has arrived but no one could believe it"

The Master did not feel well today. Having not slept last night He was restless. He sat in His room all morning quietly thinking. He told us not to go there and not to speak with Him. Thus believers arrived from Cairo and were permitted to see Him only for a few minutes. In the afternoon He called for a poor Bahá'í and gave Him several English pounds to start in business. Then He came out of His room and walked slowly toward the rose garden. He told me to walk behind Him but at a distance. Khusráw brought Him tea while He was sitting facing a most colorful, fragrant rose garden all abloom. I stood like a sentinel away from Him. After an hour He stood up and without saying a word left the garden. He came to our house and paid Mademoiselle Olga Petrocochino (the landlady) our one month rent for November. She is a nice woman and loves the Master and has learned some of the literature. The rest of the day was spent in the same silent, contemplative way. I had never seen the Master so absorbed in thought. Frankly stating, it was a happy day. We could neither eat nor think. How many armies of thoughts were waging war in His mind! He walked alone, silent, His brows wrinkled, His face couldy — truly a man of sorrows. Our hearts were wrenched with distress and sadness. What can we do to alleviate His heavy load? Can you guess? Do you know?

In the evening a cablegram from Mrs. Stannard on her arrival in Bombay cheered us a little bit. "Arrived safely. Greetings." Thus the message run.

1 TO 22 December 1913 NOT TRANSCRIBED

ABOARD THE BARON CALL

ALEXANDRIA TO PORT SAID TO JAFFA TO HAIFA

THE HOLY LAND

HAIFA

23 December 1913

December 23rd, 1913, Bahá'í Pilgrims' Home, Mt. Carmel

Dear Friends:

The Beloved of thy heart hath come, be thou not sad; the nightingale of thy love is singing, rejoice; the voice of the invisible herald is raised, be thou not unhappy; the tree of thy life is putting forth the verdant leaves of hope, be thou enraptured; the candle of the Holy Spirit is enkindled in the Court of thy mind, feed its flame; the flowers of the human affection are blushing diffusing their fragrances, water their roots with thy hands; the cup of thy aspirations is overflowing, do thou not upset it needlessly: the river of thy spiritual life is becoming purer and purer, do not pollute it; the palace of thy glorious future is in the process of construction. do not lay an axe at its foundation; the hand of divine mercy hath raised thee from the nadir of humiliation to the zenith of honor, thank thou God for this bounty; the Rock of Ages is thy support, be thou confident; the clouds of the heaven of inspiration are pouring upon thee, be thou radiant; the waves of the bottomless sea of knowledge are passing over thee, be thou unafraid; the stars of the horizon of assurance are illuminating thy path, push forward; the spiritual angels of the heavenly father are reinforcing thee, keep thou a serene face; the invulnerable hosts of steadfastness are sustaining thee, be thou undaunted; the unconquerable army of firmness are befriending thee, be thou valiant. 'Abdu'l-Bahá has prepared for thee a resplendent Crown, protect it from the hands of the envious; the Feast of the Lord is spread, partake of its delicacies, and the meadow of thy existence is carpeted with sweet flowers of tenderness and sympathy let them become imperishable and never fading. The highest station is destined for thee, strive to attain to it. The most spiritual condition is ordained for thee, fly toward it. Let not the criticism of the enemies withhold thee, nor the contumacious insinuations of the foes discourage thee. Thou art living above these petty schemes of ill-will and malice. They are like the chaff, which will be carried away by the strong wind and leave no trace behind it. Do thou not heed the idle talks of the gossip mongers, nor give an ear to their wild and incoherent brooding in the far distant future. They are like bats in darkness.

Today I received a big package of letters and many packages of newspapers and magazines from our beloved brothers and sisters across the ocean. They imparted good cheer to the hearts, putting one in touch with all the believers in different parts of the world and reinforcing the excellent bond of love between the East and the West. I wish in this impersonal way to offer my deepest thanks and gratitude to all the believers for their generous thoughts in behalf of this unworthy servant. In the past, beside keeping this diary I have tried to correspond with individuals who have taken the trouble to write me personal letters; but from now on with the kind permission of the friends I desire to retire from this

field. Everyone can testify that this correspondence has been purely spiritual. There has been no material profit to be gained, and no personal ambition to be furthered. The love of Bahá'u'lláh and 'Abdu'l-Bahá has been the sole cause of our letter-writing. But in considering certain reasons the other day I wrote a letter to the believers to discontinue writing me any letters, personal or otherwise, but correspond direct with the Center of the Covenant. I incorporate herein a copy of the letter, so that all the friends of Bahá may kindly comply with this humble request.

"For the last year the friends have been kind enough to write me now and then a few personal letters and in some cases enclosed their petitions addressed to the beloved. This was all right while I was living in Egypt; but because I am now living in Syria circumstances are of a different nature. Therefore my request of the friends in America and Europe is to discontinue entirely their kindly correspondence with me, nor should they send me any newspapers or magazines. The address of the master will continue the same:

'Abdu'l-Bahá 'Abbás, c/o Aḥmad Yazdí, Port said, Egypt. They will continue to receive the diary regularly and through the same channel, but it will be to the greatest interest of the Cause if all personal correspondence with this servant should cease totally.

"Hoping that they will accede to this humble request and wishing for each one of them spiritual success and prosperity, I am, as ever, their sincere and faithful servant in the Love of God."

Thus, if fortune smiles on me, I shall keep you informed from day to day about the Master. Through these pages we will spiritually communicate with each other. Let the personality of the writer go out of your mind entirely and hold fast to the teachings and the spirit of 'Abdu'l-Bahá. Except through these pages, we shall communicate in no other way. Write everything direct to 'Abdu'l-Bahá, through Port said, and rejoice His heart through your letters containing the cheerful news of the progress of the Cause.

This morning I went down earlier than any other day, and before I reached the door of the home of the Beloved, whom do you think I saw? Mr. and Mrs. Holbach, from England. They have just arrived over the Khedivial Mail Line, and Mrs. Wise was guiding them to the Wonderful Presence of the King of Kings. The Master received them with delightful and heavenly courtesy. They were of course so glad to see 'Abdu'l-Bahá in the Holy Land. "I wished always to meet you in your own home the East, the home of Lights!" declared Mr. Holbach. Then Mrs. Holbach presented many messages from London believers, many letters from the Stuttgart friends, where they stopped on the way. The Master after a while took her to the members of the Holy Family to be introduced. As Mr. Holbach sat in the presence of the Beloved, waiting for his wife, Muḥammadan S_hayk_hs and Turkish Officials and poor men were calling on him. Of course they have been in Syria and Palestine three years ago, and have written some books on their travels, yet at that time they did not know anything about the Cause. Their present object is to write and historical work on the Movement. The Master is going to find them a quiet house, and thus they will engage in their glorious undertaking. No doubt I shall have more to write about them and their interesting work.

In the afternoon the Master called on the German Counsel. He took me with him. The Consul speaks Turkish very fluently and for more than an hour they were engaged in a lively

conversation chiefly on Germany. When he left the Consulate, the Consul came to the door and greeted the Beloved most graciously. Six of the Jewish believers left to night for Jerusalem. Shoghi Effendi, Rúhí Effendi, Mírzá Ḥabíbu'lláhollah Khodabaksh and a few of the girl students arrived from Beirut to pass their Christmas Holidays in the Presence of the Beloved.

24 December 1913

December 24th, 1913, Bahá'í Pilgrims' Home

Dear Friends:

Mírzá Jaffar S_ h́irázı́, a Bahá'í and a prominent merchant in Russian Turkestan, whose photograph appeared in the Persian Section of one of the latest issues of the Star of the West, is the generous founder of the Bahá'í Pilgrims' Home. When Bahá'u'lláh was in life and lived in 'Akká, they had rented two small rooms in the Inn for the Pilgrims. They lived, ate and slept in these two rooms. Generally every Oriental pilgrim is permitted to live for nine days, often more, seldom less. Their board through simple, has been and is provided and they have not to pay a cent for their lodgings. But when the Constitution was declared in Turkey, and the Master came to live in Haifa, the question of housing the constantly increasing number of pilgrims became a problem. Then God inspired the heart of Mírzá Jaffar S_ h́irázı́ to come out and beg the Master to give him the privilege of building the first distinctly Bahá'í Pilgrims' Home in this part of the world. Permission was granted him, and he started to look around for the best available lot on the breast of Mount Carmel. Finally this charming site was selected, having a most commanding view of the sea, and near the Tomb of the Báb. Then the foundation was laid, and was finished in due time and solemnly dedicated by the Beloved to the Cause. The building has cost about \$8,000.00 a good deal of money in the East. This man alone paid all the expenses, and to my knowledge it is the only Bahá'í structure built by a single individual without receiving contributions from any other source. Having seen this golden opportunity, he caught it by the fore-lock, and made the hearts of all the Bahá'ís very grateful and happy. When the building was finished it was opened to the Bahá'í Pilgrims of all nations and religions, especially the Oriental believers. As there are no accommodations complete enough to entertain Western pilgrims, they live in the hotels, and as on the other hand our Oriental brothers do not speak the Western languages the means of communication is visibly restricted, although their hearts are united together in the common object of making the world more spiritual and divine. This Pilgrims' Home has four sleeping rooms, a large reception room, a general big hall where a long table is in the center, for the purpose of eating, an entrance hall, a corridor, a kitchen and a lovely porch. The windows of the reception room are opened toward the sea, and from the entrance door you will behold the majestic, lovely mountain, and on both sides are broad stretches of lands and undulating valleys.

The Home is in possession of two fine watch dogs that divide their time between watching the Blessed Tomb of the Báb and the Home. Although they are friendly and hospitable

toward the friends, yet a flood of barking is set loose when any stranger is seen, especially in the nights.

Another interesting object is a beautiful parrot. They have taught it to say many words. It is very tame, and never bites anybody's fingers like Mrs. Moss's parrot in Washington. Early in the morning, when the pilgrims leave their rooms, it says very distinctly; "Declare! Declare! Declare! Ya Bahá'u'l-Abhá!" "Say, O! Thou Mystery of GOD!" and many wonderful greetings. Often one is startled out of his sleep by its voice repeating the commanding word "Declare" ever so many times, and at the end, "Ya Bahá'u'l-Abhá!", that I had mistaken at first for a human voice.

The most interesting person, of course, in the Pilgrims' Home, is its keeper, or as he is known everywhere the "Khadem" or the "Servant" of Mosafer-Khaneh. He is one of that faithful band of disciples who preferred exile to their own country in order to live near the Blessed Perfection. Áqá Muḥammad Ḥasan, as the Khadem of the Pilgrims' Home, is a most lovable soul. If I tell you that he is the embodiment of patience, good nature, devotion and a priceless spirit of self-sacrifice, I have only told you a tenth part of the truth. About him and his history I shall write in a future letter, but I have just introduced you to him, so that you may make his acquaintance and know what kind of a man presides over the destiny of the Pilgrims' Home. He has filled this wonderful position for years, and is a student of human character. From all parts of the Orient pilgrims pour in, with no doubt different temperaments and dispositions and yet when they return to their respective homes their hearts are filled with love of "Khadem" and their tongues praise his virtues and rare qualities.

The present Pilgrims' Home is of course only for me. There is no place yet for the women pilgrims. This is naturally the cause of much inconvenience. For example, just at this moment there are about 25 women pilgrims from Persia. Almost all of them are living in the house of the Master, and several members of the family had to give them their rooms. What is most necessary to my mind is the construction of even a small Pilgrims' Home for women. Year after year their number is increasing, and the need of such a building is felt and will be felt and more as the years roll on.

When I stood in the presence of the Beloved, he was entertaining a Turk with a description of Budapest and Vienna, and the progress of civilization in those parts. When he left the room, he turned his face to me and said: "I have received many letters from America, but they are not yet being opened. I wish to go to 'Akká today, but will return soon. My constitution is not strong, and I feel that my days are numbered. Now it is your time of service. You must cry out the words of Reality, you must teach the Cause and unfurl the Flag of the Kingdom of Abhá. The sun of my earthly existence is setting. The sun of your new activities is rising." Then he dictated a few cables for America, and I was permitted to retire. I left the room very much depressed in heart, because the Master was speaking and he has been speaking of late in this heart rending manner; but what can one do but weep?

I was back again in the afternoon and could see the turban of the Master behind the window. Isfandeyar was preparing the carriage, and in half an hour the Beloved descended the stairs into the garden and out in the street. Several believers who were in the neighborhood hastened to the scene and the Master bade them farewell as he entered the

carriage. At 2:45 p.m. the train carried the Most Wonderful Divine Man toward 'Akká, and thus Haifa was deprived of its light. The only person that the Master took with him Bas_hír.

How I long to be with him tomorrow and look into his divine countenance on the Christmas morning. He is the morning star which is arising from the horizon of our hearts and heralding the dawn of the Sun of Universal Peace and inter-racial justice and righteousness.

25 December 1913

December 25th, 1913, Bahá'í Pilgrims' Home, Mt. Carmel Haifa, Syria

Dear Friends:

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations and I will give him the morning star."

The morning star! The morning star! It has already arisen from the horizon of the world, to usher in the day of the Promised Peace and Brotherhood. Oh! On this blessed morning I can visualize with the spiritual consciousness the rising of the Spiritual Morning Star from the horizon of 'Akká, and I beheld its physical counterpart long before sunrise. I was up very early, not only because this is a most sacred day in the calendar, but because I wanted to pray on behalf of all the believers, both in the East and in the West, because we are so privileged to live in this day of the fulfillment of all prophecies of the past prophets. As I walked out of the house, my eyes were delighted with the beautiful heavenly scene. The whole eastern horizon was glowing with a soft yet inimitable portrait painted by the Hand of the Divine Artist. In the center of this gorgeous portrait of nature, the morning star, as white as silver, was shining with a refined radiance. And in order to complete this never to be forgotten picture, the waning crescent, likewise white and beautiful was beaming a little further. The sea was calm, the heaven was cloudless, the air was brisk and bracing, the matchless panorama of the near and distant range of mountains entrancing, the town of 'Akká clear and distinct a few miles away, and the deepening spiritual realization felt. I walked probably for half an hour or more, reviewing the names of many friends in America and Europe, wishing them a happy Christmas and praying that their heads be crowned with the diadem of Celestial Prosperity. What kind of Christmas are they going to have? The cup of their happiness is full, the Bestowals of God are descending upon them uninterruptedly the field of their services is large, their capacity is illimitable and their faith as unshakable as the mountain. For has not the Morning Star of their hope arisen? Is it not scintillating in the horizon of their minds? Are they not praising God because they are of the chosen ones? As these thoughts flashed through my mind, I turned my face toward 'Akká, knowing full well that the Morning Star hath arisen to wipe away all miseries, vices and iniquities. The people of the world are praying daily for the appearance of the Morning Star of reality. It has appeared, but how few of them know about it! Thus on this Christmas morning the Bahá'ís are rejoicing because their expected Morning Star hath appeared. I hope that each one of them will become the harbinger of this New Day, and cooperate with all their fellowmen so that all mankind may enter under the One Tent of Unity and Confraternity.

Now the sun is up in the horizon, and with my dear brother Mírzá Ḥabíbu'lláhollah Khodabaksh, a Jewish Bahá'í I am descending the mountain. We enter the garden of the Master's House, and I request the gardener, Ismá'íl Áqá, to give me six roses, which he does with much pleasure. After a few minutes walk, we are in the Hotel Carmel, to congratulate our American sisters, and Mr. and Mrs. Holback of England, on their having the exceptional privilege of spending their Christmas Day on the Mountain of God. The rose were the visible tokens of the love of the Oriental Bahá'ís for their Occidental coreligionists.

Yesterday before the Master departed for 'Akká, he left the word that half the pilgrims may go to see him today, Thus about 15 started on the morning train, and the rest, including myself, will go tomorrow. Today's party was conducted from the station direct to Bahajee. They ate their lunch there, and in the afternoon, and while they were occupied with drinking tea in the rest house, the Master passed by them quietly in the carriage, and entered the Court of the Holy Tomb. Then the Pilgrims were notified, and when they entered the Court they beheld a moving scene. 'Abdu'l-Bahá, his body covered with his yellow Aba and his head on the Threshold of the room where the Blessed Perfection is buried! All of the prostrated on the floor, and many of them wept upon looking at this extraordinary and peerless scene. The Master, feeling the presence of other people in the Court, arose and retired most quietly in the other room. One of them chanted the Visiting Tablet, and as soon as he finished the Master emerged from the room and in a tremulous, weak and yet passionate voice chanted for the Pilgrims the Visiting Tablet. Then they were invited to go in the other room to drink tea, and the Master spoke to them quite a while. As the train left at 5 o'clock, they were at the station in time, and in the evening they brought to us all this good news and more.

The brother of Dr. Bag_hdádí Ḥusayn Egbal, with his son and another Bahá'í, arrived tonight. I was most happy to see them. They will go with us tomorrow for 'Akká to see the Beloved.

In the afternoon, Mr. Holbach paid a visit to the Pilgrims' Home, and we were most happy to welcome him in our midst, talk with him about the Cause and offer a cup of Bersian tea.

I will close this quiet and happy day by translating part of the words of the Master as spoken to our pilgrims in the Holy Tomb this afternoon. This will no doubt in an indirect way stand as his Christmas message to the Bahá'í world.

"You are all welcome. How are you? It is part of the Divine Wisdom that I may keep silence for a time. All that has been required of me is to raise my voice and speak in the Churches, Synagogues, Conventions and meetings of all kinds and descriptions, and calling the attention of the people of the Kingdom of God and the Appearance of Bahá'u'lláh: praise be to God through the confirmations of the Blessed Perfection this has been accomplished. Now it is the turn of the believers of God. Now I am expecting all the time to hear the sweet call of the friends raised from all directions, and the charion watch word of Ya Bahá'u'l-Abhá may reach to the ear of the heart and spirit. Those souls who have become evanescent in the Blessed Perfection must know of a certainty that they attract unto themselves heavenly Confirmations and Assistance. Now existence in the Sacred Threshold is the magnet whereby aid is attracted. The more the believers are meek and submissive at the Divine Threshold, the more powerful and universal will be the descent of the Holy Spirit of Dedication upon them. The more they strive in teaching new souls, the greater will be the

power of sanctification and attraction. Today the merciful powers reinforce those souls who are spreading the Cause of God. The person who walks in this highway is confirmed; even if he is outwardly a dried plant he will be changed into a fruitful tree. God willing, all the friends will be rendered successful and aided in this work. They are the flowers and anemones of the Garden of Abhá. They must emit their fragrances. Praise be to God that you have crossed mountains and deserts and travelled over land and sea and have at last laid your heads at the Threshold of the Blessed Perfection I hope that the results of this visit will become worldwide and that every one of you will become a herald of the Kingdom; that you may be conducive to the tranquility and composure of the hearts of humanity. You are the trees planted by the hands of Bahá'u'lláh in the orchard of the Kingdom; He hath watered you through the Rivers of His knowledge and hath protected you from winds and storms. I hope that each one of you may become a tree laden with delicious fruits for the healing of all the tribes and tongues."

May this message find a strong echo in the heart of every Bahá'í in the world.

26 December 1913

December 26th, 1913, Bahá'í Pilgrims' Home

Dear Friends:

To arise in the morning with the joyful anticipation that you will look into the countenance of the Beloved, drink in the wine of his love, be set aglow with the fire of his attraction, be immersed in the ocean within the radius of his divine spirituality, is a real delightful experience, which if it is repeated a hundred thousand times never loses its significance and genuine interest.

Foroughi was in our party, and whenever he is amongst a number of people the spirits are kept up at a high pitch. He continued all through our way to sing poems and chant the verse from the Writings of Bahá'u'lláh. Seldom have I seen a memory more remarkable than his. He has committed to memory long Tablets by Bahá'u'lláh and 'Abdu'l-Bahá, and he has such an inexhaustible fund that never comes to an end. Likewise his son has memorized a number of Tablets. When we arrived in 'Akká, a number of us went to the Holy Home and the rest direct to Bahajee. We found that the Master was out calling on a number of people, but after awhile he came in, a little tired but well. He climbed the stairs with great agility, and welcomed us with a cheerful face. He said: "It is no doubt decreed that I remain silent for the time being. On one hand my constitution is not strong enough and on other hand so much work is being accumulated that I wonder what I must do first. So many letters have been received from the East and West that demand mu attention, and I pray to God to confirm me in the accomplishment of these services." Then he inquired about the news from our believers in America and Europe. and how they are spending their days and nights. He is always looking Westward and hoping that the rays of the sun of reality may enlighten the hearts and the minds. He said he had been speaking last night with a large number of people until almost midnight and he felt very tired when he bade them farewell. Just at that time several strangers entered. and no sooner were they welcomed than thwy began to ask

a number of most difficult questions, which were in turn answered by him with the same facility of expression and variety of knowledge.

At noon we enjoyed a nice lunch at which were present Mírzá Jalál, Shougi Effendi and Rúhí Effendi. At two o'clock the carriage was ready, and the Master asked all four of us to accompany him. We considered it a great privilege to be with him and float in the air of his sanctification. Half way he alighted from the carriage. He wanted to walk all alone and ordered Isfandeyar to drive the carriage. His face was anxious and worried and his eyes betryed solocitous dreams.

After half an hour we found ourselves in the court of the Holy Tomb, worshipping with eagerness at the Threshold of the Almighty and listening to the rapturous voice of the spiritual King offering a fevent supplication in behalf of all the Bahá'ís. In the other room he spoke only a few words: "How wonderful it is that you have come at this oppotune time, so that you may visit the Holy Threshold. I praise God that he hath confirmed me to pray with you at this Celestial Court. I praise God for that! I praise God for this! Convey to all the believers my wonderful Bahá'í greetings and tell them I am praying for them at the Threshold of the Blessed Perfection. I beg for them confirmation and assistance. Let them remain confident, be ever happy, be rejoiced with the Glad tidings of the Kingdom of Abhá. With the utmost joy and fragrance they must offer their entreaties and supplications at the Court of Majesty, thus may they be reinforced tospread the News of the Kingdom."

As soon as he finished the above words, he gave us permission to retire, in order that we might catch the train. We had to hasten bcah, because there was little time left. With Mírzá Ḥabíbu'lláhollah and four others I ran until we reached the station; the rest were left behind. I hurried back, especially, because the Master addressed me to make all haste.

When we arrived at the Bahá'í Pilgrims' Home, they were all anxious to know the news, and exclaimed how fotunate were those who were left behind!

When the Bahá'í students were in Ramleh, the Master encouraged them to form an oratorical club, so that they may practice public speaking. Mírzá Bahibollah tells me that they have achieved wonderful results during the last few months, and at their weekly meetings some of the students have developed an effective power of speaking. Likewise about seven or eight of these students expect to go to America to enter the Stanford University. Before the opening of the next session in Winter they will start and it is their hope to visit many Assembles and meet as many of the Bahá'ís as possible.0 Of course they will go with consent and full permission of the Beloved, and it is hoped that the friends in each city will give them a rousing Bahá'í receptions; thus they may realize what a Western Bahá'í spirit of hospitality means.

The monthly organ of the College contains a fine article on the Bahá' revelation. I hope to get a copy and translate its contents for you.

27 December 1913

December 27th, 1913, Bahá'í Pilgrims' Home

Dear Friends:

An aeroplane flying over Haifa, and the large crowd of Arabs, Turks, Persians and a motley gathering of Europeans gathered to watch its rapid flight, was the most spectacular sight that could be witnessed in this far off part of the world. The aeroplane has started from Beirut at ten o'clock and was here about 11:30 and was going to Jaffa and Jerusalem. The whir of its machinery could be heard by the spectators and before it disappeared from sight beyond the summit of the green mountain of God it made a few marvellous circles and thus it was the topic of discussion everywhere. The Frenchman certainly gave much food for thought and marvel to the simple folk of not only Haifa but the villages, towns and shepherds all along the way. Now doubt the Master has also watched its flight over 'Akká. Thus the ancient world is now and then attacked by the instruments of modern civilization.

Today Maji Mírzá Hedar 'Alí asked Áqá Muḥammad Ḥasan to bring his Christian Commonwealth to show it to me. It was the one which contained the photograph of the Beloved, and a long, interesting article in connection with his second visit to that great metropolis. The four pages framed with the most expensive wood and kept in a heavy, thick box, to be preserved for future generations. Thus you will observe how this paper is loved by the Bahá'í world and framed so lavishly. It would, I am sure, make the heart of the noble Editor joyful to know that here on Mount Carmel, in far off Syria, the Christian Commonwealth is not only read with avidity and its spiritual uplifting contents perused, but the copies are so framed as to guard them from the ruthless ravages of the time. I have not the slightest doubt that the same respect is shown to the Christian Commonwealth in many cities throughout the Orient, and that in future a traveller when coming in contact with the Bahá'í will be delighted to see these historical documents so much appreciated by the Friends.

The question of "Where, Whiter, Whence", has for so many ages troubled the minds of the intelligent seekers and the students of the hidden origin of things: I heard today a little story which may be satisfying to some minds religiously inclined. Once a mystic who was known to be a depository of great wisdom, was questioned by a simple man: "Where do you come from?" "I am from the part of God" "Whether art thou going?" "I am going to God." "What will be thy sustenance?" "Trust in God." In this fashion these simple folk of the Orient formulate their religious creed, and let go all the hair splitting philosophies and crazy metaphysics. Then consciously know their divine origin and return and never let the difficulties and anomalies make their child like faith weaker. All their theories of life are based upon the above observation. "Be thou with God and thou shalt see GOD with thee!" is one of their oft quoted aphorisms. This is the foundation of their belief. In order to have God enthroned in the chamber of their hearts, they try utmost to purify it and cleanse it from the dust of self and ego.

In the evening, Foroughi and other pilgrims arrived from 'Akká bringing with them the good and happy news of the health of the Beloved. Again they repeated his moving words and his exhortation about the teaching of the Cause of God with great firmness and steadfastness. All the believers and pilgrims were gathered in the home of the Master. These meetings always strike me, with their cosmopolitan spirit, their wonderful tolerance, their attraction

and devotional beauty. I wonder whether it is possible to find such meetings anywhere else: Muḥammadans, Jews, Zoroastrians and Christians coming from the different parts of the world and gathered here, worship the glorious Lord, forgetting entirely their religious and racial prejudices. A unique scene, indeed!

The grandchildren of the Beloved have learned to chant stirring Bahá'í poems, and tonight they entertained us most royally with their sweet, harmonious voices. Everybody loves these dear, innocent children. They are the buds of the Garden of 'Abdu'l-Bahá and it is hoped that each one of them will become a great teacher of the Cause.

A striking manifestation of the Bahá'í Love I have witnessed in Mírzá Muḥammad, Foroughi's. He pours out his godlike love upon everyone and all day he copies Tablets for the believers. Often while I am engaged in writing he will walk stealthily from behind and lock me within his capacious arms, kissing me ever so many times. "I love you very much. I wish I were sure that others love me as much as I love them." Then he kisses me again and again.

Another young man who is from 'Is_ḥqábád, and whose name is Mírzá Ḥabíbu'lláhollah, serves in the Pilgrims' Home most self-sacrificingly. He serves so willingly, with such self-abandonment. Mash-hadi Akbar, the attendant of the Ebne Asdag, is also another Bahá'í who serves heartily and faithfully. Thus the duties of Áqá Muḥammad Ḥasan are happily shared by other pilgrims, who consider it a most exalted honor to be privileged to serve in the Pilgrims' Home.

All day a most violent wind was blowing. In the morning one thought it is going to start another period of rain, but in the afternoon the weather was clear and the clouds disappeared.

28 December 1913

December 28th, 1913, Bahá'í Pilgrims' Home

Dear Friends:

Long before sunrise I was out in the open, climbing the mountain and trying to reach the top. Mountain climbing is difficult in itself, especially when it is not done in broad daylight. At last I succeeded in reaching the plateau which I was thinking would be the summit. I was breathing very hard, so lay myself down on the soft, velvety grass. Just at that time the Eastern sky was colored with rosy hues of the ascending sun. I watched it rising and rising flooding the immensity of space with the glorious lights. I looked all around, and I could see no human being within my sight. For a while as I gazed toward the city of 'Akká, I prayed and supplicated God's Mercy and confirmations in behalf of all the friends. Then I opened a book of Tablets, and read some extracts out of it. Would it not be just beautiful if you soared for a little while on the white wings of aspiration in this early dawn, and could be present with me on the summit of Mount Carmel, and listen to the words of 'Abdu'l-Bahá? Of course, it would be just lovely. Very well then, now that I have you all with me, I will read these passages to you.

"The friends of God must live in accord with the Exhortations <104> and Admonitions of the light of reality, the blessed perfection may my life be a ransom at his threshold! One by one they must put into execution these teachings. Not that they may only read and let their significances be hidden behind the words and tablets. The spiritual and material laws of the most great name. May my existence be a sacrifice to His court! Must be revealed on the arena of manifestation and become embodied and personified in the lives and conduct of the friends of God, otherwise there will be no result and no benefit. In short, the utmost longing of 'Abdu'l-Bahá is to become the embodiment of the spirit of one word of the Exhortation and obligated <106> to thee for thy affection and the prisoner of the Majesty of this title <'Abdu'l-Bahá>. I beg of God to increase thy good deeds and success!"

When I descended the mountain, I felt not only the invigorating air of Mount Carmel, but the holier vibrations of the spirit. All day I was happy; now in the town, again in the Pilgrims' Home. Mírzá Maḥmúd and Ebne Asdag had permission to go to 'Akká and so they left early this morning.

In the evening, a long letter was read, written by Mírzá 'Alí-Akbar Rafasanjany, from London, on the progress of the Cause in England. It was enjoyed by all the pilgrims. Then Foroughi gave us a most vivid talk about his father and Báb-el-Báb, and how the latter taught the former, and how both side by side fought in the fortress of Tabarassi. This story, which I hope to reproduce somewhere else, was supplemented by many dramatic and tragic incidents of Bahá'í life, impelled by the mysterious faith of self-sacrifice and demonstrating a firmness which has no equal. The evening was spent with the utmost joy and fragrances, and I went to bed with a deep sense of my utter unworthiness and uselessness. Teachings of Bahá'u'lláh. Likewise it is certain that this is also the yearning of the friends. A Bahá'í must be the candle of the regions and a radiant star from the horizon of Effulgence. If he fulfill this condition, his relationship is real; otherwise it is accidental(superficial). He is fruitless and baseless. He is like unto a black man whose name is Diamond. In reality he is a raven and a crow, but his name is the sweetest nightingale. What benefit lives in a verbal relationship, and what fruit is one able to gather from the mere word "Bahá'í"? One must be Bahá'í in reality, with heart and soul."

"Faith and assurance are like unto trees of the orchards, and praiseworthy deeds and actions are like unto the fruits thereof. A lamp is in need of the illuminating light, and the stars must of necessity gleam and sparkle. I beg of God to confirm the lives of the friends of God with that which is behooving and befitting the lives of the righteous ones, and to cause the diffusion of the Fragrances of Holiness from those spiritual roses."

"In these days as much as you are able to teach the Cause of God. The divine hand of power has prepared for you a rare and exceptional5 opportunity. Do not let this opportunity slip out of your hand. All the hearts are turned toward the Cause of God, and all the ears are waiting to listen to the Word of God. All the communities are self-occupied and self-centered, and many of them are fallen into sullen despair and look upon life from a pessimistic standpoint, because they see so much of turmoil and conflict. They are trying to find an avenue of escape, an abode, an asylum, and there is no other shelter or refuge save the Kingdom of Abhá, which has thrown a great reverberation and tumult throughout the regions."

"When the Org of regions shone forth upon the Orient and Occident, the distinction and differentiation between Turk and Tajik; Belgium and France; Persia and America; Asia and Africa, were obliterated. The salute of the Oneness of the world of humanity caused a great reverberation. That is why we behold the East and the West embracing each other, and the Orient and the Occident are like unto the lover and the beloved."

"O thou who hast addressed me as "Abdu'l-Bahá" in the beginning of thy letter! How wonderful is this brilliant, luminous and spiritual title in the commencement of thy epistle! How sweet is its significance! How delicious is its meaning in my taste! It was like unto a sea of pure honey, or a fountain from the salsabel of the heavenly water or the spring of eternal life flowing out of the supreme paradise. Bravo! Bravo! Well done! Well done! O, my friend! How happy am I and how happy art thou! O, my Beloved! How pleased I am to be the recipient of such an address. May God facilitate thy work, increase thy bounty, dilate thy breast, enlighten thy eyes and illumine thy heart, expand thy spirit, amplify thy generosity, perfume thy nostrils and exalt thy station. I declare by thyself that I have become enthralled with thy love,

29 December 1913

December 29th, 1913, Haifa, Syria6

Dear Friends:

The outstanding event of the day was the return of the Beloved to Haifa, unexpectedly. It was about 11 o'clock when with Mírzá Ḥabíbu'lláhollah Khodabaksh we were walking toward the store of Mírzá Jalál, when we saw coming from the opposite direction a carriage, beside the driver of which was Bas_hír. By this time the carriage came near and passed by. As we hoped, inside we saw the Master and two Bahá'ís. Naturally we were most happy, and started to return at a brisk pace toward the Home. Some special work has brought him back to Haifa, and no doubt he will return in a few days. It is the aim of the Beloved to make 'Akká also a Bahá'í Center, in the fullest sense of the word. During the last few years, it has lapsed into a place of secondary importance, because so many believers have left, many of the "companions" are dead, and there is no Pilgrims' Home. Now the Home of Bahá'u'lláh, in which I lived, will be turned into a Pilgrims' Home, thus facilitating the sojourn of the friends.

Word was sent to us up the mountain that the Master will come about 2 o'clock p.m. thus all the friends were made happy. For the last few days, the believers and the pilgrims desired to take a photograph, but they could not readily arrange it. Moreover, they longed to have the Beloved in their midst, thus imparting to it a spiritual significance. They supplicated his permission with all humility, and he accepted their appeal with genuine pleasure.

When he arrived, all the believers were gathered around the building of the Tomb of the Báb. At first he sat for a few moments in the large reception room and greeted everyone with a few loving words. Then he asked Foroughi to chant a supplication, and afterward when the photographer had his camera ready, he was notified. He asked the believers to stand on the Eastern wing of the building, and when everyone was standing in his place he came and sat on a chair, reserved for him, in the center. On his right hand sat Mírzá Ḥaydar-'Alí, and on his left Mírzá Maḥmúd Foroughi. This is of course the very first photograph of the Master (in a group) in the East, and this very fact invests it with a particular significance. Not only this, but because it is taken in front of the Tomb of the Báb and on the Holy Mt. of God. As the believers were dispersed, he was heard <108> speaking to a number of them while pointing with his blessed hand toward the building: "Under what tumultuous times the foundation of this divine structure was laid! Owing to the false reports forwarded to the Sublime Porte, many cablegrams were sent by 'Abdu'l- Ḥamíd to the Governor of Haifa to stop progress or watch its construction. Many spies were daily busy around this building, and the slightest move on the part of any of the laborers was reported to the military headquarters. In reality to bring the remains of the Báb from Persia and inter it in the unique building was the most difficult and at the same time the most triumphal work of the Cause.

Then he told all the believers to go into the reception room. They sat all around the room on the floor; likewise the Master; It was a peerless picture to see the attention of all these men centered upon the center of the Covenant, many of them with white beards, who have

served the Cause in many campaigns. Undoubtedly their supreme desire was to be photographed with the King of their hearts, and this object was at last obtained. No one considered himself worthy of this great bounty, but they were overflowing with thankfulness. Now that he has given permission to be photographed with the Oriental Bahá'ís, there will be others in the future and thus our collection of his pictures will be enriched with these old and tried believers/ What will be the spiritual worth of these photographs, taken in the Holy Land, to future generations, no one can prophesy. Here is the proper environment and the ideal surrounding to photograph the spiritual King of the world. Here is his Holy Home, the very sacred atmosphere, the place where the weightiest world drama is enacted!

For a few seconds the Beloved was quiet, his eyes shut, the atmosphere filled with the vibrations of his Presence, and all the believers focusing their attention on him. Then he opened his eyes, and spoke the following words of light and wisdom: "It is most significant that we are all gathered here in the Tomb of His Holiness the Supreme (BÁB) and beneath the Protection of the Blessed Perfection. No one could ever conceive that such meetings and such gatherings could ever be held in these places. Praise be to God that through the Bestowals and Favors of His Holiness Bahá'u'lláh they are made possible. If we glorify God during all our lives for this most eminent Bounty and the Greatest Gift, we shall be unable to adequately express our thanks at His Holy Threshold, but we must thank him according to our capacity. 'If one does not comprehend the whole, he must not give up the part.' Under all circumstances we must be engaged in the servitude of the Holy, Divine Threshold, and praise Him under all conditions. We must know this of a certainty, that no bestowal, no honor, no sovereignty, no glory is greater than servitude at the Holy Threshold real servitude without any interpretation. The servitude at the Holy Threshold means this. We must be occupied with the promotion of the Word of God and the diffusion of the Fragrances of God. We must engage our time in the promulgation of His teachings. We must not rest neither by day nor by night, and seek neither rest or composure. We must exert ourselves to convey the Message and deliver the Glad Tidings. We must not relax our energies or flag behind. With words and deeds, with conviction and action, we must summon the people to the standard of universal peace, brotherhood of man and the solidarity of humankind. Ours shall be the final victory if we persevere. The world is sick, these Divine Teachings are the remedies and you are the physicians. Be ye, therefore, skillful physicians and heal this sick body. This is the most great bounty! This is the highest aspiration! We hope that we will all become confirmed therein.0 You observe that the Temple of the Cause of God is surrounded from every direction by the enemies. From one part the Muḥammadans are carrying on their attacks, the dogmatic Christians are assailing us from the opposite direction. The 'Yaḥyá-is' are bombarding from this part, and the unfaithful ones from every part. Thus it is clear that the City of the Cause of God is besieged by all these enemies. They strive with their utmost power to force us into unconditional surrender. They endeavor to pull and tear this Blessed Tree, root, stem and branches. Consequently it is made evident how self-sacrificing we must be, how we must be severed from all else save God, how we must adorn our beings with pure intentions, how we must dedicate our lives anew to the service of humanity, how we must be inspired with the Breaths of the Holy Spirit; how we must unfurl the Flag of the Kingdom of Peace and reconciliation over the mountains of the earth; how we must quicken the dead with the spirit of God: how we must create a new reverberation throughout the regions of the earth,

the echoes of which may be handed down to posterity. My beloved friends! This is the time of action! This is the period of self-sacrifice! This is the age of your service. Arise and accomplish the Will of your Lord, and unify all the races and tongues with the Spirit of Love. You are the soldiers of the Army of Bahá'u'lláh. You are the stars of His Heaven. You are the nightingales of His Rose-garden. This is not the time of silence. Arise and speak with might and power the Cause of your Lord, the Supreme. The period of speechless and silence has passed. The time of attraction and enkindlement has come. The fiat of the King of Kings is issued forth, the firman of the Lord of Hosts hath proceeded. This is the Age of Unity. This is the Cycle of Peace.¹ Let us work and work, strive and make an effort to protect the Fortified Fortress of the Cause of God from the onslaughts of these inveterate enemies. You are observing what they are doing. In America many dogmatic Christians announced that we are the enemies of Christ. They published and circulated any false reports, based on pure imagination; although we proved in the Jewish Synagogues that His Holiness Christ was the Word of God and the Spirit of God, and His Holiness Muḥammad was the Prophet of God. Notwithstanding this, these unkind Ministers have circulated around that the Bahá'ís are the enemies of Christ; yet up to this time there has been found no one to proclaim Christ as the Word of God and the Spirit of God in the Jewish Synagogues of America. How ungrateful are these people! Our spirits, our hearts, our souls, our minds are evanescent in the station of His Holiness Christ, evanescent in the station of His Holiness Muḥammad. We long to sacrifice our lives in their paths. But if many of these people undergo the slightest inconveniences, they will forget Christ and His Mission, and on the other hand spread the rumors that the Bahá'ís are the enemies of Christ, the destroyers of His Foundations and the abrogators of the Religion of God.

"In short, we hope that, God willing, all of us shall become confirmed in the service of the Divine Threshold with the utmost nothingness, the utmost severance, complete supplication and invocation and perfect obedience and perseverance. May we be firm and steadfast in the Cause of God through this spiritual power, till our very last breath. This is our ultimate hope! This is our greatest aspiration!"

30 December 1913

December 30th, 1913, Bahá'í Pilgrims' Home

Dear Friends:

When the Beloved descended the Mountain last night, he left behind a message for me to go down the mountain this morning and see him. I was there early, while K_husraw and Bas_hír were drinking their tea. The believers likewise started to come down one after the other. After half an hour, I was summoned into his presence. There were a few Arabs present, At that time one of them got up from his seat and recited a very eloquent poem in the praise and glorification of the Master. It was in Arabic, and the poet had committed this rather long poem to memory. I asked him to send me a copy, to be translated into English at some future date. Afterward he dictated to me a few cablegrams for Persia and America. In the course of conversation, he said: "If a man lives a thousand years or achieves the most wonderful service, this does not avail him. If he becomes the most famous man in the world it is like the mirage and phantasm; but the good pleasure of the Lord is the most important

object to be attained. If a man does not become confirmed and assisted with His good pleasure and his name immortalized, it will benefit him not." He sent me down town to dispatch a few messages, and when I returned he was yet speaking with a number of Turks and Arabs. These people take lots of his time and strength. Then he left the house, followed by them. About 2 o'clock another photograph was taken of the Beloved and all the believers in front of his house. This was for the purpose of including Abne Asdag and a number of other believers who were not present yesterday. Mrs. Hoagg was also there, and took the same photos with her kodak.

As a number of the Pilgrims, with their wives, were given peering together about their exceptional privilege, and how they hope to go forth with a new fervor and inspiration. Hájí Mírzá Ḥaydar-'Alí listened to them, and then said: "Your chief concern is to create by every means a spiritual consciousness in the innermost soul of every human being. Through this you can lay a claim to the Treasures of the Kingdom. By teaching the Cause you will become enabled to establish that mysterious intercosmic relation between all the members of humanity. One of the conditions of spreading the message is entire severance from all else save God, and a whole hearted concentrated devotion to the Divine Purpose. Whatever God has given us His material and spiritual bounties, we must share them with the rest of our fellowmen and be kind and benevolent to the poor and the orphans. If we live in this manner, we are the servants of the Kingdom. Years ago the Government of Ṭīhrán imprisoned a number of the most prominent Bahá'ís. Amongst them was Hájí Ameen. As these Bahá'ís has influential and noteworthy relatives, they used to cook for them the most delicious dishes and bring them into the prison. Hájí Ameen did not eat of these dishes, but was satisfied with the prison coarse bread. Of course there were many other prominent prisoners, and the rather singular act of Hájí Ameen and his spiritual independence pleased them, They started to inquire why he did not eat the delicious food brought from the outside, and this train of investigation led to other tracks and ended in their belief."

"At another time I was invited to speak with a rich man about the Cause. As he was wealthy, I put on my best clothes and Aba. After hours of discussion, I left him with the idea that he is convinced of the logic and sanity of my proofs. He was heard, however,4 saying to his friends that this man is very broad, and apparently proved his cause with much force, but I could see that he had dressed himself for the occasion. Consequently irrespective of all outward circumstances, we must sincerely arise in the promotion of the Word of God."

I may end this letter with a translation of one or two quotations from 'Abdu'l-Bahá's Tablets:

'The teachings of Bahá'u'lláh, the laws of this Cause and the Principles of this Manifestation have no deniers. The world is like unto a thirsty fish, and the teachings of the blessed perfection are like the salubrious water. There is no strife, no sword, no anathema, no apostate, no heretic, no opposition, no interference and no resistance. Its sword is the proclamation of the Oneness of the world of humanity; its world conquering weapon the Merciful Bestowal; its tactics and its art of war the explanation of the Wisdom of God; its Commander in Chief the Light of the Divine Guidance; the impetus of its army the Love of God, and its rules and regulations love and kindness toward all the members of humanity; to such an extent that the unknown is known; that strangers are as the friends and the ill-wishers as the well-wishers. This must be the foundation of our association with the world

of humanity. Because He addresses all the nations of the world 'Ye are all the fruits of one tree and the leaves of one branch'.

"O God! O God! This is the attracted servant of thy bounty of Abhá; his heart is set aglow with the Fire of Thy Love amongst mankind, his tears are falling through thy mention in the middle of gloomy nights, his patience well-nigh spent in the Love of Thy Supreme Countenance; his face radiant through Thy Consummate Mercy; His breast dilated through the verse of Thy singleness.⁵ He has travelled toward the West, leaving behind his sweet country, and has accepted hardships in Thy Path. O Thou my Glorious Lord! O Lord! He has forsaken rest and composure, tranquility and peacefulness, serenity and calmness and has journeyed to that distant clime a land which is not touched by the feet of his fathers and ancestors in order to diffuse Thy Fragrances, upraise Thy Flags, spread Thy Words and elucidate Thy Proofs.

"O Lord! O Lord! Suffer him to become the sign of Thy Bestowal the ensign of Thy Knowledge, the Fire of Thy Love, the sign of Thy gift, confirmed with Thy angels, assisted with Thy Providence and Caution, safeguarded by Thy Protection and Shelter and guarded under Thy Refuge and Defense. So that he may diffuse Thy signs in those regions and cause the irradiation of Thy Lights in those countries. Suffer thy call to reach the ears of the Faithful ones, and make Thy Argument manifest to the concourse of the world of emanation.

31 December 1913

December 31st, 1913, Pilgrims' Home, Mount Carmel

Dear Friends:

The spirit of an old Bahá'í, about eighty years of age has just soared toward the Kingdom of Abhá. His name was S_hayk_h 'Abdu'l- Gasem; He had lived in 'Akká for many years before the departure of Bahá'u'lláh. He had seen in his life many blessed days before and after the passing of Bahá'u'lláh, so, like unto a nightingale, his spirit soared out of this mortal cage toward the rose garden of Abhá. On the morning after his death, the Master called on his wife and son, to console them. He stayed in their house for an hour, giving them directions for the burial of the dead. When he returned, there was⁶ a large number of believers and pilgrims present in the garden, and as he entered they all bowed before him. He sat on the low wall dividing the garden and the board walk leading to the broad steps of the house, and motioned to the others to do the same. Half of them sat on one side and the rest on the other. It was a day of perfect sunshine and glorious air, redolent with the sweet scent of the flowers and blossoms. After a few minutes silence, he said: "I have been out to see the wife of S_hayk_h 'Abdu'l- Gasem. He was one of the blessed souls in the Cause. His end has been very good. He was a very old Bahá'ia, and had many, many Tablets from the Blessed Perfection. He has left behind one son. May God confirm and assist this only son, so that he may walk in the footsteps of his father." Someone asked a question which I did not hear, but I wrote down the Master's answer: "If we are beneath the Shade of the Sadrat-el-Montaha, arise to teach the Cause of God, unquestionably the Almighty will confirm us. We must lay aside every idea, thought, mention, desire, service and devotion, except those prayers

which are obligatory, and occupy our time with teaching the Cause, spreading the Fragrances of the Merciful and serving at the Divine Threshold. Through teaching the Cause, the Blessed Tree shall grow and develop, the world of humanity will become illuminated, the blind ones find sight, the deaf hearing, the mute speech and the dead life. These things shall not come to pass except through the promotion of Truth. This is conducive to the rejuvenation of the world of man, to the development of the ideals of mankind, the unfolding of the mystic virtues of the inhabitants of the earth, and the advancement and uplifting of human existence; Even the world in its physical aspect will become ameliorated and perfected. The teachers themselves will become spiritual! How illuminated they will become! How divine and celestial they will become! They will enter into another and higher state; they will be enlightened with another light; they will be endowed with another power, and they will gain a new spirituality. Ordinarily a moral teacher strives day and night until a person abandons one of his many vile attributes, but as soon as the guidance of God and faith of God dawn from the horizon of his heart, he is a changed man. All his evil characteristics are transformed into praiseworthy attributes. Whereas formerly he was a coward, he became courageous. Whereas before he was debased, he becomes sanctified and holy. Even in his intelligence, his knowledge, his sagacity and in his mentality he is a different man." Then the Master went up to his room, and we climbed the mountain toward the Pilgrims' Home. In the afternoon, there were ten large carriages ready to convey the believers to the home of the deceased one, which is quite out of the town. Every Bahá'í was there, and after the performance of the simple ceremony the body was taken to the Mosque and the Muḥammadan prayers were offered. There were a number of S_hayk_h walking ahead of the hearse, and chanting the formula: "There is no God but God and Muḥammad is His prophet!" The Bahá'í cemetery is out of town, at the very foot of Mount Carmel. It is a large tract of land, newly acquired, and contains only a few tombs. The tomb was already prepared, and the coffin was lowered into the grave. A Muḥammadan Mullá read the rituals for the dead. He commanded the dead as though he were alive, as follows: "If the angel of death comes to thee and asks thee: 'Who is thy Creator?' Do not be afraid. Say: 'He is the Lord the Most High, the One God. The Maker of heaven and earth; Muḥammad is His Prophet,'" Amongst others, I threw a few shovels of earth. Afterward Foroughi and his son, each in turn, offered a prayer for the soul of the dead, and the former delivered a short oration on the perishableness of the worldly things and exhorted the son of the deceased to adorn himself with the qualities and virtues of his father. The poor man had willed that all the believers be present at his funeral, and thus his last dying wish was carried out to the letter. The kindness and thoughtfulness of the Beloved for even those who pass away is one of the miracles of his life and work. When we all gathered together again in the Master's House, we found that a number of our Jewish Bahá'ís with their wives, as well as our Bahá'í students of Beirut College, were on the point of departure. The believers were scattered in the rose garden, and the silver beams of the moon, with the radiance of countless stars, added to the charm of the night. The departing friends, one by one, met the Beloved in his room to receive his last blessings, to look probably for the last time on his heavenly countenance. They came out weeping. We embraced them, and were sad to see them leaving the holy spot. Many of the believers went with them to the steamer to say farewell. They carry away the spirit of the Beloved, and teach many souls in as many cities. May God protect them and encircle them with the lights of Reality! Ere long we shall see their new of Victory and Triumph in the propagation of the Word of God.

1 January 1914

January 1st 1914, Bahá'í Pilgrims Home Mount Carmel, Haifa Syria

Dear friends!

I wish you a happy New Year! May this year bring you many blessings! May the hearts become the dawning-places of spiritual lights and the treasures of the jewels of the Love of God! May you become the instruments of conferring Eternal Life upon the bewildered humanity. May from your minds flow the quickening rivers of the heavenly water! May your chaste and immaculate lips touch the spotless goblet of the ruby wine of the seraphic Immortality! May the bright stars of your hope arise from the horizon of Reality! May your souls become the divine thrones of the celestial mysteries of the Kingdom of Abhá! May you meet every hard and harsh circumstances with a firm determination and unwavering resolution! May you arise with a super human energy and exchanging fortitude to spread the Cause of God!

When this morning I went down I met an old man whose name I think is Hájí 'Alí. He has lived for many years in 'Akká and Haifa and has been in the Presence of Bahá'u'lláh ever so many times. I felt into speaking with him about the days of the Blessed Perfection and I found him most interesting. He related to me the outline of a talk given by the Blessed Perfection about 24 years ago which I may translate herein. He said: "One day, I with a number of believers, was in the Holy Presence of Bahá'u'lláh. He spoke about the progress of the world and the of conditions in general. He said, "The world of today is not like unto the world of former times. The many wonderful arts and inventions have completely transformed the face of the earth, making life easier and existence more comfortable. Notwithstanding this the life of every organism, no matter how perfect, comes to an end. For example the life of an ant in comparison to the life of man is short, yet the ant, were it endowed with human intelligence would think that man lives eternally. Similarly these stars, these mountains, these seas shall come to an end. For each one of them a prescribed life is destined. It has a beginning and an ending. Consider how, may large cities have been built by ancient monarchs but today they are all destroyed and are hidden under the earth. Once they were thriving and progress into communities, now their voices are silenced. The progress of civilizations to a certain degree has reached an exalted station in France specially, and in Europe generally, but from now on there will be a monumental upward march of advancement all over the United States. That country has just started on the path of progress and her future development will be just as marvelous as her activities will be manifold in all the departments of life, physical and spiritual."

Thus Bahá'u'lláh in the prison city of 'Akká saw through His divine eyes the America of today unfolding and its possibilities.

After a few minutes Basher came down and reported that the Master wanted me to go out with him. I gathered my papers and hurried out into the garden. The Beloved was waiting. As soon as he saw me he commenced to walk and I followed. He called at the English hospital, which is a missionary organization. Dr. Coles is the head and an old friend of the Master. He welcomed Him at the door and conducted Him to the second floor which is the

living apartment of the official. It has one of the largest halls, decorated with the most expensive valuable rugs, of many curious of which the doctor is a collector and antique objects. An old man, Archdeacon was also introduced. Dr. Coles told the Master that while he was in Europe and America he had received many letters from strangers inquiring about Him, knowing that he has lived in Syria for many years and He knows well what kind of answers he has written. "I know, I know" the Beloved said graciously, "you would have written nothing else but the truth. During my journey in different countries of the West I have often thought of you and on certain occasions I wished you were present. Many evil reports are put in circulation by our enemies in these parts and we have neither time nor inclination to contradict them, but in the West I found the human conscience has the perfect freedom and therefore I uttered the innermost thoughts of my heart and gave free rein to the expression of my hidden ideals. The newspapers and the journals of the said countries published them and the public had found at last an opportunity to examine and scrutinize these teachings without preconceptions and prejudice." Then for the benefit of the Archdeacon and Dr. Cole he repeated feelingly the contents of his addresses in the Jewish Synagogues of America and said how essentially necessary it is to lay aside all bias and prejudice, if one aims to help to regenerate society. After this talk he came down and called on two Persian patients, who were overjoyed to be honored with the Presence of the Beloved. On our return he sent me to bring Mr. and Mrs. Holbach who were invited to dine with him. received them in his own room and gave them a beautiful talk on the immortality of the soul. He likened the spirit unto the nightingale and the body unto a cage. The nightingale ever longs to break the cage and soar toward the rose garden. The divine bird yearns to tear asunder the bars and fly toward the open fields and green mountains where the Perfumes of ideal flowers grow and sweetly sent the air. For this reason the holy, divine Manifestations and their immediate followers have longest to leave this mortal world and wing their ways toward the throne of the Almighty. When this physical cage is broken the nightingale of the Spirit is freed, ready to fly heavenwards. They know the spiritual harmony of that radiant world; they have to the ethereal symphonies of that Immortal Congregation; they have often bridged the gulf of deadly materialism with many golden of invisible ideals; they have at time called the roses of affection, the snowdrops of sympathies and the fragrant violets of service. On the other hand there are an increasingly number of nightingales which are blinded through their own selfishness and egoism. They are out of touch with the beauties and Bounties of the other world. They cannot conceive of a higher and loftier realm. Therefore they are satisfied with the limited space of the cage. Blind are they, they cannot see; deaf are they, they cannot hear; ignorant are they, they cannot understand. When one of the nightingales is freed from the cage it communicates in a spiritual language with those which are yet in the fetters of prison. It tries to impress upon their minds that the vast immensity of God's glorious world lies very near unto them if they just drop the scales off their eyes. But the birds which die in the prison cage which they are blind and deaf cannot soar towards the sacred worlds of God. They just crawl on the surface of the earth. Their freedom from such a condition and their flight toward the blue ether depends upon the mercy and compassion of the True One. In the above words I have not quoted exactly the talk of the Beloved but I have given you what I could in my memory. Another interesting question which was touched upon was the belief in the guardian angels or as the Master said the "Divine Powers". Without the protection of the divine powers humanity cannot exists for one moment. They ward off all dangers and guard man from threatening evils. Man is like unto an innocent lamb and all these dangers and perils are like

unto the ferocious wolves. "Imagine a little lamb surrounded by a hundred thousand wolves, threatening to tear it to pieces at every moment. Were it not for the eternal vigilance of the Divine Powers man could not live for one second."

After an hour, dinner was served in the dining room. Our American sisters with Mr. and Mrs. Holbach were the guests. For the first time after many months I was privileged again to sit at the same table with the Beloved of the hearts. The dishes were a la Persian and most appetizing. The conversation touched many topics, such as the birth of Christ, the Calvary, the Christmas and how the Spuchre was discovered by St. Hellena. The notes were taken down by our dear sister Mrs. Hoagg and no doubt in time she will share them with the believers. After dinner we retired and the Beloved went to his own room to take a rest.

In the evening the pilgrims had a meeting and the Master called them up to the reception room. His talk was a historical account of how the Tomb of the Báb was built on Mount Carmel and how on every step he had to neutralize the effects of the false reports of the enemies forwarded to Constantinople. It was long and most interesting and an authoritative document for the future generation descended from the lips of the Center of the Covenant.

2 January 1914

January 2nd 1914, Bahá'í Pilgrims Home Mount Carmel, Haifa Syria

Dear friends!

Probably 3 or 4 years before his departure the Blessed Perfection brightened Mount Carmel with His Holy Presence. While being here He revealed a wonderful Tablet for Mount Carmel, a precious copy of which I have found today amongst the Holy Writings to Áqá Muḥammad Ḥasan. It is a singularly authoritative and commanding document the translation of which I would like to share it with you.

In the Name of Him through Whom the Fragrances of the Merciful is diffused in the world of Creation!

Glorious is this Blessed Day the similitude of which cannot be found in past ages and cycles. Glorious is this Day in which the Countenance of the Ancient Beauty hath turned toward His Station. Consequently all the people of the Supreme Concourse and from behind them the hearts of all things declared: 'O Carmel! Rejoice for the Face of God hath advanced toward thee. Verily He is the Possessor of the Kingdom of Names and the Breaker of heavens.' Then the exhilaration of gladness overtook Carmel and it cried out in a lofty voice: 'May my soul be a sacrifice for Thy Advancement, a sacrifice to Thy Bestowal and a ransom to Thy attention. Verily Thy separation hath Killed me, O Thou Dawning Place of Life, and Thy remoteness hath burned me. Glorification belongs to Thee for Thou hast heard my Call, hast honored me with Thy Feet, hast resuscitated me with the Fragrances of Thy Verses and the Voice of Thy Pen which Thou hast made a Trumpet call amongst Thy Servants. Then when Thy Incontestable Cause was revealed Thou didst breathe in it; hence the Most Great Resurrection appeared and the hidden Mysteries which were secreted in the Treasures of

the Possessor of Things were disclosed.' When its voice reached to this Supreme Station He declared: 'O Carmel! Praise thou thy Lord, for verily thou wert burning with the fire of separation; hence the sea of Union waved before thy face wherewith thy eyes and the eyes of creation were brightened and the lips of the visible and the invisible world were wreathed with smiles. Blessed art thou, for on this day God hath made thee the throne of His Temple, the Dawning Place of His Verses and the Orient of His Proofs. Blessed is the servant who circumambulates around thee, mentions thy appearance and manifestation and obtain that which the Bounty of God, thy Lord, hath bestowed upon thee. Hold thou in thy hand the goblet of Immortality in the Name of Thy Lord El Abhá and offer to Him thanksgiving for He hath changed thy sorrow into joy and thy grief into most great gladness.

This is no other but a mercy on His part. Verily He loves the Sport wherein His Throne is established, distinguished by His Presence, honored by His Meeting and from which place His Voice is raised and his lamentations heard. O Carmel! Give the glad tidings to Zion and say: 'Verily the Hidden hath come with such Dominion as to conquer the world and with such Light as to illumine the earth and all that which is therein. Beware! lest thou remain stationary in the place. Hasten again hasten and circumambulate the city of God which hath descended from heaven, the Tabernacle of God which was the object of worship and adoration by the people of righteousness and uprightness and the angels of the Most High! Verily I love to impart the glad tidings of this Manifestation to every city of the cities of the world and every country of its countries - such a glad tidings through which the heart of the Mountain of Toor was attracted and the Tree cried out: 'the world and the Kingdom belongeth to God, the Lord of Lords.' Verily this is the Day concerning which prophecies were given to land and sea and predictions were revealed in former times as regards the appearance of the Bestowal of God which were concealed and hidden from the minds and the eyes. Ere long the ships of God shall advance toward thee, and the people of Bahá who are mentioned in the Book of Names shall appear in thy midst. Glorified is the Lord of mankind, Him through whose mention the atoms are attracted toward each other. Verily the Tongue of Majesty spoke about that which was hidden in His Knowledge and concealed in the Treasury of His Power. Verily He is the Mighty and Omnipotent over all that which is upon the earth and in the heavens - through His Name, the Powerful, the Exalted and the Almighty!"

I am told that this Tablet was revealed under the pine trees which are near the tomb of the Babb and where the Tent of the Blessed Perfection was pitched.

In the morning the Beloved sent for a number of pilgrims. They were with him for sometimes and again he exhorted them to go forth and teach the Cause and awaken the dead souls. He told them a few of the anecdotes of his Western trip and impressed upon their minds that the only tree that shall yield fruit is the tree of the proclamation of the Word of God. In the afternoon Áqá Ḥusayn Ḥájí (Aḥmad Yazdí's brother) gave a tea in the large reception room of the Tomb of the Báb. All the believers were invited. gave a talk on the importance of the 19th day Feast, Chanted the poems of Bahá'u'lláh and toward the end read the above Tablet for Carmel.

Descending from the mountain Mírzá Jalál gave me several bundles of newspapers and magazines which will be enjoyed by everyone. The Master is feeling well and the time for

the departure of all the pilgrims is drawing near. They send them wonderful Abhá greeting to all of you.

3 January 1914

January 3rd 1914

Bahá'í Pilgrim's Home, Mount Carmel, Haifa Syria

Dear friends!

I am sorry if you at any time have felt that I have been "preaching" to you; because this is the worst characteristic that I can ever conceive in any person. A thing that I dislike most thoroughly is "to preach" to people. I don't know how, even if I wanted to. The bent of my character is practical and those who have associated with me in America know this. Now if at time you come across any passage in these letters that savors "preaching" I have been utterly unconscious of it; indeed such passages are deeds translated into words. I have not learned the English language in the easy of the school room but out in the open. I have learned it out for myself. I have not learned the act of "preaching" but I have learned enough how to faintly express my ideas and feelings.

Having been removed by our Beloved from that active life which was my element, I try to invest my writings with that spirit of activity which is natural to me. When I write on Love, on Unity, on Peace, on the promotion of the Principles of the Kingdom of Abhá I am far from "preaching", I am uttering my own inmost convictions. Everyone knows full well that we have no "preacher" in the Bahá'í Cause. We all follow the example of 'Abdu'l-Bahá. We only try by words and deeds to encourage each other, to emulate him and to characterize ourselves with his heavenly attributes. He is the Sun, we must at least reflect a few ray. He is the garden, from which we must cull a nosegay of roses. He is the tree from which we must pluck some fruits. He is the ocean, we must drink a few drops. He is the inspiring teacher from whom we must learn a few lessons. He is the heavenly banquet of which we must eat a few mouthfuls. He is the ark of salvation, we must gain an entrance to it. He is the Center of spirituality, we must come within the shelter of his Protection. These are a few things that we must do before we can call ourselves Bahá'ís. Now this is not "preaching", it is only reminding. God has placed in our hearts certain inherent powers which must be evolved and spring forth into life and activity; otherwise we will not only bring disgrace upon ourselves but discredit to the Cause. The Bahá'í Movement is radiant spirituality, youthful hope, brotherhood, fellowship, the Love of God and an eternal spring of faith and steadfastness. We must embody these principles in ourselves - so that like unto luminous stars they may begem the horizon of our minds and spirits. Then and not until then, will we become enabled to attract the people to this Cause. Daily we must remind ourselves of these Teachings, upraise the Flag of Divine Revelation and unite our voices and efforts in the common Purpose of the spiritualization of mankind. This is the Wish of 'Abdu'l-Bahá! This is the longing of all the sanctified souls! This is the aim of all the Bahá'ís! May we become the vehicles for the realization of the godlike Ideals!

When I descended the mountain this morning I found Mr. and Mrs. Holback in the house of the Beloved. The latter had written an article for the nineteenth century and desired to read at least portions of it to the Master. Consequently after a few moments he called us to his own room. He was most pleased with those parts translated to him and praised her for her accuracy and faithful work. "Glory is not in this, that a man loves his country but rather glory is in this that he loves his kind." It was one of the passages that elicited his praise. When Mr. and Mrs. Holback left the room the Beloved delivered into my hand a big package containing petitions from America received last night from Port Said. "Now go and read over these letters and tell me afterwards what news they contain" he said as he laid his right hand on my face. With a few more words of love and affection on his part I came out of his room full of happiness and rejoicing. The rest of the morning he was engaged in receiving the various people, Turks and Arabs, Europeans and Asians, relieving their wants, alleviating their burdens and cheering their hearts.

In the afternoon all the pilgrims were glad when they heard he was coming up to the Tomb. Many of them walked toward the public road and after awhile the carriage of the Beloved was seen from afar. When he observed all these believers are gathered there, he alighted and walked with them toward the Pilgrims Home. On the way he commented on the charming scenery and the unsurpassing beauty of land, and sea. The mountain is already assuming its spring verdure, many kinds of lovely wild flowers carpet the ground. Out of the rocks you may see anemones springing up. The weather is balmy and spring like, surely a great contrast with the bleak and cold weather of New York and Chicago. We have rain of course during the winter season but this helps the growth of the luxuriant vegetation. The Master felt well and happy as he waived his hands toward the calm, blue sea and the stately Mount Carmel and said: "Yes, praise be to God that the friends have a most delectable place for their habitation." Then he entered the house, took a seat in the reception room near the window and called all the believers to come in and sit down.

There is an old man amongst the pilgrims by the name of Mírzá Ḥusayn. He is the brother of the martyred Vargha whose son Mírzá Valiollah K_hán was in America with the Beloved. He is a very fine, noble Bahá'í with a long, grey beard, always happy and gentle. During the days of the Blessed Perfection his father with the two sons - Vargha and Mírzá Ḥusayn - came to 'Akká. The father passed away and was buried outside of 'Akká, and the two wonderful sons were left behind to serve the Cause - one to give up his life with his little son Rouhollah in the path of God, another to live into a ripe, old age. Now you will understand better what the Master addressed him when he entered: "It is said, 'the benediction of God be upon that face which is wrinkled in the true religion.' Now, praise be to God, His Honor Mírzá Ḥusayn has become old in the religion of God. Years ago when he arrived in 'Akká with his brother Vargha he was young, but now his hairs are grown white. What a glorious station is destined for man if he remains firm in the Cause till the end of his days."

Then he spoke generally: "A fair and impartial observer perceives the signs of the power and intelligence of God in all the atoms of existence. Before leaving Haifa I felt very ill, but as soon as I embarked on the sea of the service of the Cause of God I felt better. All of a sudden my health was restored to me; simply through the Confirmations of the Blessed Perfection. That was why I took my first journey to Europe. Then God assisted me to spread the Glad-tidings in those regions. Returning to Alexandria I stop in Egypt for the winter and then started on the long voyage for America. We spent fifteen days on the sea and after we

reached New York. Many meetings and conferences were held by night and day. Although I often did not feel well, yet when I entered a large meeting or a church I was entirely transformed and spoke without hesitation for a long time." Then he recalled briefly over the visits he paid to the various cities in America and his return to London, Edinburgh, Paris and Germany. Here his face became wonderfully animated: "Then I reached Stuttgart. There I found wonderful Bahá'ís. They were the embodiments of love and faith. They imparted upon me health and joy. In many respects the German believers are unique and peerless. They are faithful, strong and firm. I loved them very much. Their attraction and the of His love are an example, and their genuine spirit of hospitality and kindness are worthy of imitation. They are the brilliant stars in the heaven of Bahá. Whenever I think of them a wave of joy sweeps over me." Then he passed on to speak of Budapest and dwell on his significant visit to that city and his return to Paris and Egypt. Altogether it was a most pleasant talk and enjoyed by all the pilgrims. I could not keep up with the flow of his divine language but throughout his speech he had always a word of commendation for this or that Bahá'í. AS there are more than 20 Jewish Bahá'í pilgrims of them asked questions about the Bible, to all of which the Beloved gave satisfying answers. Then tea was served and we followed him to the Holy Tomb of the Báb where the Visitation Tablet was read by himself. Coming out of the building he divided the contents of a large tray of oranges amongst the pilgrims.

He stayed amongst us for more than two hours shedding sunshine and happiness in the secret and inaccessible chambers of every heart.

We had a wonderful night of reciting poems and Tablets. Many pilgrims had composed poems and they read them with much spirit and enthusiasm. We spent till far after midnight; indeed a radiant company, each expressing nothing but love, union and concord and an insatiable desire to spread the Cause upon their return to their respective houses.

4 January 1914

January 4th 1914 Bahá'í Pilgrims Home, Mount Carmel, Haifa, Syria

Dear friends!

"He can who thinks he can" is an old saying but in the light of the Bahá'í Revelation and its concentrative energy we may look at it from a new standpoint. Real spirituality bespeaks generative force and creative power. This force and power must of a necessity be directed toward those problems which would be conducive to the well being and prosperity of the world of humanity and not expended over those objects which are either limited in their scope or neutral in their effect. As the spirit is the guiding force of life it impresses upon the indelible register of character the marks of those principles and emotions for which we stand before the eyes of the world, and through these outward manifestations our inner life is constantly expanded and propelled. The blind, uncontrolled impulse must be transformed into conscious self-controlled will. Through prayer and illumined thinking we must create an environment of self reliance and constructive ability, and demonstrate to the world the

celestial laws of this movement as exemplified in the Bahá'í life. The moral and spiritual standard of a Bahá'í - both private and public - must be irreproachable in its purity, universal in its outlook, divine in its aspect and holy in its relation. They are reinforced by the Cohorts of the Supreme Concourse and inspired with the invisible angels of the Kingdom. Like unto the stars they scintillate in the horizon of guidance and similar unto the white waves of the ocean they battle for victory. They hunger for the break of Life and are at thirst for the Water of Reality. They see the face of their Father in every face and they are kind and charitable to all mankind. Doing good does not weary them and disseminating the seeds of happiness is their object. The breeze of love and kindness from their gardens and the fragrance of the rose of the Holy Spirit perfumes the nostril.

This morning the Beloved came out of the home with a happy face. Mírzá Jalál accompanied him to a carriage and rose with him. He was out for many hours calling on several important personages and when he returned it was afternoon. Through Mírzá Jalál I was told that up on the Mountain a single room which stands all above by itself will be prepared for me - thus I will have, in a literal sense, a small, lovely "nest" on the Holy Mountain - there to work and write without any outside disturbance. The room is built between the Pilgrim's Home and the Tomb of the Báb. Oh! How I long to be alone for a time! How restful will it be to have one's own nest on the Mountain of God! I am already filled with an intoxicating joy! I am thinking to give a name to my nest. I have been so much amongst the people and have associated day and night with these wonderful Bahá'ís of all nationalities, now I long to retire unto myself for a time and commune with the sweet spirit of silence.

In the afternoon Mr. and Mrs. Holback came up the mountain and walked around the place and enjoyed the spiritual panorama stretching before their eyes. They viewed the various sites for future photographic activities. They are most sincere and devoted to the Cause.

'Abdu'l- Gasem, the gardener of Riḍván came from 'Akká bringing with him dates and oranges. "I have come to look at the never-fading Rose of my heart. I could wait the separation no longer" he said. In the course of conversation the following story was told by him. "During the life of Bahá'u'lláh there lived in 'Akká an honorable gentleman from Europe. He had heard much about the praise of Riḍván and expressed the wish of seeing the place. Permission being granted he came there one day with his family. I prepared for them tea and showed to them the utmost hospitality. When they were going to leave in the evening, the gentleman left on the table a purse containing 12 pounds. Realizing what he has done, I ran back to him and forced money into his hands. He urged me to accept it and I persisted in my refusal. Seeing how useless was his insistence he took it back, alighted from his carriage, took off his hat and shook my hands. However he went straight to Bahá'u'lláh and said 'I wished to give a small present to your garden but he would not accept. It seemed it was too little for him.' When meal time I went to see Him, Bahá'u'lláh addressed me: "'Abdu'l- Gasem, I have heard thou didst not accepted the present offered to thee by the European gentleman. Why didst thou not accepted it?' 'Never will I accept anything from anyone whilst I am serving the Lord of mankind.' 'Wilt thou then accept something from me?' 'Yes! With the great honor.' Then he showed me a small purse of Cashmere shawl and raising it up he said: 'This contains only one Pound but it is from me. Thou can'st not realize how happy thou hast made me because thou didst manifest the wealth of the spirit. Those who are in my service must be independent of all else save me.'"

With the story of a miser I will conclude this letter. There was a wealthy merchant who was very avaricious and stingy. He had filled a bottle with cheese, and every day at noon he came home with his son and instead of eating the bread with the cheese, he would rub the bread against the bottle and eat it. one day he left the store and did not return for the lunch hour. His son waited for half an hour and yet he did not come. Feeling very hungry he closed the store and went toward the house. On the way he remembered that the key was with his father. He bought a loaf of bread and reaching their home he rubbed it against the lock while looking through the key-hole at the bottle of cheese. "Where were you?" his father asked him on his return. "I went home for lunch." "How did you eat?" "Finding that the door was shut I rubbed my bread against the lock and ate." "Thou art indeed spoilt and accustomed to luxury" cried out the infuriated father. "Couldst thou not eat, one day, thy bread with nothing on it?" The son was humbled.

5 January 1914

January 4th 1914 Bahá'í Pilgrims Home, Mount Carmel, Haifa, Syria

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January 5th 1914 Bahá'í Pilgrims Home, Mount Carmel, Haifa, Syria

Dear friends!

Already one month in the Holy Land, one month of beautiful memory, of never to be forgotten events, of holy history and spiritual experiences. From every direction His blessings have descended upon us, His divine Confirmations upheld us and His Eternal downpourings encircled us. We are indeed thankful for all these divine benedictions and rejoiced because we live in this Glorious Day in which the Holy Spirit is again speaking to us in a clear voice, walking amongst us with firm feet, and revealing for us the Mysteries of Immortality. He is indeed the Alpha and Omega, the beginning and the ending, the first and the last, the hidden and the apparent. These are indeed the days, the like of which cannot be recalled in past cycles and ages. They are the Kings of all the days in history.

Thinking that I would stay up on the Mountain this morning I did not attempt to go down. Half an hour after my resolution a message was received that the Master wanted me. Immediately I went down. He desired to have a number of newspapers, especially the Palo Alto containing his addresses at the Stanford University, Jewish Synagogue and in the Unitarian Church. I took them out of my trunk and kept them ready. After awhile the English consul and Doctor Coles called on him. He spoke to them his American trip and gave them the newspapers to read. Till about 11 o'clock people came and went and he handled each with kindness and patience. About that hour he came out of the reception room and asked me to follow him. He walked toward the German colony. On the way we came across Mr. and Mrs. Holback. They had been upon the mountain taking photographs of the Pilgrims.

They were also invited to a tea which was to be given in the afternoon by Hájí Khodaliaksh, a Jewish Bahá'í from Kermanshahan. The Beloved asked me several questions about the progress of the Cause in America and I presented to Him the gist of the news in recent letters. He was very pleased to hear of the steps taken by various assemblies to promote the message and declare the Glad-Tidings of the Kingdom. Finally we reached the gate of a garden. He opened the gate and entered; all the time I was wondering where he was going. He walked to the end of the garden, on one side of which there was a large orange grove. Then he climbed about a dozen or more wooden steps, and we found ourselves on the roof of a small cottage over which there was placed a tiny, lovely wooden room, the outside of which was painted blue. The Master drew a key out of his pocket and opened the door. Lo! Here it was his sanctum, sanctorum, - his own private, retiring place - what he beautifully called in Persian "Khalvat-Gah", "Look around." He turned his learning face to me "I have brought thee to my own Khalvat-Gah. What else dost thou desire? When I get tired and fatigued I ran over here and no one disturbs my peace." Inside the room there were two chairs, a cushion and a mat. That was all the furniture, - so simple, so artistic! From the room you could see the unruffled ocean in front and the green mountain slope above. He filled my handkerchief with mandarins for the pilgrims and they gave me permission to retire, leaving him alone in this wonderful place to his own contemplation.

At 3 o'clock all the believers and pilgrims including our American sisters and Mr. and Mrs. Holback gathered around the Blessed Tomb of the Báb awaiting the coming of the Lord. Suddenly someone said: "The Master is coming" and all the pilgrims ran toward the road to welcome him. As he descended the rock, followed by the large number of Zoroastrian,

Persian, Hindu, Jewish, Arab, Turkish and Western Bahá'ís, Mr. Holback took a picture. Afterward Mrs. Holback told me this unique scene brought to her mind so vividly the representation of the life of Christ in . Then the Beloved walked above through the garden in front of the tomb and for a few minutes stood erect facing 'Akká in the distance, and Mr. Holback took advantage of these never-to-be-repeated scenes to immortalize them on the paper. Then he entered the large reception room. He asked our Western sisters to sit beside him and all the Oriental believers sat all around the room. Reverence and love could be easily discerned in all the eager faces looking up to him. He commenced to talk and parts of what he said I will translate at the end of the letter. At the end of his talk he entered the Holy Tomb followed by every soul. Foroughi chanted the visiting Tablet. Here the spirit of worship pervaded. The candelabras were lighted and the amplest description does not describe one's unutterable emotions at such a moment. We were all submerged in the sea of prayer and atonement. Here one finds his true, conscious relationship with God, the peace that passeth understanding.

Again in the reception room the Beloved presided over the distribution of oranges and cakes. Personally he gave one orange and one cake to each person. Then he came out and calling a few Jewish pilgrims engaged them in an animated conversation, probably giving them his last instructions about the teaching of the Cause in Hamadán. While he was thus speaking another photo was taken. Then he bade farewell to all and took into his own carriage three of the oldest Bahá'ís for whom walking is a physical task.

Thus a day of unequalled beauty and spirituality passed into history; the minds and the hearts of those who were present made richer by the addition of these holy and divine experiences.

The words of the Beloved in parts are as follows: "The wind is blowing from every directions. Some requested me not to come but I said 'This is the feast of the believers of God. I must go, especially a fest of the host of which is the father of Ḥabíbu'lláhollah. In reality Mírzá Ḥabíbu'lláhollah has made me very pleased with himself. He has kept the Beirut students in a spiritual condition. This is because he is spiritual himself. In Europe many of the students are following the path of passion and lust. The means of distraction and amusement are prepared for them. One must have a love for study, then all the obstacles will be removed. If man is hungry to acquire knowledge he can master it anywhere. In the American College of Beirut the students do not meet the same allurements, and they are protected. The first and the most important lesson is the inculcation of morality, the refinement of character, the beautification of the inner man and the cleansing of the heart. If a man is illiterate, yet adorned with these attributes he is by far superior to the man who is learned and educated, but lacks morality and spirituality. Human society is not harmed by the former, but if the latter debases his learning and changes it into cunning much harm will be the outcome. No temptation and allurement whatsoever must ever extinguish the Fire of Faith in the heart of a Bahá'í; because it is a fire ignited by the Hand of the Blessed Perfection."

Then he spoke in great length about the nobility of English character, the high standard of honor and morality prevalent amongst the better class of that community and expressed the hope that a way may soon be found to spread the Message of Bahá'u'lláh, not only in all the cities of British Isle, and Ireland, but all over Europe so that at least in every large city there may be established a strong, active Bahá'í Center for the dissemination of the

Teachings of this Movement.

6 January 1914

January 6th 1914 Bahá'í Pilgrim Home, Mount Carmel, Haifa, Syria

Dear friends!

Two more American pilgrims, Miss Hiscock from Ramleh, Mrs. Sprague from New York and four Persian pilgrims from Benab - a town near Tabríz - arrived today. I have not yet seen the former and the latter have already added new color to the already picturesque gathering in the Pilgrim's Home. Just at the time the four Muḥammadan Bahá'ís arrived, four Jewish Bahá'ís who have been here for nearly 40 days were ready to depart for their homes. They were from Hamadán. These newly arrived Bahá'ís are tall and sturdy looking fellows, full of love for the Master. They come from Northern Persia and speak the Turkish language. They have the clearest, intensest faith in the Cause and are ready to sacrifice their lives at any moment. Their words and actions are synonymous.

In the morning the Master paid a long visit to the English Consul whom I have been told is an active, energetic man; then he called on other people equally important in the social and economic life of Haifa. On his return he went to his own Khalvat-Khanch where no one sees him and there he rested for more than three hours. These days no Tablets are revealed either for the East or the West. For America so far as I know only two Tablets have been dictated since our arrival in Haifa. His time is occupied with visits and calls and attending to various occupations which have been neglected for the last three years. All the afternoon he received a long stream of callers, rich and poor, old and young, Arabs and Turks, Christians and Muḥammadans without any distinction of race, color and religion. He poured his love upon all. They were all bathed in the ocean of his mercy and melted by the touch of his kindness; all sheltered under the tree of his compassion and protected in the cave of his safety.

In the evening the outside reception room of the Master's Home was filled to overflowing with good and hopeful Pilgrims. Foroughi was reciting from memory the wonderful Tablets of the Blessed Perfection which moved and animated the hearts. About 8 o'clock he called the 4 Jewish pilgrims into his Presence so that he might give them his last instructions. "Praise be to God that you have come and blessed your foreheads at the Court of Sanctification. You obtained the inestimable privilege of access to worship as many times at the Holy Tomb of the Báb. You have received fragrance and spirituality and became enkindled and set aglow with the Fire of Love of God. Likewise in many meetings I associated with you and spoke to you concerning the facts of the spiritual life. I hope that these meetings and this association will bring forth great results in the future; that it may be like the blowing of the fresh breeze over the trees or the downpour of the vernal showers over the plains. May each one of you strive valiantly to serve mankind! May you ever be assisted by the heavenly Confirmations! May your faces be ever turned toward the Kingdom of Abhá! Through all the cities that you shall pass, convey to all the friends my wonderful Abhá greeting and announce to them firstly: That His Holiness the Supreme (Báb) was the morning star heralding the daybreak; he was the herald proclaiming the approaching arrival of the King of Kings, the messenger bringing the Glad news of the appearance of the Kingdom. Bahá'u'lláh was the Sun of Reality, the Lord of Lords and the Manifestation of

God. I am 'Abdu'l-Bahá without any interpretation or implied meaning. This is my supreme desire! This is my greatest aspiration! After the Blessed Perfection for the period of one thousand years no one shall put forward any claim. I am 'Abdu'l-Bahá. The believers must be satisfied with this. I will be grateful to them and most thankful if they do not deviate one just from this path. I am 'Abdu'l-Bahá. Recognize me through this title. This title will be the center of harmony. Secondly: The friends of God must associate with each other with the utmost concord and unity. Day and night they must endeavor to increase love and peace in all their relations. The more they love each other the more I shall love them. Praise be to God that all the means of love and kindness are already established. The greater their affection toward each other, the nearer they will be unto the Almighty. Thirdly: The believers of the Merciful must devote as much of their time as possible to the promulgation of the Cause, the awakening of the souls, the scattering of the seeds of the flowers of wisdom and Knowledge and the promotion of the Word of God. Only through this they will be assisted and reinforced to uphold the Banner of the Cause of God.

Fourthly: The beloved ones must break even less of themselves and more of others. They must never think of themselves as being superior. Consciously they must forget self and annihilate their ego in the sea of God's mercy. I hope to hear good news from you and that you will become the cause of the happiness of the hearts of all the people, and to the of the conditions of humanity."

When they came down to bid farewell, with the rest of the pilgrims there was a strange and most touching scene. Many of them were weeping and their loud lamentations could be heard outside the room. What love they show and manifest toward each other! I walked up later on, toward the Pilgrim's Home with my mind full of these thoughts and when I entered the home I heard the song of 'O 'Abdu'l-Bahá, thou art the Unifier of the world!' Indeed he has brought together the ends of the earth on Mount Carmel.

7 January 1914

January 7th 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria

Dear friends!

"Let the fool prate for luck. The fortunate

Is he whose earnest purpose never swerves,

Whose slightest action or inaction serves

The One Great Aim."

There are many stumbling blocks in our path but they will be removed through steadfastness. There are dizzy and unscalable heights in our way, but they will be leveled to the ground through firmness. We must stand by the Cause, adhere to its principles, cling to its teachings, stick to its laws, hold fast to its anchor and then we shall weather the worst

storm. Out of our strict adherence there shall appear the purest white light of assurance. From our fidelity there will spring up dauntless courage, spiritual discernment, clear vision, inspirational motive and self-reliance. Through concentration and application we shall the catholicity of thought, the sublimity of ideal force of character and strength of will. Each one of us must contribute something to show the earnestness of our purpose and thus further the One Great Aim - which is no other than the oneness of the world of humanity, Our object must be the intellectual and spiritual illumination of the race, the realization of International peace, the development of genuine amity and friendship between different religions, the radical effacement of all prejudices, and complete cooperation and mutual assistance amongst all the people. We must work to raise the of humanity, nothing must dishearten us. We are too weak to do all these things, but we must do our share and not fall behind. Just as we are thinking about these subjects and are doing our best toward their realization there are people all over the world who are doing exactly the same thing. They do not let anything discourage them, but they forge ahead without looking to the right or to the left. The greatest and most imperative duty of all the Bahá'ís in these latter days of the life of 'Abdu'l-Bahá is the proclamation of the Glad-Tidings of the Kingdom of Abhá and the attraction of the hearts with the Breath of the Holy Spirit. The Oriental believers know neither rest nor sleep; they know their duty, they feel its responsibility and they go forth to spread the Fire throughout all the East. Every day new souls enter the Cause of God and they up the loin of endeavor to bring others. The spreading of the Movement is a mirror in which we behold our own spiritual growth. Hast thou been able to convince another of the validity of the religion is the final test put to every Bahá'í. Every person we teach is an argument in our favor, an incontestable answer to the above question. Then we will go through our examination with perfect confidence.

In the morning while I was busy reading an article in an American newspaper concerning the society organized in Cleveland to make happiness epidemic, the Beloved came out of his room and walked in the garden a few minutes. I went out of the room and joined him. When I told him of the organization of such a society in America he laughed heartily and said: "It is very good. The world needs more happiness and illumination. The star of happiness is in every heart; we must remove the clouds so that it may twinkle radiantly. Happiness is an internal condition. When it is established man will ascend to the supreme heights of bliss. A truly happy man will not be subject to the shifting eventualities of times. Like unto an eternal King he will sit upon the throne of fixed realities. He will be impervious to outward, changing circumstances and through his deeds and actions impart happiness to others. A Bahá'í must be happy for the Blessings of God bestowed upon him."

Then he gave a few apple pipe to Ismael Áqá to plant. He had kept them from a large apples brought them from America. Afterwards he received our four newly arrived pilgrims from Persia, inquired about the conditions of the friends in each city, mentioning many believers by name. They had of course excellent reports to present to him of a deepening sense of religious experience on the part of the people and the spiritual fruitfulness of the Tree of the Cause. "Those regions" he told them "are stirred to their depths; the cruder and outer symbols and dogmas of religion are wearing off and the finer and inner realities are coming to the front. Undismayed of ecclesiastical authorities the people are investigating the revealed spiritual truths and letting the light of celestial consciousness shine in unearthly

brightness. The Bahá'ís are kind to all the communities and loving to all the religious of the world. The Blessed Perfection has freed us from the fetters of narrowness and ."

Then the Master went out to call on the French Consul. When he returned he called at Mírzá Anayetollah's store and bought a few Persian Abas to give away as present to a few persons whom he called "although rich yet they are poor." There was also a meeting of the women in the house attended by the American ladies, but now are not allowed to show themselves at such meetings. In the evening Hájí 'Alí, a clever conversationalist kept us interested while relating in the most natural manner many stories about Bahá'u'lláh, short, beautiful, illusive and instructive. Now he told us about the four prison of the Blessed Perfection with its concomitant hardships in Tíhrán, again about the incarceration in the Barrack of 'Akká, the sacrifice of the Purest branch. Then how for many nights, chain were put around the feet of the Beloved, how Bahá'u'lláh travelled to Karbala; how he gave definite prophesies concerning the future culture and progress of 'Akká and Haifa, how he assured the Bahá'ís that they will never be drowned and a host of other charming personal stories. The last and not the least he told us the story of a Bahá'í who was for many days three times a day in the heart of the winter. First on the sole of his feet, then the palm of his hands, then on his head. Afterward, while blood flowing from the pores of his body he was thrown in a reservoir of frozen water and let him flounder there while beating him with whips. When he was taken out he danced and recited poems and cried in a loud, happy voice - "You are not harming me at all. See I am laughing. I am happy. You cannot hurt my spirit. I live above these tortures. They do not touch me. Do with my body whatever you will."

8 January 1914

January 8th 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa Syria

Dear friends!

The work of improvement on my little "Bahá'í Nest" is going on. In three or four days it will be ready and I shall move gladly into my new "home". It will be all my earthly possession as long as I live in Haifa - a lonely watch-tower perched on Mount Carmel and from which vantage ground I shall observe the rise and fall of the sea and every morn behold the sunrise. In this little "Bahá'í Nest" I shall live and shall try to sing as perfectly as I know how those divine lays and spiritual songs composed by the heavenly Artist. Together we shall stroll along the cool and shady avenues of the garden of Abhá; we shall strain our ears to hear the melodious warbling of the thankful nightingales; in the early dawns we shall watch the raindrops glistening on the leaves; we shall see the white angels coming down from heaven to fill the hearts with fresh inspiration, silently we shall commune with the Great Source of All-Good; we shall gather armful of roses and anemones from beside the crystalline stream, yes, yes together with a heroic purpose we shall sing the songs of life and light and fill the space between with tender memories, with sweet laughter and charming plays of imagination. How wondrously our hearts shall respond to the longing Call of the Beautiful and the Sublime in nature! Everyday a new meaning of life shall be revealed unto

us, a new mystic, invisible vista will be opened before us. The sea of our lives shall roll on and on and on and we shall dive deeper and deeper, bringing up new pearls of inestimable beauty. We shall let the antechambers of our souls open the out-pouring of the Holy Spirit. We shall sharpen our visions, broaden our outlook and step by step rise and rise to the summit of the Mountain of God's Bounties and Favors. Not for one moment we shall remain idle but send our thoughts of undying love and kindness into the cold and frozen hearts of man. Our spirits shall become refined and sanitized to the unspoken messages of brotherhood. Ours will be the holy privilege to work and labor for universal fellowship. We shall girdle the globe with the golden fetters of spiritual unity. We shall not be satisfied with anything short of the highest and worthiest. Ours is not a mean and beggarly ambition. We shall fly hours toward the infinite servant. Have the abiding faith that we shall reach there and pass beyond and above them. The weaklings and persons fall behind in the marching of the splendid phalanxes of the Kingdom. Their strength will become exhausted. Only those who have heard the universal anthem of God and are fired with the concentrated idea of triumph, shall inhale the fresh blossoms of the mystery of Love which have grown in the rose-garden of remuneration.

I go down the mountain almost every day and when this morning I stood in the Sacred Presence of the Beloved he was praying. It was just for a moment, but very holy and beautiful. All the morning it rained, but when the thick clouds lifted, the Master went out and called on the Persian Consul. I also took a walk with the old Ḥájí 'Alí and he showed me the house in which the Blessed Perfection lived for several months, also related the details of the day He visited the Monastery on Mount Carmel. Ḥájí 'Alí was amongst those who accompanied Him. He stayed there all day, walked through the various rooms, was interested in the large library, ate his lunch there, divided money amongst the monks, brought for the company a sort of yellow lemonade, and they left in the evening. All the monks were polite and courteous, but did not realize that the Promised King of Kings was with them. They had eyes, but they could not see the Lord of Hosts.

We called then at the office of Mírzá Jalál and found a letter from Mrs. Getsinger giving some accounts of her stay in Bombay and her probable voyage to Kerachi to attend and deliver a lecture at a Congress just in session. On our return we roamed around the garden of the Beloved, admiring the roses, anemones and many other flowers in full bloom. Night fall brought together all the pilgrims and resident Bahá'ís and when they were all gathered Mírzá Jalál brought the happy news that the Master was ready to receive them. They all filed to the upper floor and when they had taken their seats the Beloved came in. They arose to pay him homage and he greeted them with radiant smiles on his sweet Face. After asking their pardon for not seeing them as often as he could wish he continued: "Praise be to God that the believers of the Merciful are living in the slope of Mount Carmel in the Pilgrims Home. Every morning they face the Tomb of Bahá'u'lláh and the Tomb of the Báb is in close neighborhood. This is indeed a rare privilege for which all of you must be thankful. Both day and night, it is light upon light, joy succeeding joy, spiritual and celestial. You must be very happy for God hath thus surrounded you with His gifts and blessings. You glorify the Blessed Perfection because you have become the recipients of divine Bestowals. In bygone ages many holy souls longed and prayed that they might get a glimpse of these days, that they might live in the day of the Lord on Mount Carmel. Now, praise be to God that you have attained, you have followed the Spot of the Supreme Concourse, you have visited the

Blessed Tomb of the Herald of the Sun of Realty. Most blessed are you because you are living in the Cycle of His Highness the Desired One! This Cycle is the Cycle of the Blessed Perfection. Each one of the prophets had a Dispensation. Thus we have the Dispensation of Moses, the Cycle of Christ, the epiphany of Muḥammad. But this cycle is the cycle of the Blessed Perfection.

In the cycle you have heard the Call of the Word of God! In this Cycle you have witnessed the marvels of the Majesty of the Lord! In this period ye are perfumed with the Holy Fragrances of the Garden of the Merciful! This Favor is peerless and this Bounty is unparalleled! Praise be to God that we are - no matter what we are - related to His Holy Threshold, we are protected beneath the Canopy of His Spiritual Power, we are all gathered around His Fountain of Life, we have drank from His pure goblet and are intoxicated with His Wine."

Then he asked Foroughi to chant a supplication. "I love the supplications of Bahá'u'lláh" the Beloved said. When he finished chanting He said: "Supplication is the cause of humility and lowliness. It purifies the hearts and attracts the souls. It is the cause of inner illumination and conducive conscious realization.

When we left his Presence, the glorious moon was shining above our heads and every one felt the wave of a new happiness surging through his soul.

9 January 1914

January 9th 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria

Dear friends!

Except in the morning for probably fifteen minutes, I have not seen the Beloved. Mírzá Maḥmúd having finished the first volume of his work on the journey of the Master to America took it to offer it to him for perusal. The Manuscript is in his own beautiful handwriting and it covers the period of the Beloved's arrival and departure to and from America. The next volume will be on His European tour. There will be other volumes containing his addresses and the translations of many newspaper articles. The Master took the first bound, read a few pages and praised Mírzá Maḥmúd for his untiring zeal and tireless devotion. Bas_hír brought us tea and after a few more minutes of conversation we came out of the Master's presence. It rained all day by fits and and the Master did not go out at all. There was a woman's meeting in the house of Mírzá Ḥájí, and we saw the ladies coming out when a number of us were going up the Mound of God. In the evening Ḥájí Mírzá Ḥaydar-'Alí related to us a long story of how he taught the governor of Goutehan, how he converted a habitual drunkard, an opium and Hasheesh smoker into a most spiritual man who became a great teacher, how in a lovely controversy, he defeated the 'Ulamás, and they left the meeting sullen, brooding vengeful, how in the morning the thousands of infuriated fanatics attacked his house, took him by force and carried him on their shoulders, while jeering and beating him and spitting on his face - "a triumphal march" - he said laughingly! Before the Chief 'Ulamá, he further related how he was thrown into a narrow,

dark sheep fold, his miraculous deliverance and his expulsion from the town. He kept us interested till the very last word. Really they are the most marvelous days, how these men, like unto the disciples of Christ, continued on travelling and teaching and did not let any persecution damp their courage and determination. We may have the examples of the lives of self-sacrifice and unflagging allegiance to the Cause in other directions, but the supremely dramatic, and at times tragic, lives of these spiritual heroes will remain unique.

Out of the inestimable treasures of the Bahá'í literature, I have found a divine Tablet from the Blessed Pen of 'Abdu'l-Bahá, the contents of which I desire to share with you:

He is God!

O God! O God! Thou dost behold me how my forehead is laid upon the dust of humility and submission and how my face is covered in the ground of the Threshold of Thy Singleness! O Thou my Lord! the Unconstrained! Thou seest me lowly and contrite, supplicating, entreating and imploring, toward the Kingdom of Thy Light by day and by night that thine encirclest us with the Eye of Thy Providence and the Glances of the Outlook of Thy Mercifulness.

O Lord! Forgive our sins, pardon our shortcomings and deal with us through Thy Grace and Generosity under all circumstances. O our Lord! We are sinners, but Thou art the Merciful Forgiver! We are transgressors, but Thou art the Clement Pardoner! Absolve our iniquities, remove our sorrows, destine for us through Thy Bestowal severance from the world, occupation with Thy Mentioning, enkindlement with the Fire of Thy Love, perpetual contemplation of Thy Signs, the Knowledge of Thy Words, meditation over Thy verses, and the attraction of Thy Lights!

O Lord! O Lord! These are Thy servants; they have turned their faces toward Thy Countenance and they have resolved their joy and happiness in Thy Favor and Bounty. Strengthen their backs in Thy obedience. Reinforce their loins in Thy adoration. Perfume their hearts with the Fragrances of Thy Holiness. Ordain for them presence in the paradise of Thy meeting. Suffer them to become such servants as peruse the verses of Unity in the assemblages held in Thy Name which attracting the rays of singleness from the lamp of Thy Bestowal; as those drawn toward Thy Beauty, humbled before Thy Glory who have abandoned ought else save Thee and are relying upon Thy Protection and Preservation; as those rendered meek by the sway of Thy Word, made submissive before Thy beloved ones; as those diffusing Thy Fragrances; disclosing Thy Mysteries; informing people with Thy Teachings and suffering mankind to become rejoined through Thy Glad Tidings. Verily, Thou art powerful over that which Thou willest and Thou feedest whomsoever Thou desireth with Thy Hand. The world and the Kingdom belongeth to Thee and Thou art the Mighty, the Omnipotent and the Beloved!

O ye believers of God! O ye dear friends of 'Abdu'l-Bahá! The Goblet of the Covenant is overflowing and the outpouring of the Bestowal of the Luminary of Effulgence is manifest and apparent in the regions from behind the invisible World, like unto the radiant moon. The twilight of the Morn of Guidance is scattered and the Grace of the Orb of the Beauty of Abhá is continuous and renowned. The fame of the grandeur of the Most Great Name hath reached the East and the West, and the Call of the Cause of the Blessed Perfection hath

encircled the North and the South. The Fragrances of Sanctity are being wafted and the breeze of Life is passing by. The Word of God is upheld and the Everlasting Glory is revealed. The lamp of divine Unity is ignited and the Flame of Clemency is glowing. From every direction the Call of 'Ya Bahá'u'l-Abhá' is raised and in the orient and occident. The Teachings of God have struck wonder to the heart of every thinker. The Pamphlets and periodicals are being published and circulated in America, Europe and Africa. A section of the Press is engaged in praise and eulogy, and another section of the Press is awakening the interest of the nations by exclaiming: 'This Cause is very stupendous and most of paramount importance!' Some people express wonder and astonishment; others complain bitterly on account of their intense prejudices. One of the nations say: "After the departure of His Holiness Christ only a limited number of people were his disciples: notwithstanding this his fame became world - conquering and his song reached to the sphere of ether." But, the Blessed Perfection - may my life be a ransom to His believers - on the eve of His ascension hundreds and thousands were associating together under the shade of His Majesty. From this illustration you can draw the conclusion that a mighty resurrection will be witnessed in the not distant future. One of the greatest posts of His Holiness in the Spirit was the great Peter, but not withstanding this, before Christ's crucifixion he became agitated and was harassed with fear; while thousands of souls, singing, dancing and clapping their hands, have given their lives and hastened toward the City of Martyrdom for the sake and in the path of the Most Great Name - may my identity be a sacrifice to his friends! -

In short the affairs of the Cause revolve around such a center of self-abnegation. Now it is self-evident that the believers of God must clothe themselves in these days with the attributes of self-sacrifice; consecrate their time to the teaching of the heedless ones; diffuse the sweet aroma of the teachings; rekindle the white flame, and make apparent the splendor of the Merciful.

O ye friends of God! Is it befitting that we rest for one moment after the departure of the Beauty of the Clement, or seek the organization of committee, or exhale and inhale one breath of comfort, or taste the honey of fleeting pleasure, or lay our heads on the cushions of repose, or pursue the luxury and affluence of the world of creation? No! I declare by God! This is not the condition of loyalty nor the state of faithfulness and appreciation!

Therefore, O ye friends! With heart and Soul yearn for the service of the divine Threshold and like unto the righteous ones become ye the guardians of the Court of the Merciful. Servitude at the Holy Threshold means the spread of the Fragrances, the explanation of signs and verse, thralldom at the Hall of Unity, and attachment to the Palace of mercifulness.

Consider with what severance, attraction and enkindlement the apostles of His Holiness the Spirit - may my life be a ransom to Him - arose in the promulgation of the Word of God after his crucifixion! We hope from the Bestowal of the True One that we may likewise walk in the footsteps of those pure ones and hasten unhesitatingly and rejoicing toward the Arena of Love and Sacrifice. This is the inexhaustible outpouring! This is the Grace of His Highness the Forgiving Lord!

In these days the progress of the Divine Principles is impeded in some parts and retarded in other and this has become conducive in the sorrow and the grief of the Supreme Concourse;

because the dwellers of the Kingdom of Abhá are expecting and anticipating to see each one of us fulfilling the conditions of loyalty and for the sake of the love of the Most Great Name, suffer every form of persecution. A number of the merciful friends forsook their material tranquility and composure and travelled from city to city, nay rather village to village in order to diffuse the Fragrances of God. These souls endowed with such pure spirits, became the objects of the commendation of the Supreme Concourse - may my life be a ransom to them - for they became confirmed with the most exalted Grace. They spent their days amidst the greatest difficulties and hardships and employed their time in the guidance of the negligent ones.

O ye friends! This is not the time of rest and tranquility! This is not the season of silence and stillness! The nightingale of the rose-garden of brightness must display its wonderful melodies and trills.

The light and the heat are the concomitant results of the lamp. The brilliancy of the stars must be everlasting. The existence of the ocean connotes the waves. The birds must soar toward the apex. The pearls are inseparable with their luster and there must needs be the tender and sweet fragrance to the blossoms of the rose garden of knowledge. It is hoped that through the Favor of the Living, Self-Subsistent, we may become assisted in a befitting manner.

O ye believers of God! Divine Teachings are conducive to eternal Life, the cause of the illumination of the world of humanity, the means of Peace and Conciliation, Love and Salvation, the basis of fellowship, uprightness and Friendship in the world of creation and the instrument of Unity and Accord, solidarity and inter-dependence amongst the individuals of the body polity.

Consequently you must lay the foundation of this structure in this mortal world - thus you may confer upon it infinite and abundant life and become the source of the enlightenment of the world of existence. It is incumbent upon you the consort with all the nations and peoples of the world with the utmost love, kindness and show affection, justice, assistance, consideration and courtesy to all the different communities and sects. Become ye a remedy to every pain, a balsam of healing and recovery to every wound. To every weak one become ye a support, and aid and succor every poor. Become ye to the fearful ones the impregnable cave of safety and to the agitated ones a sure asylum. In this great cycle it is more acceptable and beloved to close one's eyes to all the limitations. The friends may become the manifestors of the qualities of the Merciful and the Clement and arise in the service of all humanity; nay rather they must be most kind towards the animals; for verily His Mercy hath encompassed all things.

O ye believers of God! This is the time of self-abnegation and renunciation and the era of servitude and loyalty. The utmost height of this Servant is the station of Servitude to His Highness the Almighty. If he becomes accepted at the Threshold of Servitude, how glorious will be this most Great Gift, otherwise he will be deprived of the Mercy of God. Therefore the utmost hope and aspiration of 'Abdu'l-Bahá is to open his wings in this space, to run toward this field, obtain infinite exhilaration from this Wine, be intoxicated with this Cup and acquire the longing of heart and Spirit. Every other mention save this unchangeable,

beloved name ('Abdu'l-Bahá) will become the cause of perfect grief and sorrow and the source of the greatest regret and illimitable remorse.

I request from the friends of God that day and night they may supplicate and implore at the Divine Kingdom so that my servitude might become accepted in the Threshold of Bahá'u'lláh.

O ye believers of God! If you wish the joy, happiness and the composure of the spirit and the peace of the conscience of 'Abdu'l-Bahá, strengthen the bonds of union and harmony amongst yourselves - so that all of you may become the waves of one sea, the drops of one river, the flowers of one garden, the links of one cuirass, soaring in one atmosphere and breaking forth into one glad song! This is the Cause of my everlasting joy! This is the motive of the repose of my mind and heart in the Eternal world! Today there is no greater service that union and accord amongst the believers. This is the imperative need! This is the happy consummation. This is the most great attainment and the manifest Bestowal for those who are sheltered beneath the shade of the Blessed Tree!

Upon ye be greeting and praise.

(Sig) 'Abdu'l-Bahá Abbas

10 January 1914

January 10th 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria

Dear friends!

Now it rained, and again the thick clouds disappeared from the horizon, and the sun shining in its wanted glory, only for a few minutes. The winds have brought havoc, and the sea is rough. The semi-circular strand is one white choral band of moving waves. From the high slope of Mount Carmel one witnesses a strange, wild scene of foamy, tumbling sea with three steamers anchored probably three miles away from the shore. These steamers arrived last night and although they have passengers on board they do not dare to disembark them. The slim and experienced rowers risked their lives to land the mails and charged a Westerner \$25 to take him to one of the steamers. The sea tossed the boat like a sheet; now it was on the top of the waves, it was dashed to the bottom, then after a few breathless moments one could see it again at the mercy of the waves, like the empty shell of a half walnut with a few ants in it hurled distractedly and thither.

The weather showed such nature, the Master did not leave the house all day. I went down and was caught in the grip of a torrential rain, was soaked, but did not see the Master. The next thing to do was to wade through the water and mud and go to the Turkish bath at the other end of the town. The Blessed Perfection as well as the Master have frequented this bath and thus, from my point of view, it is an interesting, historical place. With a Turkish bath in these parts many ceremonies are attended and the most delightful rites are prescribed to be followed scrupulously.

In the afternoon we gathered peacefully in the house of the Beloved. There was a Ḥájí present and he related to us lots of the prescribed rituals in connection with the Ḥájí lives when they go to Mecca. During the 15 days pilgrimage, the slightest unconscious mistakes committed, one must sacrifice one sheep for each which cost him \$5 each. Thus several hundred thousand sheep are killed every year during those days of pilgrimage and are thrown into big holes especially dug for this purpose. Putrefaction follows and these being uncovered are largely the cause of cholera and other epidemic diseases.

In the evening all the pilgrims descended the mountain. The sky was by this time unclouded and the full glorious Queen of heaven flossed the matchless scene with silver beams. How uplifting it was to see all these eager, earnest souls walking together, hand in hand, on this wonderful night, toward the House of the King of Kings! When we were all together he sent Mírzá Jalál to take us into His Presence. His face was beaming with joy. We could easily see that he was happy. Some fresh news had been lately received which had made his heart rejoice. The clouds had again arisen in the sky and the rain was spattering against the window. With his wonderful disposition to adjust his informal conversation to the spirit of the moment he took the rain as his topic: "The rain does not stop. I have been intending every day to go up the mountain but I have been detained on account of the rain. This is the rainy season. If the rain does not pour down, if the wind does not blow, if the storm and tempest do not rage, the soul-refreshing spring will not appear. If the cloud do not weep, the meadows will not laugh. The hurricane and tornado, the cyclone and the blast, are the harbingers of the spring. Similarly, were there no tests and trials, no hardships and afflictions, the attractions of the hearts could not be realized, the spiritual Fragrances could not be obtained, nor could merciful happiness be acquired and the beauties of the supermundane springtime would not have been disclosed. Today I have felt well. Day by day I am feeling better. Through the bounty and favor of the Blessed Perfection I am daily gaining back my health. From the day that I slept at the Holy Threshold of Bahá'u'lláh I have felt stronger and healthier.

Many letters have been received, both from the East and the West. Praise be to God that they contain good news. Praise be to God that the Cause of the Merciful is advancing, the Banner of the Blessed Perfection is being raised higher and higher, and day by day the echo of the melody of the Kingdom of Abhá is being reverberated throughout the columns of the earth. In order to offer our thankfulness to the Beauty of Abhá for this Bestowal and Gift, day by day we must increase our effort and exertion, day by day we must add to our meekness and humility, we must augment our faith and assurance and know of a certainty that all these things belong to Him and not through our exertion. The Tongue that He will assist me. "Rest thou assured" He said "My Confirmations shall reach thee." This has ever been the cause of my consolation. words are remembered my wound is healed and all the tempests are calmed. Then he spoke about other things and after a few minutes we were out in the Court, the space again flashed with the rays of the moon.

11 January 1914

January 11th 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria

Dear friends!

The weather being gloomy and rainy we did not go down the mountain except toward evening and then to remain only for half an hour. I met the Beloved in the vestibule of His home. A landeau was at the door waiting to take him away. He look very well. He gave me a number of letters just received in the mail. I delivered, in turn, into his hand the translation of an article in the Sind Gazette of December 24, 1913 purporting to be the report of the address by Mrs. J. Stannard delivered in the Theosophical Hall, Karachi, India. The substance of her lecture is so comprehensively reported that the Master was most pleased with it and copies of the same will be circulated amongst all the Eastern Assemblies. Editorially the paper writes: "A rather remarkable visitor to Karachi - far more remarkable than any of the Congress and Conference Dignitaries - is Mrs. Stannard, the Bahá'í missionary. This gifted lady, who has studied all the religions of the world and all the philosophies, and has come to the conclusion, not that they are all wrong, but that they are all right, has a new gospel to preach - not her own but that of her master, 'Abdu'l-Bahá, the prophetic head of the Bahá'í religious movement." The article is a full column. The following sentences are typical: "The world in its diversity is, if properly understood, like a garden in which grows flowers of every shade, size, form and color, but the whole result is harmonious and beautiful. It is the mission of the Bahá'ís to bring the world to realize this." "I have found a better apprehension of the Bahá'í teachings among the illiterate people in the poor parts of London than among the learned of the Universities of Egypt." "Unity is the object of the Movement. Unity not of the religions but of races." "Religion is not a matter of the intellect but of the emotion, i.e. of the heart. It is a feeling to love. It requires no erudite scholarship for its attainment and is within reach of all." The whole article after its historical outline is interspersed with such Bahá'í thoughts.

A most interesting and valuable letter is also in hand from Mrs. Stannard. "In order that all the friends may become informed of the splendid work I may quote herein a few extracts from it. She says: "The dear old brother Muḥammad Mostafa from Calcutta accompanied me, otherwise I must have come alone and yet it was greatly necessary that the Bahá'í Cause be represented in this Center during the great time of many Congresses. I believe Our Lord has been made aware of this visit of ours which has nothing to do with the great Indian Congress, but for the sake of the Brahmo Somaj - Social Congress and All Theistic League of India. When Mírzá S_hírání heard through meeting Dr. Getsinger that I had come from Egypt he wrote with great warmth and invited me to come and help with some work. I saw at once the importance of meeting delegates who would be coming from all parts of India and would provide us with means for communication to many places. I am glad to come here and put in all the lectures I can and we will work through every possible channel. I find S_hírání as quick or ever much quicker than myself in everything, so between us we should create a "hustle" as the Americans call it. I am happy to learn also that Promotho Lall Sen may come from Calcutta, also the good old man Bannerji. S_hírání has not courageously done much good lecture work in India and therefore can give us much useful information. When we go back to Bombay we shall set to work in earnest and make a public movement by lectures in different halls. I have already given here two public lectures which drew fairly good audiences. Mr. Temple, the Editor of the Sind Gazette brought his young wife and they are going to fix up a drawing room lecture for me at their house and ask all the English people who are interested. Some of the Theosophic Parsees will, I believe, come to us for

they have been trained into this school of thought and it has failed them. The whole of the Parsee community and many unattached souls will grasp at the Bahá'í Revelation. I am being told that just now there is so much religious unrest that it is the moment to teach our Cause. Yesterday in my lecture I went through the list of the Great Reform, social and Ethical that Bahá'u'lláh laid down. I spoke for quite an hour and half and when I finished and gave them leaflets and literature. The people flocked to the platform and snatched at all the papers and it was pathetic to see the serious anxious faces as if something quite unexpected had been revealed. There were some English people present at each lecture. I went to the group of Calcutta Brahmo Somaj people and had a beautiful, peaceful hour with them and they asked me to speak of my message and seemed greatly attracted. The President of the All Theistic League was present and he asked me then to be one of the speakers at their Congress in a few days. My name is now on their list of speakers (some great philosophic and religious names) and as I am the only lady and an English woman, I feel greatly pleased. This will give me and others opportunity. From here on my way back to Bombay, I am hoping to arrange to stop at Heydarabad for a lecture as there is an Indian gentleman who lives there and he has said he will arrange to advertise it there and go with me. Of Course S_hírání and Mustafa will accompany me. I trust that I shall be able to fix up also for Calcutta something as I feel it will be quite as important as Bombay."

Let everyone of us pray that the spiritual work of this, our sister, solely to uplift the people, may be crowned with eternal success; that many people in India may become awakened out of the deep slumber of inertia and sectarianism and religious prejudices.

In the evening the Mashrekal Azkar was discussed and the Ashkabad Bahá'ís who are here told me that exclusive of the cost of the land, up to this time conservatively speaking, they have expenses of five hundred thousand dollars on the construction of the building. They were glad to know that the debt on the land of the Mashrekal Azkar of America is cleared.

12 January 1914

January 12th 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria

Dear friends!

The master passion of every person must be the investigation of reality - a reality which does not change amidst the changing phenomena. One's life and deeds must be guided by the King of reality. The people of reality are those whose hearts become the reposition of eternal principles. The Central reality of the Universe from which flow divine life and spiritual ideals is not subject to mutuality. Reality governs cosmic laws. Reality is the basis of human affairs. Reality is the brotherhood of man. Reality is the light of the world. Reality is the down pouring of heavenly revelation. Reality is the foundation upon which all successful undertakings are built. Reality is the Zenith of everlasting Glory. When we are conquered by reality we become the conquerors of the world.

There are two forces that fight constantly to gain control over us - the forces of Reality and the forces of nature. As long as we are under the influence of the latter we cannot name

ourselves the people of Reality. The forces of nature must be entirely defeated and routed and in turn we must let ourselves be defeated by the forces of reality. In reality we find rest and activity, a rest which is uninterrupted, an activity which is ceaseless. The people of Bahá are those who are the guardians of the temple of reality; worshippers at the Altar of Reality and enarmoured with the beauty of reality. Possessors of reality possess all. They are established on the thrones of Absolute Assurance. The Circumstances and conditions do not affect them. Wealth and poverty, glory and degradation are the same to them. Such beings are indeed the priests and vestals of Reality. They have attained to a higher realm. are breathing a purer air.

Just as iron loses its coldness and blackness when it is thrown into the furnace of fire and appropriates unto itself the qualities of heat and redness - likewise these people, having come in touch with the Fire of Reality, they have lost their lower nature and have acquired all the attributes and qualifications of Reality. They have fulfilled the injunction of Christ: You shall know the truth and the truth will make you free! Appearances do not deceive them. They have rest asunder the veils and come face to face with the shining image of Reality. Now they are not afraid of shows and superficialities. Understanding the meaning of life, they arise to guide other to the same fountain. Their hearts having gained that peace that knows no shadow of turning, they become the peerless centers of a mighty awakening. Their lives and their deeds, their precepts and their words will constitute the rays of the Sun of Reality. They are now ranked in the army of the angels of humanity.

Although many of pilgrims work down the mountain, they could not see the Beloved during the day. All morning he was in the house. Our American and English believers have an advantage over the rest of us - being women, the doors are always open to them and thus they observe and study a good deal of that life which is the goal of every seeker of Truth. In the afternoon and the evening we saw only glimpses of the Master as he came out, walked around and called on a number of people.

As you know Mírzá Mahmond Foroughi knows numberless Tablets of the Blessed Perfection by heart. One day the Master, as usual, asked him in the meeting to chant something. For more than half an hour he chanted one of the longest Tablets, from memory. When he came to an end the Master said: "Most wonderful! Mírzá Mahmond Foroughi has a marvelous memory. He has memorized even so many Tablets! Every faculty of the facilities of man which is used in the path of the Blessed Perfection is like the oil which burns in the lamp - illumining this room - whether it is the faculty of memory or the power of speech or the art of music and song or the gift of wiring or the talent of painting or the endowment of poetry, etc., it will produce infinite results. The subject-matter is most important and vital. Before the consideration of the various ramifications of a given thesis we must look at its subject-matter and see whether it is important, because in nine cases out of ten, the subject-matter is the key to unlock the door of the latent possibilities in man. It is recorded in the Arabian history that Hemad possessed a most miraculous power of memory. One day the Khalife said to him 'how many poems hast thou committed to memory?' He answered 'Do you mean the poems composed during the period of 'Ignorance' or after the appearance of Muḥammad?' The Khalife thought that of course poems composed before the appearance of Muḥammad were few, so he said: 'Poems of the time of Ignorance.' Hemad answered: 'The poems composed by men or women?' Again Khalif thought that verses written by women must be less numerous, therefore he answered: 'Poems

composed by women.' Hemad then said: 'According to each letter of the alphabet I have committed to memory one hundred poems composed by virgins before the appearance of Muḥammad.' The Khalif expressed the signs of astonishment, because the sum total made 2800 poems. In order to test the mental accuracy of this prodigy he asked him to come every Friday morning and recite to him one after another till the evening. The poet accepted the invitation on the condition that the Khalif would listen to all the poems. Nearly a year rolled by and every Friday the marvelous poet was at the Court reciting from memory those poems. By that time he had recited only 700. Then the Khalif was tired and could not listen to him any longer, but he appointed a proxy in his place. To such an extraordinary degree the ancients had developed the infinite resources of memory although their subject-matter was not important. Now we must use all our faculties in the path of the Cause. Our utmost hope and desire must be to surrender entirely our wills to the Will of the Blessed Perfection, to become non-existent at the Holy Threshold. All our physical and spiritual faculties must be consecrated to the progress of the Movement. We must lose our egos and find the Self of God. This is the immortality of the soul! This is the delectable bounty! This is the most glorious honor! This is shining station! Whosoever is imbued with these attributes he is freed from change and decay. He lives forever in the realm of light."

The day was beautiful, the Master was happy. Everyone was trying to emulate Him and pattern his life after his perfect example.

13 January 1914

January 13th 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria

Dear friends!

One day is more beautiful than the other but all the days are beautiful on the of God; the birthplace of the prophets and the cradle of the messengers of God. Its air is from paradise, its sweet flowers are from heaven, its climate is ambrosial and the rays of its sun are joy-intoxicating. Its sky is turquoise-blue, its plains and valleys are verdant, its stars are phenomenally bright, its moon is a center of radiation and its scenery is exhilarating. One becomes filled with the sheer happiness of life and comprehend the secret of peace as he walks across its rocky fields. The cry of joy! Joy! is raised involuntarily from his lips as he climbs the mountain, or looks at its variegated delicate, aromatic flowers. Like unto the fresh brides of June they peep out from behind the veils of their green leaves, showing their gentle faces and winning your smiles and your heart.

This thoughts came to my mind as I was descending the mountain beside one of the old Bahá'ís. He was in turn relating to me one of the most authentic traditions of Muḥammad related by Bakhari who is celebrated for his accuracy and wisdom. It is related that one occasion Muḥammad was speaking with his followers and amongst other things he said: 'At the time of the end God shall manifest himself to all mankind with all the attribute of divinity and majesty, but very few shall advance toward him and the rest shall exclaim in horror 'we take refuge in God! O what a blasphemy!' Then again he will appear in a second

time manifesting all the qualities of Servitude and the people will flock around Him and believe in Him and praise and land his uncreated virtues. By this time we reached the house of the Servant of God and after half an hour Elone Asdag was summoned into his Presence. For nearly one hour they were together and when he came out his face was beaming with joy and contentment.

Then Mr. and Mrs. Holback was permitted a visit. They had several questions to ask about Mashrekal Azkar and its accessories. He said: "When these institutions - college, hospital, hospice and establishments for the incurables. University for the study of higher sciences and giving post-graduate courses, and other philanthropic are built - its doors will be open to all the nations and all religions. There will be drawn absolutely no line of demarcation. Its charities will be dispensed irrespective of color and races. Its gates will be flung wide to mankind. Prejudice towards none, love for all. The Central building will be devoted to the purposes of prayer and worship. Thus for the first time religion will become harmonized with science and science will be the handmaid of religion - both showering their mankind and spiritual gifts on all humanity. In this way the people will be lifted out of the of slothfulness and ."

Having looked through the guest book of the Roman Catholic Hospice where they live, Mr. & Mrs. Holback found the signature of Mr. Thornton Chase who came several years ago to the Holy Land to visit the Beloved of the world. This had interested them a great deal considering the memorable visit of the Master to his tomb in Los Angeles.

In the evening all the Bahá'ís gathered in the house and the Master called them to His Presence. He gave a long and illuminating talk, illustrating it with his natural, inimitable gestures. It was mainly addressed to those who are trying to oppose the Cause, float false rumors and fabricate groundless accusations. "The very names of these people will be forgotten while the Cause shall rise and rise to the very apex of fame and glory. My greatest aspiration is to see myself on the cross. Oh! How I long, how I long for this cup and for its ruby contents! The most hateful thing in my eyes is to die in bed. I dislike it. How I love to see myself on the cross in these lost days of my life; that I may become enkindled like unto a lamp the heaven and earth! There, there, my friends, I love to see myself. Oh! God willing, God willing! (and as he says these tragic words and laughs as though he is talking about the most pleasant thing in life - yet with a grin and dramatic determination - many eyes are filled with tears and many are sobbing uncontrollably) that divine day may soon come, that blessed hour may soon arrive! I am the Servant of the Blessed Perfection. In Baghdád I was a child. There and then He announced to me the Word and I believed in Him. As soon as He proclaimed to me the Word, I threw myself at His Holy feet and implored and supplicated Him to accept this one drop of my blood as a sacrifice in His Pathway. Sacrifice! How sweet is the word in my taste! There is no greater bounty than this for me! What greater glory can I conceive than to see this neck chained for His sake, these feet fettered for His love, this body mutilated or thrown into the depths of the sea for His Cause!1

If in reality we are His sincere lovers - if in reality I am His sincere Servant, then I must sacrifice my life, my all at His Blessed Threshold. The Blessed Perfection has trained and educated me for more than 50 years that I may sacrifice my life for Him. Praise be to God that the Favors and Bounties of Bahá'u'lláh have caused the appearance of such friends who are the spreaders of the Glad-tidings and ready at every moment to sacrifice their lives.

They have no idea save self-sacrifice, they have no dream save self-sacrifice. With heart and soul they are devoted to the Cause. Like unto the stars they shine and like unto the sea they wave."

He spoke about other matters, bringing in humor and laughter and for the present casting off the veil of sadness and gloom which was thrown over us by the effect of his previous words. It was altogether a wonderful meeting displaying more than even the height and depth of the Master's character and exhibiting his divine under the spell of his own earnestness.

14 January 1914

January 14th 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria²

Dear friends!

No steamer in the port. This is the first day since our arrival that there has been no steamer anchored herein. The number has been always from one to ten. I have felt as though all communications with the outside world had been brought to an end. This must have been the feeling, only in a greater degree, of those holy souls who were brought to 'Akká years ago. The sea has been perfectly calm and a number of large and small boats could be seen anchored in the distance. The weather today has represented the balmiest of spring day, and all nature seemed to have new life. A number of believers went down the mountain in the morning, and as the Master was coming out of the house he called them and inquired of their respective assemblies. AS a result of their reports he gave them a significant talk on the power of unity and cohesion. "Unity", he said "is an ideal which is confirmed by the Almighty. Whoever I hear the believers are united, I am most happy. The spirit of Bahá'u'lláh overshadows those souls who work for the Cause of Unity, who speak the Words of Unity, who upraise the Standard of Unity and circulate the spirit of Unity. How I should love to see the friends so united as to be one soul in many bodies! The leaders of mankind must of all time work for the spread of the principles of Unity. Unity is the light that illumines every path. Our origin has been one and our end must be also one." Then expressing a desire that they receive the baptism of the Holy Spirit, and the confirmations of Truth, he entered the house.

In the afternoon the landeau was made ready by Isfandiyar for the Beloved. First he walked and called on someone. When he was returning, we stood near the house. Before passing by me he said "I am now feeling very well. Come down tomorrow morning. We must now answer a number of most important letters."⁴

Then coming near Mírzá Jalál of the family of Aḥmad. Off in Tiflis, he patted him gently on his face and said: "I am most pleased with your family. Yours is an old Bahá'í record full of accomplishments and services in the Cause." By this time Ḥájí Mírzá Ḥaydar-'Alí was seen coming from down town. Immediately the face of the Beloved was lighted up, and he called him to come and take a ride with him. "Thou art my hero", he said, and the landeau carried away both the Lord and his hero.

A few days ago I received a letter from Doctor Moody which tells us in an interesting way about a most unique meeting of women held on the 26 of November in Ṭihrán, Persia. She says in part: "We must At Faezeh's home. She had arranged a wonderful meeting for the women of whom there were nearly one hundred present, many of whom were nearly interested. Also a princess whom Faezeh has recently taught. Many poems in praise of the Center of the Covenant were chanted by members of Faezeh's class. Then a Musulman⁵ girl gave proofs from the Qur'án concerning the Manifestation. She was followed by a Jewish girl who gave proofs from the Torah. Then followed a Zoroastrian woman who must eloquently talked of the proofs from their holy book and from their traditions. She was fire! I had not been asked to speak, but could not sit still and added my mite from the Gospel,

and the Christian standpoint and ended by chanting one verse of 'Ai Golrooke' Abhá e Man' (A Bahá'í song) for them. They showed great enthusiasm for those beautiful words. Several of Mrs. Waite's Hymns were chanted in Persian, and last but not least Faez K_hánúm summed up the talks in a practical, masterful way. How wonderful it was! The woman are awake! Nothing like this has been attempted before. There was plenty of bonbons to distribute and at our hostess request I presided over the tray filling the small dishes. We had a most blessed consciousness of the Divine Presence of our Beloved Center of the Covenant throughout, and came away in a happy frame of mind. This meeting took place in Sar Gobre' Áqá - you know it as the darkest part of Tíhrán. You have no doubt heard of the death of Z'akrol-Hadjieh, the faithful relative of our Lord. She passed away after many months of suffering. I was with her many times in those last months. She was gentle, loving, patient, and drew everyone to her by those exquisite qualities. We four Americans were allowed to be present in the Eman-Zade' Ma'soum when her body was brought there. We were of course dressed in native and observed strictest silence, as there were many Musulman present, women and men. We visited the former holy resting place of the Báb. It was an experience too sacred for words."

Thus the Cause is going forward, the Persian women making such a remarkable progress and showing the indubitable signs of greater advancement. Their Western sisters must rejoice in this fact, and do their best in every possible manner to assist them and encourage them so that they may add to their zeal and holy restlessness.

15 January 1914

January 15th 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria⁷

Dear friends,

I awoke with the thought of the Master in my mind and as soon as I drank my tea, I descended the mountain with a light heart and exhilarated spirit. The garden surrounding the house of the Beloved is, at this time of the year a picture of loveliness, and the aroma of roses fills the nostrils. After half an hour of waiting, Bas_hír brought me the Word that the Beloved would receive me. He was alone in his own small room and according to the etiquette of the East he was sitting on the floor. Looking at my rather bulky package of stored-up petitions he laughed. "Have I to answer all these?" he asked while bidding me to sit down. I read to him the contents of two petitions written and signed by the Believers of New York and Washington D.C. on the occasion of the⁸ Feast of the Appointment of the Center of the Covenant. The petitions were written on long pages of parchment and very simply and beautifully decorated. To start the day, he revealed two very powerful Tablets for these two Assemblies. He had uttered only a few words, when he arose to his feet and walked to and fro, his white locks falling on his shoulder and his face, now in rapt silence, and again illumined with the rays of heavenly ideals. These two petitions are prepared so neatly and artistically that they will be forwarded to Persia. Then he came out and walked in the street and the vacant lot in front of the house. By this time, Elone Asdag was seen coming. He beckoned to him and took him with himself on a long walk. I was sent up to the

Pilgrim's Home to attend to my work. In the afternoon there was a memorial meeting for S_hayk_h Abu'l-Gasom in the Holy Tomb of the Báb. All the believers were gathered there. Tablets⁹ were read and poems were chanted. An interesting new pilgrim from Beirut is Doctor Barakat who came up this afternoon to attend the memorial. She is a woman of intelligence and winning grace. Her courtesy is charming and her personality is attractive. I like her at first sight. She is Syrian woman, a graduate from one of the medical schools in America and a beautiful Bahá'í. She became a believer through meeting an American Bahá'í in an ocean liner returning from America. She speaks French, English as well as her (Arabic) and although I conversed with her only a minute or two I found her most interesting and engaging. Most of the afternoon the Master spent in the house. Some of the members of the Holy Family accompanied our American sisters to the Monastery on the top of Mount Carmel, the rest were at the Holy Tomb at the Báb with a number of others to attend the memorial. They were in a separate room however. In the evening there was a large meeting in the house and the Master delivered a talk⁰ not only instructions important to those who were present in the room but also to the Bahá'í world. The large, crowded room was filled with his spirit and his address created a subdued wonder and praise. In my next letter I will translate its contents for the benefit of our Western brothers and sisters. When we left his holy Presence everyone of the believers was talking about it and how deeply his words moved and thrilled him. In closing this letter I will do nothing better than to copy herein the translation of the Tablet revealed today for the Washington Bahá'ís.

He is God!

O ye who are firm in the Covenant and Testament! Your letter of congratulation (November 26th 1913) was received. Its contents was an evidence of your firmness and steadfastness in the Covenant, the turning of your faces toward the Kingdom of Abhá, your utmost loyalty in the Love of Bahá'u'lláh and your rising in the service of¹ the Cause of God. Today the heavenly Powers and the merciful Cohorts are the defenders and supporters of those souls who are occupied with teaching the Cause of God and are firm in the Covenant. Therefore it is my hope that you, who are firm in the Covenant, may become encircled with a new confirmation and a most great assistance may envelope you, and with the utmost strength you may arise in the guidance of the people - so that the splendor of the Kingdom of Abhá may shine upon the continents, the flag of the oneness of the world of humanity be unfurled, the of universal Peace may stir the hearts into cheerfulness, that all the nations of the world may enter beneath this uni-colored Tent mankind may receive a share and a portion from Eternal Life, and each one of those holy souls become like unto a fruitful tree and be ignited like unto the candle of guidance in the assemblage of mankind.

Upon ye be Bahá'u'l-Abhá

(Sig) 'Abdu'l-Bahá Abhas

16 January 1914

January 16th 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria

Dear friends!

Man does not live by bread alone, but by every word that proceedeth from the mouth of the Lord. Therefore I adore the beginning of this letter with the spiritual words descended from the of Revelation for the members of the Bahá'í Assembly of New York.

He is God!

O ye sons and daughters of the Kingdom!

Your letter of felicitation (November 26th 1913) was received. Its contents was the proof of your firmness, an evidence that you have turned your faces toward the Kingdom of Abhá, are holding fast to the Covenant, and that your hearts are attracted by the Orb of regions.

Today all the nations of the world are submerged in the darkness of ignorance and superstitious religions and racial, patriotic and political prejudices, but the lights of the oneness of the world of humanity are shining and irradiating from your faces, and the Fire of the Love of God is ignited and set aglow in your hearts.

Praise be to God that you have no other aim save the Unity of mankind, entertain no other hope except the guidance of all the people and harbor no other wish save the good-pleasure of the Lord. I hope that you may become so illumined as to enlighten all the regions that each one of you may become a bright candle, the sign of the Love of God, the herald of the Kingdom of God, the means of communication between the hearts of all humanity; be confirmed in the bringing about of the confederation of all the religious; so that this dark world may become luminous, the foundation of warfare and battle be utterly destroyed, the standard of universal Peace be upraised in the Center of the world, and the Feast of Love be spread amongst the children of man.

With the utmost humility and meekness I supplicate and implore in your behalf toward the Kingdom of Abhá and beg confirmation for you, so that the city of New York may become the Center of the Most Great Guidance and the light may be scattered to all parts of the world from the hearts of the believers.

Upon ye be Bahá'u'l-Abhá!

(Sig) 'Abdu'l-Bahá Abhas

It is truly a divine experience to get up every day with no other thought than to descend the mountain and stand in the Presence of 'Abdu'l-Bahá. From him permeates love and kindness and toward him fly all those who are heavy laden and miserable. This morning he was walking in the garden and a heavy-set Turkish gentleman was standing in his Presence. The Master sent for Mírzá Jalál who brought a fine coat to be presented to this Turkish guest. The Master made him wear it and asked him to walk a few steps to see whether it was becoming to him. Then they sat near the orange grow, talking together and the silvery laughter of the Beloved carried on the gentle breeze made us very happy. For the last few days the Master has been giving away ever so many coats and Abas to both friends and strangers. After awhile, others arrived and he took them to the reception room where they remained till noon. Then the Beloved went to the Muḥammadan mosque. A memorial was

held in behalf of those who were killed in the late war, and a fund was raised for the maintenance of the widows and the orphans. The Mosque was beautifully decorated and poems were chanted. The ceremony lasted for two hours during which time the Master was present. Everyone looked up to him with reverence and deep respect. In the afternoon there was a tea in Mírzá Mahson's house for women, and the Master honored their meeting by his Presence. After the meeting, Mr. and Mrs. Holback had a most delightful hour with Hájí Mírzá 'Alí - the angel of the Holy Land. At first he told them several prophesies from the sacred scriptures of the Zoroastrians concerning this day. Then they asked him to relate something about his own life and how he became a Bahá'í. He was reluctant to do this because those who have really attained to the spiritual goal dislike (self-glory). Mrs. Holback, however overcame his hesitation by saying "When a number of sore-footed pilgrims arrive at an inn from various directions, it is most profitable to listen to their stories and experiences. Not only the listeners will learn a great many lessons but the pilgrims themselves will know exactly how far they have progressed and when they will reach the summit of the mountain of eternal quest." Then he started to speak, Mrs. Holback writing down his words. There is no need for me to write here what our sister can write in a style a hundred times better. After an hour we came out of the house delighted to possess for the present a pack of the early history of this wonderful friend of God.

As we walked toward the Master's house we saw the city of 'Akká steeped in the receding golden rays of the setting sun and the further range of the mountains was surrounded with a halo of the glorious rosy lights. Our hearts responded joyfully to this matchless scene of beauty as we separated at the door with the words of "Alláh Abhá".

The Western brothers and sisters are always remembered and their sweet Bahá'í love and kindness a source of eternal satisfaction and never failing joy. Their spiritual success and triumph in the Cause of God are ours.

17 January 1914

January 17th 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria

Dear friends!

It seems that last night I exposed my neck too much to the wind and this morning in a literal sense I was "stiff-necked". I could move my head neither to the right nor to the left. Notwithstanding this I braved the mountain air and directed my steps toward the home of the Beloved. The Mofti of 'Akká was calling on him and therefore we could not see him. After a while, he sent for a number of believers. By noon the rigidity and the pain in my neck had increased and made it most difficult for me to climb the mountain. In the afternoon the Master sent for me. He was sitting in the sunshine. He said: "The mail has brought you many letters. Do you answer all of these letters or will you put them aside for the present?" I told him that many of those letters contain news of the progress of the Cause in various parts of the West as well as numerous petitions to be presented to him as soon as he will feel well enough to answer them. "Come then", he said. "Read those letters and let me hear the news tomorrow. Be a little patient. I will answer all the petitions very soon." Then he looked carefully in my face and seeing how stiff I carry my head he asked laughingly: "What is the matter with thy neck? Hast thou become stiff-necked?" He told me then to go and rub it real hard with olive oil and wind a shawl around it. I came out and the reading of the letters made me for the present, forget the pain. After half an hour a shawl used by the Master and a saucer of hot olive oil were brought by Khasro. One of the believers "rubbed in" - the oil and I wound around my neck the blessed Shawl. In the evening I went to sleep without taking any dinner. Mírzá Ḥabíbu'lláh, a good, fine Bahá'í had a peculiar idea of treatment. He filled a small handkerchief with hot ashes and tied it around my neck to keep the nerves warm for an hour or two. I had to yield to his gentle insistence.

Herein I will translate the address given by the Beloved on the night of the fifteenth to the large number of Oriental pilgrims:

"You are all welcome. How are you? It was my intense desire to come up today and see you, but there were several engagements that I had to fulfill. In reality S_hayk_h Abu'l-Qásim was one of the old believers. For years and years he was beneath the protection of the Blessed Perfection and during all the days of his life he was a servant of the Cause, and his last days were sweet and good. It was like unto the musk which diffuses its fragrances all around. To end one's life well is the most difficult thing, especially in these days when the winds of tests are blowing from the four corners of the earth. Whosoever has obtained a happy ending of his life, he must know of a certainty that this is the most great gift of God. In the world of humanity there is no greater bestowal than a blessed ending of one's life. We must pray at all time, supplicate and entreat, implore and beg toward the Kingdom of Abhá in order that He may destine His blessing for our last days. Praise be to God that S_hayk_h Abu'l-Qásim was confirmed in this. During the dispensation of the Báb there was a man by the name of Mullá Muḥammad Taqí. He was one of the most active, energetic believers, and his faith was perfect. He even wrote a book establishing the proofs and evidences concerning the appearance of the Báb. From every standpoint he was a distinguished man with marked ability; he was learned and well-informed, and his services

conspicuous and various; but the unfortunate man was afflicted with an ending of his life, the results of all his former services were neutralized.

This story illustrates that to have one's last days blessed is the Greatest Favor of the Almighty and whomsoever attains to this becomes the recipient of the Divine Bestowals. We must love and admire that person greatly. Thanksgiving be unto the Lord, for S_hayk_h Abu'l-Qásim attained to this station.

Tonight I desire to speak with you on a most important subject which you must engrave on the Tablets of your hearts like unto the engraving of pictures on rock, to the extent that you may never forget it, and as you travel through life will relate it to the believers of God. It is this: The Holy, Divine Manifestations are Unique and Peerless. They are the Archetypal of Celestial and spiritual virtues in their own age and cycle. They stand on the summit of the Mount of Vision and they fore-shadow the perfections of the evolving humanity. For example during the Dispensation of His Holiness Moses - Peace be upon him - there was not a single human soul similar or like unto him. He surpassed all the Holy souls who came after him, even the hosts of the Israelite prophets. In a similar manner all the people who lived during the cycle of His Holiness Christ - may my life be a sacrifice to Him - were under his spiritual authority. They had no will of their own. He was the Sun, and the others were the lamps. He was Unique and Peerless, the Center and the focal point of the mighty forces. Everyone else was under his 'shadow'. Likewise during the period of His Holiness the Messenger Muḥammad - upon him be Peace - all the souls were under his 'shadow'. He was the orb and the others were the stars. He was also Unique and Peerless. Everyone caught the rays of light from him and was enkindled through his fire. In a like manner was the epoch of His Holiness the Báb - may the life of ought beside be a ransom to him - He was matchless and without a peer. All the rivers received their strength from that great sea. Finally during this cycle of the Blessed Perfection - may my life be a sacrifice to his believers - all are beneath His 'shadow'. He was the Unique and Peerless one till the next Manifestation. It is not however definite that it will be one thousand years; it may be 2000 or 10,000 or 20,000 years; but it is definite that, for the coming one thousand years, there will appear no manifestation - for one thousand years there shall arise no Sun. All the appearance will be beneath the shade of this most great Appearance; they will be as the stars of guidance. All of them shall gather around this fountain of Life; all of them will become illumined with the rays of this Sun; all of them will receive a share and a portion from this great Sea; all of them will become vivified with this soul-imparting breeze and all of them will be under the downpour of this rain.

The aim is this: His holiness the Báb gave the glad-tidings concerning the Appearance of the Manifestation of God and His Holiness the Blessed Perfection was the Promised One of all the nations and religions. The Báb was the morning star, the twilight heralding the glorious dawn of the Sun of Reality. Now, all of us are under the shadow of this Sun and receive the refulgent Bestowals from it. I am 'Abdu'l-Bahá and no more. I am not pleased with whosoever praises me with any other little. I am the Servant at the Threshold of the Blessed Perfection and I hope that this servitude of mine will become acceptable. Whosoever mentions any other name save this, it will not please me at all. 'Abdu'l-Bahá and no more. No person must praise me except by this name: 'Abdu'l-Bahá.

The Blessed Perfection and the Báb are Unique and Peerless in this Dispensation and until the next Manifestation. The belief, the opinions and the thoughts of all the believers must revolve around this common Center. This oneness of belief must become fully realized; so that in the future there may arise no difference. His Holiness the Báb, was the morn of guidance. The Blessed Perfection was the Desired One of all the religions and nations, and all of us are under the Blessed Shade, non-existent and evanescent. All of us are the Servants of this Holy Threshold. All of us are the slaves, meek, humble and lowly. All of us receive the lights from that Sun of Reality. There is no other mention, no other quality, no other appellation for us save . I am 'Abdu'l-Bahá. The believers must be satisfied with this explanation - so that I may be pleased with them. All of the friends must be united on this matter. Praise be to God that up to this time, the Favor of Providence of the Blessed Perfection, no other title or word save 'Abdu'l-Bahá has appeared either from my tongue or pen. I hope that all the believers will walk in my , so that I may become satisfied with all of them. Our highest aspiration must be this: that we may become confirmed to render some slight service in the Path of God. There is no greater station than this. After the departure of the Blessed Perfection till the appearance of the next Manifestation there is no other station save the of Servitude, pure and absolute, a servitude liable to interpretation but an unconditional and unqualified Servitude. This is the real . Whosoever express any other interpretation, I will not be pleased with him. This is my advice to you! This is my counsel to you! This is my Covenant and Testament unto you! This is my to you! This is my desire! This is my goal pleasure! This is my last request from all the believers of God! The balsam to my wound is Servitude at the Holy Threshold! The remedy of my pain is Servitude at the Holy Threshold. My Sadrat-ol-Moutaha is Servitude at the Holy Threshold. My Supreme Paradise is servitude at the Holy Threshold. My Spiritual Temple is Servitude at the Holy Threshold. The most shining Crown is Servitude of the Holy Threshold. What diadem is more glorious than Servitude of the Holy Threshold! what favor is greater than Servitude at the Holy Threshold! I hope that all of us will become assisted in this Servitude. I hope each one of us will become confirmed in absolute humility and meekness at the Holy Threshold! This is the Delectable Paradise of the righteous ones! This is the ultimate desire of the believers! This is the Zenith of the hope of the favored ones!"

18 January 1914

January 18th 1914 Pilgrim's Bahá'í Home, Mount Carmel, Haifa, Syria

Dear friends!

An Indian Muḥammadan Prince who is travelling in the Holy land with a of servants called this afternoon on the Beloved. He was accompanied by the English Consul. He asked many questions, to all of which the Master gave satisfactory answers. He spoke with him in detail on the oneness of the world of humanity and the fundamental unity of all the religions. He had heard of the movement in India and therefore was delighted to come to the source and see the "Man who has freed humanity from dead dogmas and spiritless doctrines". He stayed for more than one hour and when he left the Beloved he carried with him the blessing aroma of the spiritual contact and was imbued with His love of mankind. Again in the course of conversation this Indian Prince invited the Beloved to visit that sect-beridden country and diffuse far and wide the Fragrances of the teachings of Universal Love and fellowship. "India needs these principles of tolerance and liberalism more than any other country in the world. That thickly populated kingdom is a hot-bed of religious prejudices. The sphere of their thoughts is very contracted and although there are some acute thinkers and practical reformers in their midst, the mask of the community frown at any suggestions or rules which change in the slightest degree their made of living. The weight of immemorial customs for fallen on their necks like the rusty chains of ages and while the corroding marks are imprinted on their emaciated bodies they hug the chains more closely. In order to regain the freedom of their limbs and the suppleness of their bodies they must throw away these chains of superstitions and dogmas and fraternize joyfully with all the nations of the earth irrespective or religion and race."

In the morning I did not see the Master but there was a large meeting held in his house in the evening. The pilgrims and the believers were present and the Beloved gave a long and interesting talk. In the beginning he spoke about the wonderful scenery and beauty of Mount Carmel, then he said: "Truly I say if at every moment we praise Bahá'u'lláh a hundred thousand times for His Bounties and Gifts, we shall be unable to express adequately our feelings. While I was travelling in America, whenever I entered a new city, I looked around and said to myself 'Why am I here? What relation exists between me and the United States? This made possible through the Bestowals of the Blessed Perfection.' During my stay in Boston I delivered an address at the annual Banquet of the Unitarian Association where more than 800 Ministers were present. In order that they may discuss their church affairs, consult together about their future plans, etc., they come together once a year from the different states and hold a convention for which many sessions are planned. When I ascended the platform and looked into the faces of all the delegates I turned my heart to Bahá'u'lláh, begged from him Confirmation, and then started to talk. Several Ministers were attracted to the Cause. Amongst them is a Mr. Ives of New York City. He is a noble, self sacrificing man. He is a servant of the world of humanity. At first he invited me to his church and there I spoke to the members of his Congregation. Today he is engaged in teaching the Cause of God and is inviting the souls to the Kingdom of spiritual brotherhood. While travelling around he has carried in his hand the torch of guidance, illumining many dark hearts and consoling many down cast spirits. I love him very much. Wherever we went the

Doors of Confirmation were opened before our faces. Anything undertaken was carried to completion. The poet says:

"Do thou not look upon thyself, whether thou art on the top of the mountain or in the depth of the wall. Look thou upon me, because I am the Light of the path! Every undertaking must be backed by Divine Confirmation; even breathing is in need of confirmation. No affair whether important or trivial will reach the stage of fruition without Confirmation. Here he spoke about the nine judges of the Supreme Court of the United States and how he had the pleasure of meeting one of these ex-judges in Washington at the residence of Mr. and Mrs. J. Parsons. "These judges form the Court of the last appeal and all the interstate disputes and supposed unconstitutional legislations are presented to them for final decision. Their power and influence are tremendous and their judgment absolutely binding upon the nation. They are learned in law and legality. They are loved and respected by the people. Unlike any other government official in that mighty Republic, these judges are appointed for life. Mr. and Mrs. Parsons have served the Cause most nobly. Mrs. Parsons is really one of the most splendid believers in America. They invited us not only to their house in Washington, but to their summer home in Dublin N.H. In this country place many important people gather during the hot season. We stayed there for about 3 weeks and almost every day there was a meeting." Here the Beloved gave the outline of some of his talks, especially the one on Material and Spiritual Philosophy; saying how negligent are some agnostics to deny the existence of the ideal, sacred Power in man, and land and praise and worship nature. The pilgrims were transported to the seventh heaven of joy. This was a most intellectual feast for .

19 January 1914

January 19th 1913 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria

Dear friends!

Our beloved teacher and brother Elone Asdag, the brother of Vargha, two Zoroastrian believers from Tīhrán, Siyyid Zia, Mas_hhadí Akhar; five women and one child, have received permission to return to their respective counties. The steamer will depart tomorrow morning carrying away those birds of the rose garden of sanctity. On their way they will stop in many cities, will enter many Bahá'í Assemblies, and will refresh many old and new hearts with the spoken Words of the Beloved, as well as giving the news concerning this Holy Spot. This morning the Beloved received the above six splendid men and filled them with the vibrant spirit of action and a yearning to proclaim, more than ever, the Message of the kingdom "you are a good party" he said. "God willing you shall have good weather on your journey! May you expand your days in the utmost joy and fragrance! May you carry with you the Divine Glad-tidings of Abhá! May you ever live in the same attitude of invariable satisfaction! When a man is joyous in his heart, I mean when in the very depth of his heart there is gladness, he will be invariably happy under any conditions, he will be serene under most adverse circumstances. Wherever you go convey my longing and greeting to all the believers of God. I am always remembering them and implore and

entreat at the Sacred Threshold in their behalf, begging for them Celestial aid and succor, so that they may arise in the service of the Cause. May the hearts be simple and pure! May the intentions be sincere and noble! May the aims be the promotion of the Word of God! May we ever be ready to sacrifice our lives in this Path! May we ever forget the ego and the oblivions to self! May we ever remember one another in our prayers and supplications! Today the Cohorts of the Supreme Concourse are drawn in battle-array on the plain of the Kingdom of Abhá and are eagerly watching to see who shall step onto this battlefield, so that they may rush to his aid and reinforce him with new and fresh forces. For this reason I have surrendered every thought, idea, plan and conception, and for the last 3 years and half have been travelled over mountains and deserts, countries and cities, lands and seas, and have been crying out at the top of my voice, and calling mankind to spiritual illumination and celestial life. The Bestowals and Favors of the Blessed Perfection were as manifest and clear as the rays of the Sun! Thus years after the departure of Bahá'u'lláh I wrote a letter which contained the following verse! O Abbas, Attack and break through the serried ranks of the armies of the world! While I was travelling in the West and entering churches, synagogues, meetings and conventions, I observed that I was fighting alone with all these forces, and that the Invisible Cohorts came continually to my assistance."

Afterwards Mr. and Mrs. Holback came to visit the Beloved. He gave them a talk on the narrowness of the Jews, their peculiar religious prejudices, and in order to substantiate his remarks, he related two stories about the legated Jews of Tiberias. "The leaders of religious" he said in conclusion "must be the means of binding the hearts together, establishing good fellowship between the members of the human family, creating a desire for universal Peace and emphasizing more the essential unity of mankind. Man must be like unto the light so that he may illumine the house which he enters. Man must be like unto a fruit-bearing tree, giving luscious fruits to every passer-by. Man must be like a fountain, causing every thirsty ones to drink from its salubrious water. Man must be like unto the purifying breeze imparting freshness and vigor to every soul."

In the afternoon we found the Beloved in the garden, walking through the paths that separate the flower beds. The sun would shine then behind the fleecy clouds. The Beloved looked well and happy and talked most tenderly with the different Pilgrims who were gathered around him. 'Abdu'l- Gasem and Áqá Mehdi had come from 'Akká bringing, for the Beloved, mandarins and oranges from the Riḍván and Fardouss. He ordered Bas_hír to bring us tea in the rose garden. Oh, how I wished you were here to share with us our spiritual happiness. But Mr. and Mrs. Holback are here and from their sympathetic Western standpoint they will present to you before long some wonderful word-pictures of these immortal scenes!

In the evening the Beloved gave another beautiful talk about the two years of Bahá'u'lláh's incarceration in the Barrack of 'Akká, the foulness of the air and water, the appearance of cholera after the departure of the Blessed Perfection, and two stories concerning the greatness of the station of the Manifestation. In the end he said: "Everyone who appeared in the Presence of Bahá'u'lláh was changed. All the outsiders testified to His superhuman knowledge, divine Perspicacity, Spiritual Wisdom and Absolute grandeur. They were attracted to Him and loved Him."

20 January 1914

January 20th 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria

Dear friends!

Very early in the morning we were up to bid our pilgrims who were going to depart, a loving farewell. They were sad of course but who would not be sad to leave this Holy Spot. If someone brings me the word that the Beloved will send me away I will be almost beside myself with grief. For this reason I sympathize keenly with these men who adore and love the Master. In this company I descended the mountain till we reached the house of 'Abdu'l-Bahá. Here we waited, the Pilgrims hoping to meet once more their King. Already their eyes were full of tears. After a few minutes they were given this last and memorable privilege. Tea was served to them, but their minds and hearts were not here. They were thinking and weeping over their separations. "Do ye not weep" he told them.

"The Lord is your comfort. The Glory of the King of Kings shall rest upon you. Abide eternally in the realm of joy and fragrance. Now return to your respective homes impelled by these spiritual stimuli. Quicken the souls with the Power of the Holy Spirit. Do not scatter your thoughts, rather concentrate them around the Vision Splendid. Be ever conducive to unity and harmony. Do not let this opportunity slip out of your fingers. The core of truth is Unity. Work for it. Let not your steps falter. Work for the cause of Unity. Marshal your intellectual and moral forces on the side of Unity. Let no doctrinal uncertainties confuse you. Pierce through the thick veils of the theological dogmas. In the imperial Court of the Almighty there is no diversification, no class hatred, no denominational bigotries, no racial distinctions, no spiritual lepers and no infernal prejudices. There, we are all one. In short a Bahá'í is a remedy for every ailment, a balm for every wound and a consolation for every despondent heart. To the needy he is the source of supply, to the oppressed he is the shelter and protection; to the Stranger the loving companion; to the helpless the staff of strength; to the defenseless the bulwark of security and to the deprived one the fountain of mercy. This is the cause of my joy! This is the exhortation of the Blessed Perfection!" Then he kissed each one on his forehead and on his cheeks, sending him out into the world with the warmth of his Love and the glow of his touch. Then the women were ushered into His Divine Presence, I was not there to hear the Beloved's Words but their leave-taking with the members of the Holy Family was heartbreaking. For the last few days they have been sad and often weeping because they knew they were going to leave. How they would love to stay here all their lives! As they came out of the house I could hear their low sobs and weeping. They sobbed and wept uncontrollably. Several of the friends followed them to the steamer to see that they are comfortably quartered. Although there are even now more than 25 Pilgrims in the House, I thought to myself that at least a few days shall roll on before new ones will arrive, but hardly, we were back from the steamer when a telegram was put into the hand of Mira Mohsen from Beirut, saying that on this very evening 12 Pilgrims would land in Haifa from Russia and several Provinces of Persia. Well! That did upset my calculation, didn't it?

In the afternoon 'Abdu'l-Bahá called me to follow him. He walked through a few streets of Haifa and then stopped at the humble store of a fruit vendor. He inquired whether an old

woman by the name 'Mother of Joseph Farsow' lived in the neighborhood? The house was painted out to him. He told me to wait outside and he entered. After a few moments he returned with two or three old women reverently walking after him. "I have never forgotten her and will always remember her" were the words 'Abdu'l-Bahá said to them when departing. On his return from his visit he said: "Nearly 40 years ago this woman used to come to our house and do the laundry of Bahá'u'lláh. She was a good woman and I always like her. For some years, all traces of her was lost and I could not locate her. Then the other day her name came back to my memory and I decide to find her whereabouts. Now she has grown very old and deserves every assistance. Isn't that a wonderfully illuminating example of the heavenly faithfulness of 'Abdu'l-Bahá? Can you not imagine him sitting beside her bed comforting her and leaving behind a substantial, material token of his love and appreciation? He forgets the services of no one, no matter how slight and how old. This is one out of hundreds of charitable deeds rendered by him, that in all probability will not be recorded, but is typical, full of pathos, and of touching devotion. When we returned home the Persian Consul of 'Akká was there. The Master took him to the reception room and invited him to stop over for the night.

By six o'clock the steamer anchored in the Bay of Haifa. A number of the friends were on the Pier to welcome our newly-arrived pilgrims. There were nine men, two boys and one woman. Karbalai Emran is from a town near Bakow-Bala-Khany. Before he accepted the Bahá'í Cause, he was well known in all those parts as a dangerous character, whose very name struck terror to the hearts of the members of the community. It may be an exaggeration but I have heard from several persons that in this former whirlwind, "desperado" life, he killed about 200 people. Physically he is a giant, he is not fat but he is big, full and powerfully built. Well, when this man embraced the Bahá'í Cause and learned of its lofty spiritual principles a most miraculous transformation occurred in his life. To my mind it was more than miraculous. We have no word for it in the dictionary. Whereas formerly he was ferocious, he became meek. He was a wolf, he became more gentle than a lamb. He was a satan, he became a radiant angel. He walked amongst the people as a standing miracle. They looked at him, rubbed their eyes and could not believe. Mystery of mysteries! Wonder of wonders! What divine alchemy has changed the base metal of this man into pure gold! By and by they came around and ask the cause of his moral transformation - not from him but from others. He did not have to open his mouth to teach the Cause. This singular and instantaneous transformation of his character was the greatest act of teaching. Then all of a sudden it dawned upon the minds of many citizens of that town, what a truly marvelous miracle has transpired in their midst. They became Bahá'ís and today they are the most wonderful body of true, noble Bahá'ís in all Russia. As you look in the bright face of Karbelai Emran and catch his infectious smile and a glance of his sunny disposition, you can hardly realize that here stands before you, a miracle of the religion of Bahá'u'lláh. I have heard of 'conversion', 'saving grace', 'sanctification', etc. But I wonder whether there has ever been such a concrete, practical demonstration of the spiritual power of religion in the rebuilding of a human character, and the transmutation of metal in to unalloyed gold. Let the agnostics and materialists who deny the religion of God, and negate the good it has rendered, study the psychology of this case!

In the evening the Master met these newly arrived Pilgrims and welcomed each with his heavenly benediction. He was eager to know how the friends were. One by one he asked

and they answered. He inquired about the health of our Mírzá 'Alí-Akbar who is now teaching in Bakow and soon will depart for other parts of Russia. These days in Russia and India the teachers are active, very active, calling the attention of the people to Bahá'í Peace, Love and Unity. Soon the results will become manifest.

21 January 1914

January 21st 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria

Dear friends!

Every human station in life presupposes the discharge of certain duties and the display of well-defined deeds and conducts. When we are on probation we must most scrupulously train our faculties, bring under strict discipline our budding potentialities, and school ourselves in the eternal ideals of justice, mercy and purity. It is true that the higher we rise, the more universal will become our moral and intellectual responsibilities, and unless we are endowed with refined susceptibilities it is most difficult to breathe the ethereal atmosphere of the spiritual heights. We concede that God has given unto us a nature which in its elemental stage is so sensitive as to be capable of the highest impressions, but in our blindness we cover the sensitized surface of this instrument with the dust and dirt of worldly desires carnal passions - thus making it irresponsive and insensible to the higher and purer notes of heavenly harmony. Just as delicate mechanism is put out of commission on account of a speck of dust, invisible to the mortal eye, likewise our nature is liable to become blunt and dull through negligence and thoughtfulness and cause atrophy of our moral fibers. We must watch the growth of our souls with the utmost diligence. If we should transfer a thousandth part of the attention that we lavish on the care of our bodies, to the care of our spirits, we would arrive safely at our high destination. Our bodies are fed and clothed with material foods and raiment. Our spirits are fed and clothed with spiritual virtues and the attributes of the Holy Spirit. Our nature must ever expand, our sympathies must increase, our susceptibilities must augment, our deeds must become selfless and our longings be to serve the world of humanity.

All morning the Beloved was walking in the garden followed by the old man - the Persian Consul from 'Akká. Now and then as a number of the Pilgrims passed by the door and he would ask them to come in. The sun was brightly shining, the roses, hyacinths, carnations, violets, anemones, etc., were in their luxuriant colors and fragrance. Chairs were brought out and the Beloved sat amongst the rose beds. He was very beautiful and radiant, diffusing all around the tender fragrances of the spirit. He talked with his guest on the blind religious customs of the people. "It is very strange" he said "that some religionists cherish incredulously the unreasonable and unscientific beliefs of their faith, but they laugh at similar beliefs held by other religionists." Then he gave a few examples from the Muḥammadan and Christian religious to illustrate his point. About noon he retired to the house and I was departing when Bas_ hír brought me the word that the Master wished me to go in and take lunch with him. You can well imagine my joy because these privileges are not enjoyed by any one of us in these days. The table was round and about one foot high.

We sat on the floor. Only the Persian Consul and myself were in the Presence of the Beloved. All through the lunch the Master continued to fill our plates with rice, , etc. I enjoyed the lunch most heartily, especially the privilege of sitting at the same table with the King of Kings.

In the afternoon there was a large reception in the Holy Tomb of the Báb, given by Mírzá Jalál and Mírzá Habeeb Aḥmad Off of Tiflis. The Master was also present. Mr. and Mrs. Holback were also there. The Pilgrims sat all around the large room, and when there were no more chairs they sat on the floor. The Master asked me to sit near Mr. and Mrs. Holback who were sitting next to him. His words on the suppositional boundaries between the East and the West were interpreted for their sake. "These lines are imaginary. Human mind has created them. They are the mere concepts of men", he said. Then we followed him to the Holy Tomb. With a sweet, tremulous and at times hardly audible voice, he chanted the visiting Tablet. There were long pauses between each sentence. The sacred place was throbbing with spiritual vibrations and an indescribable atmosphere of calmness and peace was there. Coming out of the room he begged leave of the friends to descend the mountain. Afterwards Mr. Holback took a few pictures of our new pilgrims, especially Karbalai Emran. The latter has asked permission to entertain all the Pilgrims as long as he is in Haifa. He walks amongst the believers as a veritable giant. Compared with his size and height, we look so small! It seems to me that his smile is never absent and his laugh is the most contagious thing you ever saw. you just want to laugh with him. About sunset I saw the most ideal and pastoral picture that I shall never forget. Groups of the friends were walking on the slope of the mountain. After a while each group sat on a rock and then, as though impelled by a mysterious, unknown power, they broke into an anthem of thanksgiving and praise. Like unto the birds of paradise they continued to sing till the gray mantle of the night was spread over and little stars twinkled in ethereal canopy. The mountain reverberated and echoed their heavenly songs. Our souls were enraptured by the quiet charm and singular beauty of this new experience. Last night these people did not know each other, tonight they are associating together with such intimacy and good fellowship that it is as though they had known each other all their lives. Glory be unto Him who has created this Unity! Praise be unto Him who hath illumined the hearts with the Light and Love.

22 January 1914

January 22nd 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria

Dear friends!

This was a day of affliction and grief to the Bahá'í world for our great and noble teacher Mírzá Abu'l-Faḍl departed from this earth, and the sweet-singing nightingale of his pure spirit soared toward the rose-garden of the Kingdom of Abhá. The telegram arrived last night, it was delivered this morning, and the heart-breaking news conveyed to the Beloved just as he sat down to partake his lunch. The news saddened and grieved him. He did not say a word, but arose from his seat without eating: He remained alone in his room till late in the afternoon, when he came out, and with Mírzá Hádí went to the telegraph office to send a message of consolation to the friends in Cairo. The Pilgrim's Home was a house of mourning: many eyes were weeping and many hearts burdened with sorrow.

With the passing of Mírzá Abu'l-Faḍl we have lost the strongest champion and protector of the Cause. The Bahá'í world in the East can single out no other man as learned and as philosophic as Mírzá Abu'l-Faḍl. The Master appropriately called him 'Abu'l-Fazael' which means the father of sciences. There was no school of literature or history, philosophy or religion that he was not well-acquainted with. His breadth of view, his keen memory, his intellectual perceptivity, his clear vision and his unerring wisdom are detected throughout all his invaluable writings. His works in Persian and Arabic are the standard models of perfection of diction, beauty of style and the purity of thought. (His looks and articles ushered in another literary renaissance in the Bahá'í world.) No one is considered a good and learned teacher of the Cause today in the East, unless morally and intellectually he has thoroughly appropriated the contents of his books.

When I heard this bitter news my heart was torn with anguish and regret and I could not keep back the tears from my eyes because through his kind intercession at the Threshold of 'Abdu'l-Bahá, I was permitted to go to America and serve him during the 3 or 4 years that he was engaged in the promotion of the word of God in that distant country. How he fathered me, took care of me and taught me the lessons of life and truth. Without Mírzá Abu'l-Faḍl, without his love and protection, where would I have been now? If I live one hundred years and praise him every second of my life I have done nothing to express adequate his worth. The American friends will mourn his loss greatly. Did they not love him? Was he not a good guide and spiritual preceptor to them? Did he not open many eyes? Did he not teach many souls? Did he not accept the hardships and tribulations of a strange country, so that he might awaken the sleepy ones, give sight to the blind, hearing to the deaf and understanding to the ignorant? Many hearts are happier; many lamps are enkindled; many intelligences are awakened and many souls are purified because Mírzá Abu'l-Faḍl had lived in this world. Alas! Alas! That God through His wisdom deemed it wise to take away from amongst us the bright diamond of knowledge and guidance! Although his physical presence will be greatly missed yet his memory shall live in the hearts and minds of men for all the future centuries and cycles. His writings and works are his permanent and undying traces of Eternal Glory in the Kingdom of Abhas. They will mould the ideals of the youths, stir the nobler nature of the young, and his life with its tragic events of imprisonment and exile, will

be written in the book of universal history. How fortunate one must feel to have seen him and heard him speak on spiritual subjects! I can never forget our beautiful days in Ramleh and his unfailing kindness toward every one. In the evening all the believers gathered in the Master's House. Under breath everyone was discussing the death of our venerable teacher when Mírzá Hádí brought us word that the Beloved would receive us. We all ascended to the upper floor and after a few minutes He came in. At first he was silent, then while his eyes were shut he started to speak. He would speak a few phrases, then a flood of sad emotions sweeping over him. He would stop, a few seconds and then continue. He said in part:

"Today a most painful news was received; its effect was agonizing and its anguish very harrowing. Truly I say Mírzá Abu'l-Faḍl was a glorious personage. From every standpoint he was peerless. It is a rare thing to find a person perfect from every direction, but he was such a person. His Honor Áqá Mírzá Ḥaydar-'Alí must write the biography of his life. Truly I say he was in a state of the utmost severance, he and adorned with the highest virtues of firmness and steadfastness. He was absolutely detached from everything. From the day that he became a believer up to the last moment of his life, he was occupied in the service of the Cause of God; either he conveyed the message or write books proving the validity of this Cause. He had not the slightest attachment to this mortal world. How erudite and learned he was! He had marvel knowledge of the contents of books. He was well informed the tenets of every religion and had mastered the intricate laws and complicated customs of every nation - ancient and modern. He knew in detail the doctrines of every sect or party, and was a standard-bearer of the oneness of the world of humanity. In the servitude of the Holy Threshold of Bahá'u'lláh, he was my partner and associate. During the hours of grief he was the source of my consolation. From every standpoint I trusted him and back in him the greatest amount of Confidence. whenever anyone wrote books and articles against this Cause I referred them to him for irrefutable answers. How humble and meek he was! We tried our best to persuade him to keep a servant with him, he would gently decline. He desired to serve the believers personally. Whenever the believers and the non-believers called on him, although he was sick, weak and in fever, yet he would get up and prepare tea and serve his callers with his own hands. All his anxieties revolved around this one supreme object - to make people satisfied and happy at any cost. During all the days of his life, I never heard from him the word "I" - 'I' said so or 'I' wrote so and so. He would say 'this servant requested them' or 'this servant begged the believers'. He never made a display of his knowledge nor wished to impress upon the minds of any person that he knew such and such a subject, or locked in his mind such and such an information. He was evanescent and lived in the station of nothingness. He was self-sacrificing at the Holy Threshold. No one inhaled from the odor of superiority. Now the consummate wisdom of God hath so deemed it wise to take him away from amongst us. The only way left to us is patience. How often one man has been equal to one thousand. In short, you who are the believers of God, ascend the mountain with contrite hearts and gather together and chant in his behalf, communes and prayers, so that God may exalt more than ever his station in the spiritual world. I will likewise engage tonight in supplication at the Divine Threshold in his behalf."

Then he asked Foroughi to chant a prayer which he did with great emotion. In the midst of great silence the Master left the room, his heart heavy-laden with pain and sorrow over the appalling tragedy.

23 January 1914

January 23rd 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria

Dear friends!

"Abu'l--Fazael passed away from this life" was the teal of cablegram signed by the Beloved and dispatched to the principal Bahá'í Assemblies in the Orient and Washington. No one can measure the loss we have sustained by his departure, only the Master knows. We judge everything from our human standard and cannot see things in their divine perspective. We are surrounded by the simulative strata of human prejudices and ancient preconceptions, and the range of our vision is obstructed by the barriers of time and space, but the Lord is living in an Eternal Present and the Everlasting Now. He is the true Appraiser of the worth and value of each soul. He keeps the life of all the creatures in His Mighty grasp, and rules the universe through the influence of His unchangeable laws. After dictating the above cables he came out of his room and started to walk in the garden. One by one a large number of Pilgrims joined him. Now he was walking in the Court and again amongst the rose-beds. A young man by the name of Mírzá Luţfu'lláh who has been here for a month was going to leave in the afternoon for Aleppo, so the Master addressed him saying: "Now that thou hast decided to live in Aleppo, thou must act, speak and conduct thyself with such holiness, sanctity, purity and chastity as to attract to the Cause everyone who comes in contact with the; that every one may testify that here lives in our midst an upright and virtuous man; that he hast turned his face toward God; that he is spiritual, celestial and divine. A person through his own actions and deeds makes himself loved or disliked by the people or through his own unselfish conduct and behavior, refined morality and selfless intention, trustworthiness and rectitude he suffers himself to become favored and beloved at the Threshold of God. There is a young man of Jewish origin in the College of Beirut by the name of Mírzá Ḥabíb'u'lláh Khadabaksh who has fulfilled these requirements. Formerly he was not known, but now everyone knows him through his sanctity, purity of life, and he is favored and near the Court of the Almighty, and loved and respected by all. From whomsoever you inquire of him the utmost satisfaction and pleasure is expressed concerning him. Therefore, it is not proven that we are ourselves the means of our degradation and exaltation, that people are attracted to us or repelled by us according to the attributes and deeds emanated from us. In short, I hope that thou mayest live in such wise in Aleppo that all the inhabitants may exclaim 'this man is not a Bahá'í in a nominal way, but in a real manner, that he is a Bahá'í in deed and no in word alone. For this reason His Holiness Bahá'u'lláh hath said 'My sorrow is not occasioned by my enemies, but by those souls who attribute themselves to me, but whose deeds and actions are conducive to the degradation of the Cause."

Early in the morning we held a meeting of prayer in the Tomb in memory of Mírzá Abu'l-Faql and every one offered supplication at the Threshold of the Almighty. I heard also that the Master was praying till long past midnight, and he was up very early chanting communes in his own room, his voice reaching to the ears of the members of the Holy Family. There are

two persons in this Cause towards whom the Master has shown extra-ordinary signs of love and spiritual attachment. One was Mírzá Abu'l-Faḍl, the other Ḥájí Mírzá Ḥaydar-'Alí - two great apostles and heralds of the Kingdom of Abhá - one already gone, the other yet living to bear witness to the working of the spirit.

While the Beloved was walking in the rose-garden he passed by Ḥájí Mullá Abon Talab - the very old man with stooped shoulders and long beards. He looked at him, then at other and smiled. "Ḥájí Mullá Abon Talab is my old friend" he said. "He looked just as old forty years ago when he came to this Blessed Spot for the first time. Now he has come never to return. Are you well and happy? How can you descent and ascend the mountain every day?" Then He came very near to him and looked at his thin and probably soiled overcoat. "Hast thou not received thy new overcoat? I have brought one for thee. I will send it up for thee. Man must keep his clothes always clean and spotless." He answered: "I am not particular about my outward clothes, but the robe of the virtue of God is necessary for us." Immediately the face of the Beloved lighted up. "Thou art right. The believers of God must ever strive to clothe their spiritual bodies with the garment of the virtue of God, the robe of the fear of God and the vesture of the Love of God. These robes will never become thread-bare. They will never be out of fashion. Their value do not fluctuate. They are always negotiable and ever on demand. They are the means of adornment of the temple of man and woman. But the outward raiments must be also clean and immaculate, so that the outer may be a faint expression of the inner. Cleanliness is one of the fundamental laws of this religion."

Then he ordered Bas_hír to bring out a few chairs and he sat in the sun near a rose-bud himself, a shining Sun and an imperishable Rose. To my delight he called me and asked me to bring to him Mr. Ralston's and Mrs. Ive's letters. I did it with great happiness. He was made joyful to hear from these two splendid souls in the far America, and revealed for each a wonderful Tablet. At this time three Turkish officers entered the garden to pay a visit to the Beloved and we were sent away by him.

At noon he went to the Mosque - thus to associate with these narrow sectarians and dogmatists, and infuse into their shriveled bodies the essence of the Love of God and the fire of human brotherhood. He stand today amongst us as the greatest link of spiritual unity and affiliation between the people of the East and of the West. Slowly and surely he is bringing to the front those moral and ethereal forces which shall revolutionize the present order of society, making effective those concrete for the economic reorganization of the human commonwealth. He is building the future palace of Universal Peace and international

24 January 1914

January 23rd 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria

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25 January 1914

January 24th 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria

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Dear friends!

As I was walking toward the Master's house, I saw him coming out of the home of Mírzá Mohsen. He looked well and strong, full of spiritual energy and ideal happiness. He had

visited Hájí K_hurasání who has been living in Haifa during the past three months. As he passed by, he told me to wait till he returned and walked away. For an hour or two, I strolled about the garden and watched the laborers who have been boring through the rocks in one side of the garden. This has been their work for the last few days. Many a time the Master himself would come and direct them how to place the drills. While he was standing there, the thought came to my mind that he is the divine Driller. Just as these men were making holes in the hard rocks with their drill press and by the force of powder causing them to break many pieces, likewise 'Abdu'l-Bahá by the divine urge of the spirit is daily boring through the hard hearts of humanity, suffering them to become the seats of love and amity. As long as the surface of the heart is rocky there will appear no sign of vegetation but when the solid substance is pulverized and the seeds of Wisdom and Knowledge planted therein, there shall burst out the anemones of affection and the hyacinths of tenderness. This Divine Driller is never fatigued and has undertaken his work without the expectation of any reward. Hast thou not seen how the hearts are softened under the influence of his penetrative Spirit? How the souls are expanded beneath the influence of his all-comprehending power? How the minds are developed by perusing his clear and spiritual teachings? Truly it is a divine privilege to see him working at his task, transmitting the metal of animal passions into the gold of mystic and radiant qualities. All of us can learn the secret of his work if we ourselves of our own prejudice.

After an hour Mr. and Mrs. Holback came and on his return the Beloved called them into his own room. He gave them a talk on Bahá'í love and how the friends are commanded by the Blessed Perfection to love all mankind. "The Bahá'ís show their genuine affection toward all the people in obedience to the commandments of Bahá'u'lláh. They have no other motive." Then he recited two of the latest events of how he came to the assistance and succor of two persons who had done so much to undermine this Cause and stigmatize his character. "We do not look at the evil deeds of the people. We do not consider the race, the religion or nationality. We do our utmost to help everyone. The inhabitants of these parts know this and therefore whenever they are in difficulties or have had business reverses they come to us and we will never send them away unaided or deprived. This is the quality of the Bahá'ís! This is the conduct of the believers! This is the path of the Kingdom of God!"

In the afternoon there was a very large meeting in the house of the Beloved. The central Hall which was very large used for this purpose. All around the believers were sitting on chairs. In the center there was a large table decorated with flowers and laden with juicy oranges. Two large Samavars with tea things were set on another table. Khasro, Bas_hír and Esmail Áqá were dispensing tea generously. Round and round the tea cups went, the believers drinking the fragrant contents. The different headgears and vari-colored oriental garments of these representative Bahá'ís were most picturesque. Who is not stirred to the very depth of his heart once he looks at such a marvelous scene of Unity and good fellowship between so many different religions and races! Indeed the significance of this fact is a fresh and new wonder to me every time I present myself in one of these unique meetings, the like of which cannot be seen anywhere except on Mount Carmel.

While Mírzá Munír was chanting the Tablets suddenly a door was opened and the Master entered the Hall. Everyone was up on his foot. When he sat he gave them permission to take their seats. Ḥusayn Effandi, one of his grandsons was sitting most politely next to him. He is only a little boy of 4 or 5 years. After a few minutes of silence the Beloved began to

speak: "The calamitous death of his holiness Abu'l-Fazael is of such a vast proportion that no matter how I strive to console myself I do not succeed. How good it is that man during his existence may conduct himself in such a manner, that when he passes away, the hearts of the believers will be so attracted toward him as to cherish his memory forever and ever. While I was living in Ramleh, whenever I felt depressed or sad, I called on him and soon afterwards I was in a happier frame of mind. He was most sincere, most straightforward. He had not the least hypocrisy or deceit in his nature. He was left behind, wonderful literary traces, which are unequalled and peerless.

All his works and writings go to prove the validity of this Blessed Cause. His tongue and his pen, his thoughts and ideals, were all engaged in establishing the authenticity of this glorious Movement. He had so arranged the program of his daily work that from morning till noon he was occupied with his writing and did not receive any person, but in the afternoons he welcomed anyone who cared to call on him.

"Generally the Western women have many questions to ask, often most trying to one's patience. Mírzá, knowing this characteristic of theirs from experience, because he lived in those parts several years, once tried in a very ineffectual manner, when a number called on him in the morning, not to receive them. They knocked at the door, but they did not receive any answer. Somehow they felt that Mírzá was in the room and so persisted in their loud knocking. Finally when he realized that they were not going away, he called out to them in English 'Abu'l-Faḍl not here! Abu'l-Faḍl not here.' The situation was so funny to the ladies that they burst out into loud laughter, and Mírzá hearing them laughing started to laugh himself.

"His face was radiant, his heart luminous and his mind enlightened. The wisdom of God is inscrutable and unsearchable. One remains awe-struck at the majesty of His Comprehension! Although these souls are like divine antidote yet in his profound knowledge he deems it advisable to take them away. It is self-evident that this was his highest aspiration, and the ultimate degree of existence. This death was everlasting Life and the most eminent Bestowal. There is no greater bounty destined from an than this freedom from the mortal world, but from a natural standpoint, those who had associated with him and loved him and are left behind, feel sad and grief-stricken.

"He was a serious, earnest man. He was cordial and affectionate. There was nothing trifling or trivial about him. He impressed everyone who came in contact with him, with his simple nobility and true kingship. His presence and words were invigorating. If he expressed publicly his love for some particular person, in his heart he loved him more; if he eulogized him, in his heart he praised him more; if he was attached to him, in his heart he was more deeply attached to him. He was fervent and zealous. If he was displeased with a person, he could not hold conversation with him. The very thought of him would make him shake.

"Once one of the Pás_hás in Egypt expressed a desire to meet him, because he had heard his name and fame. He declined most emphatically to receive him. The man who had come especially to arrange the interview at last asked Mírzá: 'What is the reason that you do not receive the Pás_há?' He answered: 'I do not like him. No doubt this desire on his part to meet me is not based on earnestness, sincerity and the search after the truth, because if he

more sincere, God would have deposited in my heart his love. In short, let it be what it may as I cannot receive him with love and sincerity, it is much better for me not to meet him.'

"He was not attached to anything in this world. He was severed, detached, celestial, divine and spiritual."

The translation of the telegram sent by the Master to the believers in Egypt was as follows:

"Verily in this most great calamity the eyes wept tears and the hearts burned. Perfect resignation is incumbent upon you in this supreme hour of stupendous trial."

The feast of this afternoon was given by our four Jewish Bahá'í Pilgrims from Hamadán. They were most happy to be thus privileged to give this delightful feast in the house of our Beloved.

January 25th 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria

Dear friends!

The almond trees were aglow with white and pink blossoms. How beautiful they are in this season of the year on the mountain of God! The first thing that greets me every morning as I look out of my windows are the blooming apple trees, some as white as snow, others blushing under a faint color of rose and pink. As I descend the mountain I see more of them clad in their pure, innocent, creational robes. In one particular garden the trees with their delicate, white children have pushed their heads beyond the limits set for them and formed a beautiful arch of triumph on the road through which we pass daily and under which arch I always stop or sit a few minutes, musing. How unrealizable are the favors of God in thus displaying all around us the iridescent splendors of nature and placing in our hearts the youthful hopes and dreams of the divine springtime!

This morning about 15 of the pilgrims left for 'Akká, headed by Mírzá Jalál to visit the Holy Tomb of Bahá'u'lláh, and when they returned in the evening they were happy and peaceful. They had worshipped at the Divine Threshold and prayed in behalf of their brothers and sisters in Persia. When I looked into their faces I felt the glow of their enthusiasm and their willing self-sacrifice. These are true Bahá'ís. Every day of their lives is a glorious anthem, a celestial epic, inimitable, surpassingly excellent, and spiritually dedicated to the service of their fellowmen.

The Rose of the Kingdom was walking this morning through the beds of the garden, a number of the Pilgrims were standing in his Presence at a distance. He stopped before a rose, - large, pink - its petals containing the shining drops of an early shower. He stooped down and inhaled its fragrance. "How sweet and delicious it is!" he said as he looked into our eyes, thus conveying to us the inarticulate message of the flowers.

One of the believers asked him to bless the business undertaking of a distant friend. He said: "In all our affairs we must use common sense. God has bestowed upon all of us reason that we might use it in our daily work and not hide it in the drawer. A sagacious man will wade through the stream only when it is fordable. A person who does not make use of his intelligence in the transaction of his natural and spiritual affairs is like a man who purposely

shut his eyes while walking - the result may be a fall into the ditch or in other words he may meet a business misfortune. A commercial career is a means by which a person does not become a burden on the back of the state, and through a system of exchange of commodities, he gains his living. Wealth is similar unto the sand hills in the deserts. It is a mathematical impossibility to keep them firmly established in our locality. Today you see the sandy hills gathered here. At midnight there may rise a furious windstorm and lo, tomorrow all the hills are transplanted miles and miles away. The hills of wealth are likewise subject to such a sudden and instantaneous transferences, leaving one in complete wreck and showering her gifts for their time being on a new favorite son. Wealth is capricious, wayward, fickle and whimsical and loves to disport in a cold-blooded manner with her long train of suitors. A business man must be satisfied with a limited amount of services. If he goes beyond the danger mark he will bring upon himself either complete ruin or invite the displeasure of the public for his greed and rapacity which is equally ruinous, if not to his fortune, to his character. A rill with a steady flow of water and contentment, constitute inexhaustible wealth. Years and years ago there lived here a Bahá'í by the name of Ostad Esmael. His home consisted of a grotto on the slope of Mount Carmel. He had a little box in which he kept needles, pins, thimbles, threads, combs, etc. He would leave his grotto every morning and come to town. In various houses he had a few customers who bought from him his rather inconspicuous wares. As soon as he observed that he had cleared 3 Piastres (about 7 cents) profit on his sales, he would stop doing any more business. Then returning to his delightful grotto he would place the kettle on the fire, prepare his tea and drink one cup after another while enjoying the matchless panorama, spreading its green and watery wings before his vision. Supremely contented, he lived from day to day, and never coveted more than 3 Piastres for his sustenance, and God provided it for him. How satisfied, at ease and comfortable he was! How happy and serene he was! This, in the face of the fact, that he was a wealthy man in Persia before he was banished out of the country. He was an architect in the service of Farrohk K_hán, a governor of one of the Province of Persia. Little by little it was rumored around that Ostad Esmael was a Bahá'í and the Mullás did their best to arrest and do away with him. When the governor heard about this secret plan he sent for him and said: 'I cannot protect thee any longer. The wolves after thee and thy life is in danger. Thou must leave the city without delay.' Then he hurriedly left and arrived in Bag_hdád after a long and arduous journey across the desert and mountains. When he came to us he did not possess a cent, but he had a radiant heart, an illumined mind, and an enkindled spirit. He always expressed the highest gratitude to his enemies in thus driving him away from his native town to his Beloved - Bahá'u'lláh. He was overflowing with exhilaration. He had a faithful wife to whom he was very attached. After sometimes his wife's brother came to Bag_hdád and under the false pretext of taking his sister to Persia so that she might see her parents and relatives, he took her away from Ostad Esmael. When they reached Kermashahaw she was taken before a Muḥammadan Mullá and they pleaded that, her husband being a Bahá'í, she could not be considered as his legal wife. The prejudiced, ignorant Mullá granted her an unconditional divorce on the spot and later on gave her in marriage to a rough, uncouth muleteer. When this cruel news reached Osted Esmael he was dismayed with disappointment but he did not show it in his appearance. All that he said was 'I thought this wife of mine was a believer and now I can account my great love for her to the above reason. However, it appears from her conduct and consent to leave and marry another that she was not a believer. Even now if she returns to me I shall not accept her.'

Such was his faith. Faith is the highest station in the world of humanity and conducive to eternal prosperity and success.

"In short when Bahá'u'lláh was exiled from Baghdád, Ostad Esmael was left behind. Then at the Time of our second exile from Adrianople to 'Akká, Ostad Esmael and a number of others were exiled from Baghdád to Moussel. From the latter place he walked to 'Akká. Although it took him a long time, yet the hope of seeing again Bahá'u'lláh spurred him on and on. Hungry, sore-footed, thinly clad and laden with years, he arrived behind the iron gate of 'Akká. He wanted to enter but the guards drove him away as a suspicious character. Now this was just at the time when we were incarcerated in the Military Barrack and none amongst us was permitted to leave the premise without the guards following us everywhere. When I heard about him I sent someone by night to bring him in, which he did with compunction and precaution. I kept him in the Barrack for a long time."

Just at this juncture four Turkish officials entered the house, and the Master interrupting his interesting narrative, went forward to greet them. They were his guests at lunch time and he kept them interested by relating to them the story of his American tour. After the lunch a Muḥammadan judge came to see him.

In the afternoon, Mr. and Mrs. Holback came up the mountain to the Pilgrim's house and had another talk with Mírzá Hayden 'Alí. Áqá Muḥammad Ḥasan brought out his treasures consisting of four books, each one being a series of original Tablets by Bahá'u'lláh and 'Abdu'l-Bahá. I had never seen nor expect to see such wonderful, rich heavenly collection of the Holy Writs.

26 January 1914

January 26th 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria

Dear friends!

Let me whisper into your ears a charming story that I shall every treasure in the Hall of my dreams and the secret chamber of my heart. It was related to me late tonight by the Angel of the mountain of God - Mírzá Ḥaydar-'Alí. Quietly he opened the door of my room and entered in. "I have a message for thee" he announced. "From whom?" I asked. "From the Holy Mother or in other words the Blessed Wife of the Beloved." "Oh! I am most honored indeed. What might the nature of this message be?" I questioned him. "She sends you her Bahá'í greeting and salutation. She called me yesterday and said: "Tell Mírzá Aḥmad Sohrab that up to this time I could not recall the history of his family in Iṣfahán. (She is a native in Iṣfahán) but now having thought over carefully I remember very distinctly that I taught his grandmother. We used to have a devotional weekly meeting for women where many of us gathered together and read Tablets and communes. In one of these meetings his grandmother was present and listened with eagerness to every word. The spiritual wine was so strong that it intoxicated her and the power of the Words was so great that she fell unconscious on the floor. When we brought her back to her wakeful condition she asked, 'Who is the author of these writings which were read?' Then I told her about the history of the Cause and its claims and immediately she became a believer. Even afterward I associated and conversed with her all the time. Now for the sake of this ancient friendship he must let us know, anytime, of anything he desired or wished, and it will be attended to without any delay." If someone had given me all the riches of the world I could not be any happier. Just this! To have the Blessed Wife of 'Abdu'l-Bahá as the teacher of your grandmother! Oh! I wept the tears of joy! No wonder her grandson loved her always so tenderly, so wistfully. It has been always the greatest grief of my life that I could not look into her gentle face on the eve of her departure a few years ago. How happy she would have become were she living today to see her grandson working at the Spiritual Threshold of the King of Kings whose Blessed Consort taught her the knowledge of this Revelation in his girlhood! This was indeed the most gorgeous gift that the Blessed Wife could send me for as far as I am concerned I yearn for nothing else but the good pleasure of 'Abdu'l-Bahá. One loving glance from him is more appreciated than all the material presents of the world. This is the priceless jewel of the Kingdom of Abhá; the light that sets aglow every heart and the tree that produces much fruits. Now I ever pray that I may become worthy of the aspirations of my grandmother for she gave up her rest and comfort to train and educate me during the period of my childhood. My intense attachment to her was responded by her in equal ratio! She was a noble woman!

Today our four Jewish Pilgrims departed to Jerusalem. They will stay there a few days and then return to their native city in Persia. At one time there were so many Jewish Bahá'ís in the Pilgrim's Home that ten of them slept in the room where I sleep. I can testify to their intense love and devotion to the Cause. This sincerity is unquestioned and their beautiful lives exemplary. The Master loves them exceedingly and has showered his blessings upon them repeatedly. I had also grown to love and admire their genuine qualities and it was very

difficult to see them depart, but their luminous faces and their fiery faith will never be erased from the tablet of my heart.

Another old believer by the name Muḥammad arrived today from Kirmán. He was weeping like a child when his feet touched the ground of the garden of the Beloved. He knelt down and praised the Lord. He has been 4 months on the way, stopping about 25 days in Bombay where he met Doctor and Mrs. Getsinger.

About 2 hours in the first part of the morning the Master spent in the garden talking with the believers and caressing two children belonging to one of the pilgrims. He asked Mírzá Hádí to go into the house and bring for them some bon-bons. He kept both of them on his lap for a long time speaking with them tender words of light and love.

In the afternoon Mírzá Ḥaydar-‘Alí descended the mountain and in the house of Áqá Siyyid Yaḥyá, Mr. and Mrs. Holback listened interestingly to the continuation of his narrative and the rich events of his life. While I was translating the Beloved sent for me and gave me about 60 stones of the greatest name to be sent to a number of believers in America and Germany.

In the evening all the believers gathered in the Blessed Home and the Master delivered an eloquent talk on the lack of the spirituality of a section of mankind and the materialistic ideas which are sweeping over the world. Towards the end he spoke again on his own station and the station of servitude at the Threshold of the Almighty.

27 January 1914

January 27th 1914 Bahá'í Pilgrim's Home, Mount Carmel, Haifa, Syria

Dear friends!

The words of the Beloved are the delicate narcissus and the fragrant daffodils. I would like therefore to present to you this morning two bouquets comprising these two lovely flowers - thus you may perfume your minds and hearts with their agreeable aroma. The first heavenly bouquet is sent to Mr. Howard C. Ives of New York City:

He is God!

O thou my heavenly son!

Thy letter was received. It was a rose-garden from which the sweet Fragrances of the Love of God were inhaled. It indicated that you have held a meeting with the utmost joy and fragrance. Your aim is the diffusion of the light of Guidance, the resuscitation of the dead hearts, the promotion of the oneness of the world of humanity and the elucidation of truth. Unquestionably you will become confirmed therein and assisted by the invisible Powers.

I have prayed in thy behalf - so that thou mayest become the Minister of the Temple of the Kingdom and the herald of the Lord of Hosts; that thou may'st build a Monastery in heaven and lay the foundation of a Convent in the Universe of the Placeless; in all the affairs thou may'st become inspired by the Breaths of the Holy Spirit and that thou may'st become so illumined that the eyes of all the Ministers be dazzled by the brilliancy and all of them may long to attain to thy station. Thou art always in my memory. I will never forget the days of our meeting. Endeavor as much as thou canst so that thou mayst master the Principles of Bahá'u'lláh, promulgate them all over that continents, create love and unity between the believers, guiding the people, awaken the heedless ones and resurrect the dead.

Upon thee be Bahá'u'l-Abhá!

(Signed) 'Abdu'l-Bahá Abhas

The second bouquet is forwarded to a believer in California:

He is God!

O thou my beloved son of the Kingdom!

Thy letter was received. Its contents was conducive to the realization of the susceptibilities of the Kingdom and the means of happiness, for it indicated thy advancement toward the Kingdom of God. Praise be to God that thou art progressing and becoming more illumined day by day, art released from the thoughts of this ephemeral world and art thinking to receive a goodly portion and a share from the Bestowals of the Abhá Kingdom. This resolution or intention is the Magnet for attracting Divine Confirmations and inviting the Breaths of the Holy Spirit.

Therefore I hope that thou may'st make extraordinary and universal progress in the Cause of Bahá'u'lláh, become ignited like unto a candle and shed radiance on all that region. Do thou not look upon thine own capacity, nay rather behold the Bounties of the Kingdom of Abhá. For His Great Bestowal changes the weak plant into a blessed tree, the limited drop into the limitless ocean; the seed into a harvest and one individual the representative of an assembly. For thee I desire an exalted station - so that thou may'st become the star of the everlasting horizon and day by day be drawn nearer to God.

This as thy birthday of His Imperial Majesty, Emperor William of Germany and therefore the German Colony is celebrating it with much demonstration. German flags and buntings are afloat from every house-top and in front of every door. This morning the Master sent me to pay a visit on his behalf on Mr. and Mrs. Holback. When I arrived at the hotel I observed the people there have a feast. There were a number of young girls who were singing German songs, and the German Consul in full uniform was there. The ceremony was very pretty and the children sing very nicely. On my return, I found out that the believers had been in the Presence for about half an hour and had delivered for their benefit an informal talk on the spirituality of the life of the people of the Kingdom. They were all most happy but regretful that I had not been there to write down for them his life-impacting words. At 11 o'clock, Mr. and Mrs. Holback came to see him. As he was paying a call on the German Consul to congratulate him on the birthday of the Emperor, they waited a few moments till he

returned. Mrs. Holback told him about an old German who lives with his blind wife near the Carmelite Monastery. He was for 3 years in Tīhrán in the service of the German Minister. As he was thinly clothed she desired the Master to send him an overcoat. "All right" he was up on his feet immediately and entered the house, coming back with an overcoat. "This will warm him for the time." Then he spoke about a Roman Catholic priest in 'Akká who has been opposing the Cause and calumniating those who stand for it. "But the other day I heard you have contributed a sum to the Roman Catholic Institution here" she declared. "Well. We are commanded by Bahá'u'lláh to assist all the communities without the exclusion of anyone. We do not consider their deeds and actions but we never lose sight of the fact that mankind are the children of God and their wants must be relieved without the distinction of race or religion." Then he spoke about Mullá Abon Taleb and how he was robbed a few years ago and beats into unconsciousness when he was living in his own cottage on the Mountain, very remote from any habitation. "After that incident I told him to leave his cottage and live in the Pilgrim's Home which he has done since that time." Then the near approach of the organization of a world conference of the Christian sects in one of the capitals of Europe or in America was presented to him. He said "The Conference of the religions of the world will yield a more permanent results. The organizers must think of this."

Before Mrs. Holback entered the room one of our Pilgrims begged her to intercede for them so that they might also go in and see the Master while she was there. She fulfilled her promise and the Beloved told her to go and bring them. When they came in the old men were weeping tears of joy and gratitude. Pointing to our newly arrived pilgrim from Kirmán he said: "The believers in Kirmán have suffered much and many of them were martyred. The inhabitants of that Province are very intelligent and quick-witted and its soil is most productive. The greatest enemy of this Cause Hájí Karim K_hán lived in that city but now his tree is uprooted. At one time about 3 million Persians were his followers in Persia as well as in India, but now, except the name, nothing has been left behind to tell the late." Then pointing to our Turkish believers from the province of Azerbayejan he said "These are not like the Turks in these parts. They are very pure and simple hearted sincere and devoted.

"Consider the influence of the Word of God that although men of totally different temperament, religion, culture and ideas live in the Pilgrims Home, never do we hear even a faint whisper of ill-feeling against each other. They are welded together by the alchemy of Truth. If you take ten bars of iron and tie them together no matter how closely, they will not become one, but when a metallurgist comes on the scene, he takes the ten bars, melts them in the furnace and cash them in one mould. Only through this fiery process will their atoms flow and commingle with each other, becoming united and inseparable! This is the work that Bahá'u'lláh has done and is doing. He has not tied together the iron bars - the religions of the world - with the rope of indulgent tolerance or ordinary amenities of human necessity, which are liable to break at any time - but with the fire of the love of God. He has melted them first, and then casting them into one mould of spiritual brotherhood. He has rendered the most marvelous service to the world of humanity. Bahá'u'lláh is this divine Metallurgist and those who have the deep might and look around the world, witness daily the working of this Principle of fusion." "This is indeed the manifestation of the Spirit of Christ" said Mrs. Holback as she arose to bid goodbye to the Beloved of the world.

In the evening a number of the friends were privileged to sit in His Presence. I will translate his loving in another letter. Enough to say that we were sailing on the sea of his sterling kindness and finally anchored finally in the haven of Peace and assurance.

At last my "nest" is ready and I will "fly" toward it tomorrow. In fact it has been ready for several days but my wings were not strong enough and I have been putting off the "flight" every day. Tomorrow, yes, I shall spread my wings, if God wills.

28 January 1914

January 28th 1914 Bahá'í Pilgrims Home, Mount Carmel, Haifa, Syria

Dear friends!

Divine solitude! The very sound of it is sweet to my ears. I can now concentrate my thoughts and hold silent communion with nature and the Creator. Away from the dim and noise I will be able to follow the stream of my work and serve the Beloved uninterruptedly. By this I do not mean that I will become a hermit or a speechless, unsociable monk. Fear from it. I will associate with the friends and the Pilgrims as much as I have been doing, but I will have from now on a "nest" belonging to myself and a few hours of seclusion and privacy. For the last 3 or four years I have been put in contact with so many people of the East and the West, that I hailed this opportunity to be alone for at least a part of the time. How quiet and peaceful is this charming place in contrast with the happy, carefree camaraderie of the Pilgrims' Home! My single room overlooks the best part of Haifa nestled in the lap of the Mountain; then the wide channel of the placid, marmoreal (today) sea, beyond it the white city of 'Akká, then the plan and at last the blue range of the mountains. From a window which opens on the opposite side I see the green Mount of God towering above my head. On my left hand I can see from another window the Beloved Tomb of the Báb and on my right hand, almost parallel is the Pilgrims' Home. My writing table is placed in the center of the room and while I am writing just at this moment I look up and down at these fairy scenes of exquisite beauty and loveliness. Moreover I do see so clearly every time I look up from my paper the house of the Beloved, wherein the inimitable parts of his divine life are acted daily and hourly. The Beloved could not give me a more enchanting place even in Paradise. Here indeed is my heaven. I want nothing else in this world but service at his divine Threshold, to become the dust of the feet of his friends. Oh! I never believed I could be so fortunate and happy! Even the Kings do not have such a tiny, lovely "nest" as 'Abdu'l-Bahá has prepared for me. It is built high, high on the slope of the Mountain. People work for years, toil daily, till with the sweat of their brows and the labor of their hands they build a small, insignificant monstrosity and fill it with all kinds of useless furniture, but here I am and without any labor on my hand I have a lovely room, airy, nice, matchless, perched on a rock. Here I shall lead a simple, contented life, wishing nothing but the good-pleasure of the Beloved, aspiring to no higher station - because there is no higher station, otherwise I would have surely aspired - save the station of service at his Threshold and climbing step by step the difficult yet sure path of renunciation and self-forgetfulness. Some day we may meet each other and talk together on the particulars of this real life but until that day comes let

us open the windows of our hearts, break the cages of our minds and suffer the birds of thoughts and the nightingales of spiritual ideals to become free - thus may they may fly through the immeasurable space from city to city, country to country, world to world, star to star and sun to sun - cheering the despondent hearts with their musical lays and creating a new tumult in the sphere of human and angelic intellects through their seraphic songs and celestial anthems.

Today the Master was very busy receiving outsiders. There was quite a long stream of them, especially a travelling correspondent representing a newspaper in Egypt. After talking with him for more than half an hour he asked me to give him a number of newspapers containing articles on the Cause.

In front of the house there was sitting a young, handsome, tall Arab the ankle of whose foot was dislocated through an accident. He was suffering with pain, waiting for the coming of the Master.

He told us his pathetic story, how at first he was in the German hospital, but they sent him out after a few days because he could not pay; how a friend paid for him and sent him to the English hospital, and how when his term was up yesterday they forced him to leave the premise, for he was without cash. They have sent him away while they well knew his foot was not yet well. He wanted the Master to assist him to go back to the hospital.

There was no meeting tonight for the activities of the day had tired the Beloved. His health is steadily improving and he feels marvelously well in comparison to Ramleh. We do not need to go far to find the origin of this happy event, for all the members of the Holy Family and the Greatest Holy Leaf are looking with solicitude and tender care after the preservation of the physical health of the Master, by surrounding him with tokens of the love of the Bahá'í World and the expressions of their attachment to him.

This is my first night my Bahá'í Nest and as I write these words I feel the quiet charm and divine spell of solitude for which I was longing. What else can I do but to raise my voice in praising and thanking the Giver of all Gifts in thus answering the prayers of my inmost heart!

It is said a man longed to attain to the pinnacle of human greatness. One day he was talking with his friend. "I am going to enter the army as a private." he said. "And afterwards?" "I will be promoted to a higher position." "Then?" "I will become a colonel." "Then?" "Of course a lieutenant." "Then?" "A General." "Then?" "I will be a Cabinet Minister." "Then." "Surely the Prime Minister." "What is thy highest ambition?" "Oh! After filling all the positions I would like to be the King." "What afterwards?" he asked. The man was astonished and answered "Nothing of course." "Well, well I am already that "nothing" without going through all these grades and stations."

29 January 1914

January 29th 1914, Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

"Truly I say how unfaithful and disloyal it seems that, after the departure of the Blessed Perfection, one should utter, even a word, conveying the least meaning of title, station, position or superiority. Praise be to God that He has opened before our faces every door of Bounty and Glory. It avails us less than nothing to put forward any claim. The gates of celestial Paradises are thrown ajar for our sake and the banquets of rejoicing are prepared by Him. He hath conferred upon us every bounty and hast left nothing unsaid or undone. How childish it is on our part to hold fast to such showy emptiness. What was the end of those who spoke presumptuously in the name of the Lord and the many who claimed to be the Manifestations of God! Bayazeed Bastamí, the celebrated Sufi cried out 'I do not see in my cost ought else save God.' What did he gain by such a fantastic claim. What result was the issue save eternal perdition. A host of Sufi and Illuminati put forward like claims. What did they gain! They worked themselves up into a condition of trance through severe discipline, and then they burst out into vain and pompous claims. What was the outcome of such frothy pretensions! How many people are today living in different parts of the world, who claim to be Gods or parts or sparks of God. These people have made the claim to the station of Divinity very cheap. Such idiotic, baseless claims belong to the shallow-brained and the fools. While in reality the Glorious Diadem of the world of humanity in this age is Servitude. Until the lapse of 1000 years all the holy and inspired souls who come into the light of day are under the shadow of Bahá'u'lláh. There must lurk no other thought or ideal behind the mind nor any word of utterance be declared by the tongue save Servitude at threshold of Bahá'u'lláh.

This in the Cause of Everlasting Glory! This is conducive to prosperity and success! This is the means of the exaltation of character! This is the reason of eternal joy! After the martyrdom of His Holiness the Báb there appeared 25 persons who claimed to be the fulfillment of "Him Whom God would manifest." It appeared to them at first a safe mode for the exaggeration of their egos. No matter toward which direction one turned his attention he would come across a man who claimed to be the manifestation of God. For example one of them would say 'last night at 12 midnight I was 'illuminated'. There was a man by the name Siyyid Ama, another person was Mullá Ḥusayn, another Siyyid 'Alí Olov, another a candy-seller in Ṭihrán, another a young man in S_híráz, another a S_hayk_h Ismael in Işfahán, another an 'Alí Deyyan in Bag_hdád, others were Mírzá Gougha from Kermanshaw, a Mírzá Ibrahim, baker who lived near our house in Bag_hdád; a Ḥájí Mírzá Moussa; Mullá Aḥmad Naragi; Ḥájí Mullá Hás_him and Mírzá Makram, Hasheesh smoker of Işfahán, etc. All these men and many others, claimed to be the Manifestations of Him whom God would manifest.' But when the Blessed Perfection appeared all of them repented and confessed their false claims. Such is the authority of the Holy Spirit when it becomes manifest with divine Power and irresistible majesty.

"We must arise to serve sincerely at the Holy Threshold and forget all other stations. We must serve. We must work. We must strive. We must spread the Principles of the Cause. With a pure heart, illumined thoughts and merciful ideals, we must display indomitable courage and answering allegiance in the promotion of the Religion of Absolute Reality. This is divine Sovereignty! All other titles and stations shall not avail."

Today we had the privilege of seeing the Beloved several times. As he came in from one of his calls he turned to me and said: "See! How Ismael Áqá has turned the desert into a blooming garden.

Is he not a magician? Is he not wonderful?" Gladly and painstakingly he works all day, lays the orange and lemon trees there, plants the seeds here. When the Blessed left Haifa for Europe and America the present lovely garden did not exist, but now it is a dear spot of calm beauty through the joyful labor of Ismael Áqá.

In the evening we had a large meeting. The Beloved was in his best mood of triumph and happiness. He gave a long and glorious talk enumerating seven of the Principles of the Blessed Perfection and explained the manner in which he gave his lectures in the West, because he said the Proofs with which the Oriental teachers are or were spreading the Cause could not have any weight with an occidental, skeptical, often irreligious audience. They desired to hear rational and logical proofs and not traditional or scriptural proofs. Therefore he had to raise the standard of teaching to the mark demanded by the people of Europe and America¹ and thus enumerate the humanitarian teachings of the Movement, the benefit of which could not be denied by a materialist. He said that he is beginning to recover from his fatigue, that he is sleeping well and his health has improved greatly. He praised the accommodations afforded by the American Railroad, its fast and Express trains and how the long distances are covered with the highest speed. He contrasted his easy journey from Boston to California to the rather arduous journey from Baghdád to Samson at the time Bahá'u'lláh was exiled from the former city. It took them sixty stages with Caravan, the roads were often infested with robbers, they could get no for the animals and the highways were sometimes extremely muddy and again passage through narrow defiles and high mountains. It was indeed indescribably difficult, but now it is comparatively easy to travel around the world and serve the Cause.²

Then he said: "God has prepared for us all the convenient ways of voyage so that we may travel far and wide and spread the Cause. The American civilization has done much toward the progress and the up building of the world. God has turned His special Glance towards America and has encircled that continent with His particular favors. Day by day it is progressing. Truly I say it is worthy of this Blessed Cause. Indeed it merits to be the herald of this Glad-tidings. There must needs be many Persian teachers in America who have mastered well the intricacies of the English language. If a number of Persian teachers who are endowed with eloquent tongues knew the English language and travelled to those parts they could attract many souls to the Cause. For example if Mírzá Abu'l-Faḍl had known English his influence in the West would have been a hundredfold."

The Persian Pilgrims were most happy to hear from his own lips the expedition of those divine Principles which were given by him in the Churches and meetings of America and Europe.

30 January 1914

January 30th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria³

Dear friends!

Six more of the beloved Pilgrims from Caucasus and Azerbaijan left today - thus reducing to ten the number of guests at the Home. Amongst them there were two old men and four young men. They have been staying here quite a long time - two of them nearly 50 days, adding daily to their treasure of teachings and talks. Mírzá Jalál Aḥmad Off kept a beautiful day recording the events of the day's most succinctly and always embodying the addresses and the remarks of the Master. Last night the pilgrims had a lovely conversation with Mr. and Mrs. Holback in the garden of the Beloved. They were most impressed by and elated over the meeting of our Western Bahá'í and will carry back to their homes pleasant memories of these unique and spiritual days.

As they were going to embark at 4 o'clock⁴ pm, the Beloved sent for them early. While we were sitting in His Presence, a Turkish gentleman came in and engaged him in lively conversation. First he was talking about the suffragettes of London and then the Suffragists of America. The Master was witty and full of humor and as he talked in Turkish, our departing pilgrims enjoyed every word he said. Tea was served twice and when this stranger left, the Beloved was going to speak to us when words was brought in that the Judge of the Court of Haifa who has been promoted to the Court of Damascus desired to meet the Master. He entered the room and for another half hour we were all silent listener, enjoying of course more than any description I can give, the quick motions, the laugh, and the versatility of the Beloved in talking with this famous judge about the fine and infinite details of Muḥammadan laws and jurisprudence, with perfect ease and real eloquence. At times the Master makes one supremely⁵ happy, because he irradiates happiness unconsciously to all those who are around him. When at last this judge left us, the Master had time then to talk to his departing Pilgrims. All of them was weeping and unhappy over their departure. After a few minutes of silence which filled the room with his quiet, majestic spirit, he said:

"Praise be to God that you have come to this Divine Spot and have visited the Holy Threshold of Bahá'u'lláh, and were privileged to visit the Blessed Tomb of His Holiness the Báb. When you arrived here my physical health was not strong. The long journey had exhausted the vitality of my nerves and limbs, and I was very much fatigued. But through the Beauty and Favor of the Blessed Perfection, I am feeling well. Whereas formerly I had insomnia, now I can sleep better. Having rested for a while I shall ere long be occupied and will correspond with all the friends.⁶

Now that you are returning to your respective homes you must be like unto the ignited candles and set aglow the hearts of all the believers. Now like unto a company of tuneful birds you must sing every melody. I have done my part. I have sung my songs and have played almost every tune. Now it is your turn. For awhile I must sit silent, even straining my ears to hear your anthems of praise. I love to listen to your spiritual symphonies and divine harmonies ever flying upward and filling the world with soothing music of peace and consolation. God willing, you will fulfill my eager anticipation. Oh! I am sure you will not disappoint me. The Confirmations of the Kingdom shall descend upon you, and the supreme reinforcement shall surround you. Rest ye assured! Let your hearts abide in peace. I ever expect to receive cheering news from you.⁷

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May you become the cause of the happiness of the hearts of the believers! May all the friends become glad, rejoiced and grateful through your meetings and write to me that these pilgrims who passed through our cities were so enkindled, so attracted, so eloquent and so willing to serve their fellowmen!

In short, God willing, may everyone of you as you leave this Holy Land become a herald of the Cause, a harbinger of the establishment of the Kingdom. May each one of you shine upon each city, through which you pass, as a radiant star! This is the day wherein whomsoever arises to spread the Cause of God the Cohorts of the Supreme Concourse will assist him. Today the magnet of spiritual Confirmation is teaching the Cause. Although the Threshold of the Beloved Perfection was my heart, my spirit and the happiness of my soul, yet notwithstanding this, I left everything⁸ and travelled around the world, proclaiming, at the top of my voice the Glad tidings of the Kingdom of Abhá. No affair today is as confirmed as that of the promulgation of the principles of this Cause. As much as they can, the believers of God must occupy their time in conveying the Message.

The cause of teachings is a matter that succeeds, succeeds most miraculously. Praise be to God you are beneath the protection of the Blessed Perfection, you are environed by His Bestowals. What favor do you yearn greater than this? When a number of souls are beneath the protecting wings of an important personage, they consider themselves very fortunate; now praise be to God you are beneath the protection and preservation of the Blessed Perfection. Therefore, how great must be your happiness! As you go out of this room, dedicate your lives to the cause of Teaching the Cause; gird up the loin of endeavor and put forward extraordinary energy.

When a Cause is confirmed it is evident⁹ and manifest from its signs. For example we say this earth is confirmed. why? Because as the result of the downpour of rains and the shining of the sun, it is covered with green plants and flowers. Again I say, teach the Cause. Do not tarry. Fill the goblets of every seeker with the wine of the Love of God."

How hard they wept as the final words of blessing were uttered by the Beloved. He embraced each one in his wonderful arms and kissed them on both their cheeks. He would not permit them to kneel before him. A large number followed to them to the harbor and there was a very warm leave-taking.

In the evening the Master was invited to the house of Mufti. He was giving an official dinner in honor of the governor-general (Valí) of Damascus who has just arrived. The Motossarraff of 'Akká, the Gaemmagam of Haifa and a number of other Turkish official were present.⁰

The Master attended the dinner all alone, so none of us can report, even the outline of his conversation with these important personage.

In the morning he was out in the garden walking and admiring the flowers when three Effandis arrived. Chairs were offered them and they sat down. Under the warmth of the rays of the sun, the Beloved talked on local affairs, about the things they are familiar with. Then he entered the house and delivered into my hands a heavy envelope containing letters from our American friends.

Those who are devoted to the Cause think not of themselves, but ever strive to win the good pleasure of the Lord of Love. They will sacrifice their lives in order to gain his approval. Detached and severed from all else, they will walk in the path of service they have chosen, and carry their cross smilingly, conscious of the fact that the law of justice and truth shall finally prevail.

31 January 1914

January 31st 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

The pure air on the Mountain of God is filled with the delicate fragrance of Almond blossoms. Many a large tree is so completely clothed with the white garment of nature that the trunk and the branches are hardly visible! I have often stand a long time before one of these white or pink blossoming trees admiring the handiwork of the Divine Creator just outside of my 'nest', there are several such wonderful trees, and the many varieties of wild flowers have carpeted the fields. All around my nest, these yellow, red, pink and white, and violet flowers have grown in great abundance and my joy in looking at them knows no bound. In a day or two I am going to decorate my room with big branches of the almond blossoms and fill a few jars with these primitive, charming, wild flowers. I do not believe that there is any man or woman alive who does not love flowers. Flowers convey to us the unspoken messages of innocent love and pure affection. Their language is spiritual and only understood by those who love and tenderly care for them. Flowers are the delicately shaded stars of the fields and the gardens, just as there are countless stars scintillating this very night in your blue vault, diffusing their radiance through immeasurable space, likewise these lovely flowers are embellishing the mountain, purifying the heart of the beholder and raising his mundane thoughts to the sphere of beauty. Never was there a more perfect landscape gardener than God Himself. Flowers are the thoughts of God - with this difference of course, that the natural flowers perish, but the divine ideas are indestructible. The more refined, cultured, and purified the nature, the greater will be the love for flowers. The language of flowers is universal and is understood by high and low, rich and poor, learned and ignorant.

When I descended the mountain this morning, I heard the Master was out, but that he had sent for me. Mr. and Mrs. Holback had already had an interview with him and were waiting in the reception room to see me. For more than one hour we talked uninterrupted on the matter which would further the progress of the Cause and make the teachings more accessible to the public. At that time the Governor-General of Syria was announced and we had to retire from the room. With the Governor was his staff came and after a few minutes the Master arrived and he entertained these people for about half an hour. After the governor left, 'Abdu'l-Bahá called me in and spoke for a few minutes. There was an Arab lawyer who was present. This lawyer had composed a poem a few weeks ago, the Master put in the palm of his hand a small piece of paper containing a few pieces of gold, and as he being tired, he then went into the anteroom.

In the afternoon while I was sitting in front of my table writing I could look down and see 'Abdu'l-Bahá so plainly, coming out of the house. A number of believers were standing in the garden and there as He entered the landeau with Foroughi and his son, and was driven away. On his return, as this was the night of the meeting, he excused himself for not being able to present on the ground that He was again invited by Khaleel Pás_há to a dinner given in honor of the Governor-General and the officials of the town.

The other day I received a note from Mr. Atwood of Ramleh containing a letter written by Rev. C.J. Street, M.A., LLB of Sheffield, England. He is a Unitarian Minister, and for the months of October and November 1913 has been giving a number of lectures on the great religions of the world including the Bahá'í Movement. Part of his letter may be of interest to our friends. He says; "Particularly I was interested in your personal allusions to 'Abdu'l-Bahá, for whom I have a very high admiration. Recently I have been giving a series of Sunday evening addresses on "Faith of the World", and the last I spoke of was Bahaism, the study of which is a great joy to me. I have high hopes of the good which this beautiful faith is going to do for the world. Miss Matthew, of whom you wrote, was much disappointed because I did not find it necessary to give up my Unitarian faith to become a Bahá'í, but I told her we were both preaching the same truth. I am glad you see so much of 'Abdu'l-Bahá and think it is a great privilege you enjoy. Someday his name will be enrolled among the greatest honored names, perhaps even higher than Bahá'u'lláh, whom he himself venerates and extols. Nothing would please me better than to receive a "tablet" from him, but that is probably too much to expect and I have always been too modest to write and ask him for a message. But if you have an opportunity give him my love and profound esteem and tell him I proclaim him from a Unitarian, Christian pulpit one of the greatest prophets of mankind."

Several letters from Mrs. Stannard outline the splendid Bahá'í work she has done in Karachi. Her lectures at the Theistic League Conference were published in their entirety in the daily Press and much public work is being accomplished. She is now back in Bombay. Mrs. Getsinger's letters announce her recovery from a severe attack of illness and her departure for Surat. In a letter just received, Mrs. Stannard says: "I shall go off to Calcutta next month and do some preparatory work there. Also I have been asked to go to Madras. The enclosed printed article will enable you to see the sort of prospects for great Bahá'í opportunities coming up next year. If the Master thinks he would come to India by then there will be hosts of people to meet him and he would be the crowning glory of the world's conference. Doctor Sunderland told me efforts would be made to get very important people to come to speak at these three Congress. The Karachi visit has been most useful and brought me in contact with many nice people. The Brahms Somaj are very kind to us and will always be the best help in India. Rev. Romatho Sen of Calcutta says he wishes I was there now as they are having a big time for anniversary festival of their religion."

Our English friends are no doubt very happy to have such an active worker in the field of labor. Our prayers follow her no matter where she goes. May she become confirmed with more and more glorious services in the Kingdom of Abhá.

1 February 1914

February 1st 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

The original source and fountain head of the Bahá'í movement today is 'Abdu'l-Bahá. The rainfall of his abundant teachings extend from East to West and the clouds of his Mercy are responsible for the great downpours of the Holy Spirit. As far as he is concerned, in the scheme of his life there is no conservation of energy, for the descent of spiritual showers are uninterrupted. The waters of his advice and counsels which are gathered here and there will never be evaporated to return to the atmosphere but will continue to irrigate the thirsty ground of the hearts. When the water falls from the heaven of his divine Will, it will flow through the river of every life, causing vegetation and growth on its banks and clothing the stature of nature with a new garment of beauty. The world receives a new stimulus and creation takes up life anew. A wondrous transformation becomes visible - thus causing the spiritual progress of man from degree to degree.

This morning the Beloved dictated a significant message for the Christian Commonwealth on the possibility of the organization of a world Congress of Religions instead of the various sects of Christianity. The results of the former will be limited in scope while that of the latter are limitless. It was a long, wonderful message which will no doubt appear in its columns. Mrs. Holback who was the channel through which this message was sent was delightful with its pregnant contents and unquestionably it will agitate public opinion in favor of such a great assemblage of the Representative of all the religions of the world.

Then bidding farewell to them, the Master left the house to call on a number of citizens. He was out for an hour or two and when he returned we were standing in the garden. He turned toward me and said: "How art thou? Art thou feeling well? I heard that the other day thou wert indisposed. Thou must take care of thyself lest thou may'st catch the cold. Take care of thyself. Thou has much work ahead. This is not the time for sickness."

Before noon the members of the Holy Family called on the members of the family of the governor-general of Damascus and in the evening the Beloved entertained him and a number of his staff and officials of the town. There were 12 men sitting around the table and the range of the subjects discussed were varied and infinite. After dinner they came into the reception room and stayed till midnight. They were charmed with his explanations and interesting talk. It is marvelous to see how humble these great and influential men of the Turkish empire are in his Presence, drinking the water of his Knowledge and listening to his words of wisdom. The impression that they carry away from here will be most beneficial to the Cause for they are the molders of public opinion and the great channels of the official life of the country.

The following is the message to the Christian Commonwealth: "I have read in a recent number of the Christian Commonwealth that there will be held a world Conference of faith and Order at which delegates of all Christian denominations shall be present. This news gave me great joy and satisfaction in as much as every movement which tends to bring about even the partial Unity of humanity is praiseworthy and commendable. However were it possible to bring about those ideal forces which shall make the realization of a world Conference of religions, it shall yield immensely greater results to the human race. For every

particular movement is derived from human policies and conventions, on the other hand every divine movement is an effulgence of the Holy Spirit of the Almighty; consequently it is more profitable if the scholars and thinkers of this great century, the wise men and philosophers of our time, undertake the organization of a universal Congress of the religions of the world, to bring about the fraternity and solidarity of the various faiths of mankind. This is the greatest need, the most pressing and urgent need of the day. For this century is the century of light; this Cycle is the cycle of science; this period is the period of reality.

"Thus through the wise deliberations of such an august assemblage the religious of the world may abandon all those doctrines which are mere dogmas and traditions and retain only what is absolute and fundamental. In this manner they shall discover that the object of all the past religious has been no other than the inculcation of reality, and absolute reality is never susceptible to multiplicity or disunion. The middle ages were the ages of obscurity. Those who investigated, groped in the darkness of doubt and hesitation, and the nations held blindly to traditions which were easily proved false. Praise be to God! For in this cycle the great Sun of Reality has dawned, flooding the horizon of the world with its radiant light.

"Consequently it is most necessary to bring about such a representative gathering that it may strive with might and main to lay the foundation of the oneness of the world of humanity, to relinquish traditions and dogmas and promulgate the fundamental principles and cardinal doctrines of the great religions of the world. The Cardinal principle of the religion of God is Love; divine Love causes the promulgation of divine Order; divine Order is no other than the consolidation of all the mighty, beneficial forces of the world of humanity, the posterity of culture and philanthropy.

"All the numbers of the world of humanity are the sheep of God. God is the Universal Shepherd. He showers His kindness upon all. This is the Divine Order. Unquestionably it is greater and more comprehensive than the policy of man.

"I am exceedingly pleased with the broad policy initiated and maintained by the Christian Commonwealth, for that liberal organ is free from a prejudice. The Editor of the paper is the promoter of the ideal of the oneness of the world of humanity."

2 February 1914

February 2nd 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

The most glorious news that is sent out in these days from the Mountain of God to the Bahá'í world is the enjoyment of perfect health by the Beloved of the world. The believers must indeed rejoice to receive this joy-imparting news. For when the heart enjoys sound health, all the members, limbs and organs of the body perform their separate functions and distinct duties without any interference. The Presence of 'Abdu'l-Bahá in this world is the most precious asset of the Bahá'í Movement. Through his example and instructions the believers can accomplish the world's work set upon their shoulders by the Blessed

Perfection. He is the mainspring of their inspiration and activities. Without his aid and assistance they can accomplish nothing. Consequently when he is well and enjoys good health all the Bahá'ís respond to it unconsciously, and enthused with his tremendous vitality and moral force they battle against the host of darkness and instruct mankind in the lessons of brotherhood. As he has often stated, his spiritual health is not subject to change, that everlastingly he is in the same invariable condition, but we know by experience that whenever he is not feeling well he is unable to attend physically to the dispatching of the voluminous correspondence, as well as other affairs of the Cause. Therefore let us all be exceedingly happy in these days for the Master's health is good and the sun of his countenance is shining with majesty, without any dark cloud of bodily ailments preventing its radiant glory. From early morning till late at night he is up about doing good wherever he is, and shedding sunshine wherever he goes. He does not rest for one moment nor does he seek any tranquility for one second. The perpetual nation which is no other but the divine energy sustain him under all conditions.

Three of us descended the mountain very early and were strolling around the house when the Master was seen coming from the other end of the street. He asked us to enter and go to the reception room. Bas_hír served us tea and then after a few minutes the Master walked in with that graceful ease and calm dignity peculiar to himself. He called me by my name and said: "Many letters are being received. What must we do with them?" Outwardly I did not say anything but in my heart I said 'The only way is to answer them.' Then he got up from his seat and shut the window through which a stream of cold air was coming in. When he sat again he said: 'We are sorely in need of many teachers. But all the believers of God must be teachers, the Cause. Teaching the Cause is not only through the tongue. It is through deeds, conduct, a good disposition, happiness of nature, kindness, sympathy, good fellowship, trustworthiness, holiness, sanctity, virtue, purity of ideals and lastly, speech. Everyone of the believers of God must, at the very least, teach one new soul in a year. Then the Cause will advance very rapidly. He may select one kindred soul, show him love, and affection, associate with him with real interest and little by little deliver to him the message of the Kingdom. This is the means of the happiness of the believers of God! This is conducive to the confirmation of the friends of the True One! This is the source of their nearness to the Throne of the Almighty! This is the way through which the world and the inhabitants thereof are enlightened."

During the day we met him again two or three times, now taking a long walk through the avenues of the German Colony, and again driving in the landeau and then distributing money amongst the poor.

We had a beautiful meeting in the evening. As the Beloved entered the room he had a large envelop in his hand containing many letters. I was sitting near the Threshold. He called me and when I stood in his Presence he gave me two letters to translate to the assembled friends. I was going to take my own seat when he commanded me to take an empty seat on his right hand. I hesitated at first but he renewed his command. One of the letters was from Mrs. Stannard in India, the other from Mr. Ralston of California - the two extreme points of the East and the West meeting in the Holy Land in the Presence of the Lord. The translation of the contents of the letters gave him, as well as the believers, much joy. Then he eulogized greatly the noble character of Mr. Ralston and the gentleness and sweet quietness of Mrs. Ralston and combined with a nature full of purpose. "Now praise be to God Mr. Ralston has

arisen to spread the message of the Kingdom of Abhá and ere long he shall receive universal confirmation. He has a sterling character and a strong unwavering will" he said.

After a minute of silence he renewed his remarks: "The cohorts of the Kingdom of Abhá are engaged in uninterrupted fighting. They are gaining victory after victory. God willing Mrs. Stannard shall win many signal triumphs in India. Once the principles of the Bahá'í Movement are known in India, it will spread all over that vast continent like wildfire. Mrs. Stannard has dedicated her life to the Cause. She knows neither rest nor comfort. She does not sit tranquil for one moment. Although she has a steady income yet out of that she gives away to the poor and the needy. She entertains no other idea save the service of the Kingdom and the promotion of the Cause. She is assisted by the Confirmations of God. There are certain persons whose ambitions are lofty. They are not satisfied with petty services and small things. They do not soil their wings with water and clay. Their highest aim is to adorn their inner beings with the infinite perfections of the celestial world. Thus the most cherished desire of Mrs. Stannard is to spend the remaining years of her life in the spreading of the Cause and the service of humanity."

3 February 1914

February 3rd 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

The stream of the Pilgrims is flowing from every part of the East toward the blessed Mountain of God - a thousand times more blessed nowadays because on its whiter pinnacle shined the most precious gem of the kingdom of Abhá. They come, oh! they come from far and near, and they bring their priceless treasures, i.e., pure hearts and clean minds filled with precious jewels of Love and Service, of Wisdom and Understanding, of Concord and of Peace. Never was there a more united and harmonious band of Pilgrims than Bahá'ís, who started from the various parts of the world on their holy Pilgrimage. Christians and Muḥammadans, Jews and Zoroastrians, and Hindus impelled by the call of the spirit, leave their homes with supreme object in their minds. Unconscious of each other, unknown to each other day after day they are drawn nearer and nearer to their objective point. Why do they undergo the hardships of these journeys? Do they come to visit a fane? Are they interested in the old remains of an ancient or submerged civilization? Do they travel for the sake of recreation? The Bahá'í pilgrims are not actuated by any of these material things. Their aims are higher and their motives exalted. They come to visit the true Shekinah - the Visible Majesty of the Divine Spirit, the fountain of the Water of Life Eternal, and the Bread descended from heaven. How great is their good fortune and how unique is their privilege! For their thirst is allayed with this water and their hunger satisfied with this bread. Here in the Presence of 'Abdu'l-Bahá they find that spiritual rest for which their hearts have been craving and are bathed in the sea of divine beatitude. Filled with this serene spirit while emptied of all the ephemeral desires and worldly wishes they go forth again into the world to fight the good fight of truth and righteousness. Love, the great symphony of the universe will become the dominant note of their actions and sympathy the deep undertone in the

orchestra of life will modulate the measures and sounds of their music. The heavens of their hearts will become illumined by a sudden blaze of ethereal songs and the radiant waves of jubilant anthems will environ them with the Breathe of the Holy Spirit. As spiritual guides they will lead back wondering humanity to its original starting point and as the inextinguishable flames of reality they will enkindle the fire of celestial integrity and moral rectitude. Theirs is of course, a heavenly reward. While there are many who are called, they are the ones who are chosen. The result of their work cannot be measured by any human criterion. As they are not working on the earth-plane, as they are not striving for any material success - their outward circumstances may not impress the everyday man who measures life according to the standard of dollars and cents.

Today six Pilgrims arrived from , Kashar, Ṭihrán, Yazd and Ashkabad. The steamer arrived about sunset and after an hour of delay in the custom House they were at last standing on the Presence of the Beloved. Tears of joy flowed from their eyes and one could not help being moved by this mystic scene of Oriental devotion and love. What were their feelings, their thoughts and their emotions during those few minutes of their first visit to their Lord? For days and days they had journeyed, so that they might look in the glorious Countenance of the Master and hear his welcome and greeting "Marḥabá! Marḥabá! Khash Amedeed! Khash Amedeed!"

In the morning a number of outsiders called on him, then my turn came. He dictated two cables to Mrs. Getsinger and Mrs. Stannard expressing happiness over the receipt of their good news and then dictated a few Tablets. At noon instead of going up to the Pilgrims Home we ate our lunch in the house of the Beloved. The Pilgrims were given permission today to go to 'Akká and visit the Holy Tomb of the Blessed Perfection, but early in the morning he called a few of them into his room and said:

"In my behalf you will go and visit the Blessed Tomb of His Holiness Bahá'u'lláh. I have great love for the believers of Mamagan because, firstly, they are earnest believers; secondly they are firm and steadfast; thirdly they are loyal and faithful and fourthly, because Mullá Muḥammad Mamagani sentenced the Báb to death. God has brought out such wonderful believers from that town who are the cause of my happiness. Likewise the believers of Meelan are very dear to me, because they are tried and tested. Similarly, the friends of Mayan Doab, Maragheh and Báb are in reality most zealous in faith. The believers of Meelan have much suffered.

During the first years of our stay in Bag_hdád, Bahá'u'lláh suddenly departed for the mountains of Sulaymánieh. At that time we did not know His whereabouts at all and so it happened that there was no one to teach the Cause or muster the of Bahá'í forces. The fire of search was almost extinguished and the interest of the public waned. There was no one to assuage of the fear of the few or attract the hearts of the many. The voice of divine authority was hushed and the thunders and lightning of spiritual revelations did not roll and flashed across the heavenly track. Mírzá Yaḥyá who claimed to be the of the Báb always fearing his own shadow, was concealing himself in a thousand hiding place. Completely disguised and under the assume name of Ḥájí 'Alí", he travelled like a Darveash between Bag_hdád and Balsovah. In order to hide his identity from the public he had hung on a piece of string a few red and yellow Arabian slippers, which he sold to the people while walking through the streets and Bazaars.

At this juncture two young men from Meelan came to Bag_hdád. They were enkindled believers and they brought cheer and happiness to our despondent and sorrowing hearts. It was then a long time that we had heard no news from Bahá'u'lláh. The fire of spirituality and activity was put out of every soul. The hearts were bewildered and the spirits dropped. No amount of effort whatever could in the least stir to courage or self-sacrifice the spirits of the few remaining fearful Bahá'ís. At that time I was very young. These two new believers came and knocked at the door. I went and opened it. I observed they were two young men from Meelan. Their faces were luminous, their eyes radiant. They were shining like unto two suns. I asked them to come in. After awhile they asked about the Cause. I told them the Cause was extinct, there was no Cause. They asked about Mírzá Yahyá. I told them he was concealed and no one knew his whereabouts. They asked about Bahá'u'lláh. I told them I did not know where he was. As soon they heard these sad news, they looked at each other and began to weep, and weep. For nearly one hour they sat down on the floor and wept bitter tears of regret and disappointment. I tried to console them, but I could not succeed. My own heart was sad when I realized the chaotic condition of the Cause, and the absence of any life. They arose and without any remark, left the house. They did not leave any address and I never heard from them afterwards. How different it is now. The Banner of the Cause of Bahá'u'lláh is waving over all the regions. The Power of the Most Great Name is felt by all the nations of the world. The Glad-tidings of the Kingdom are proclaimed to all the religions of the world. The Potency of the Holy Spirit is moving the hearts of man and the fearless of the Cause are spreading the Gospel of both in the East and in the West."

4 February 1914

February 4th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

"Feast February second. Hearts joyous. Perfect Unity. Loving greetings. Krug." The above is a cable message from New York City and it was read to the Master this morning in the presence of a large number of Pilgrims. How happy it made him. His face was a rose-garden of smiles! he was walking to and fro in the reception room. He took his turban with his blessed hands and played with (arranged) his beautiful white locks. Then he looked out of the window after a minute and suddenly turned back. "Perfect Unity" he said, apparently quoting the cable, "is the most heavenly station, the loftiest summit of the Mountain of God, then most Delectable Paradise of the good-pleasure of the Almighty, and I hope that the New York believers will live and move and have their beings in this high altitude of united consciousness, united effort and united activity. With 'perfect Unity' they can achieve the impossible." Then he spoke about Mrs. Krug and her services in the Cause, the beauty of her spirit, the nobility of her character and her weekly meetings. "She is a ball of fire, setting aglow the hearts who come in contact with her. She is a burning flame of the Love of God." After the description of some of the meetings in her house he said: "The Confirmations of God are descending uninterruptedly. Every assistance promised by the Blessed Perfection has already come to pass. We were weak but His Might confirmed us under all circumstances." There was present a Bahá'í from Aleppo and he present to 'Abdu'l-Bahá

their photograph of the Bahá'ís in that city. The Master looked at it and was pleased. Then he spoke at length concerning his public addresses in America in Christian and Jewish temples, in which he proved to the satisfaction of the audience the validity of the prophethood of Muḥammad.

After a few minutes he came out of the house walking toward the German Colony all alone. On the way he met a few of the Pilgrims and beckons them to follow him.

In the afternoon Mr. and Mrs. Holback came to continue their interview with Mírzá Ḥaydar-'Alí. When they were passing by the door, the Master came out of the house and asked them to enter. Foroughi and his son were there also. Mrs. Holback presented to the Master a copy of the Egyptian Gazette containing an article from her pen on the death of Mírzá Abu'l-Faḍl. Then she read to him the liberal news of an English Bishop on religion which in turn elicited from him the real meaning of Baptism. Then he asked Foroughi to go with him for a drive. WE went to the home of Siyyid Yaḥyá where Mírzá Ḥaydar-'Alí took up the thread of his most interesting and instructive narrative. Once it is completed it will form one of the most fascinating stories of the Bahá'í life, the reading of which will illumine many dark corners.

In the evening the Pilgrims found their way into the Presence of the Beloved. Áqá Muḥammad Riḍá from Ashkabad offered the Master a series of photographs lately taken from the Mas_hriqu'l-Ad_hkár in that city. He looked at the pictures and they pleased him very much. They gave him the clue to speak on the subject of Mas_hriqu'l-Ad_hkár:

"Truly I say the believers in Ashkabad, in the matter of the building of the Mas_hriqu'l-Ad_hkár, displayed the utmost magnanimity. This is the first Mas_hriqu'l-Ad_hkár built in the world in the name of Bahá'u'lláh. In the future there will be constructed many such places of worship. Every city will enjoy the spiritual and material benefits of many Mas_hriqu'l-Ad_hkár but as this is the first of its kind, it has become the cause of the happiness of the hearts of all the believers. The friends in Ashkabad manifested great zeal in its construction and an abounding faith. Great is their station in the sight of the Lord of mankind.

The American believers have also cleared the land from its debt and now they are engaged in a vigorous campaign to raise the fund for laying the foundation and raising the structure. After all that is said, we must ever bear in mind that the friends of Ashkabad carried away this hall of service from the arena of the Cause, and built the very first Mas_hriqu'l-Ad_hkár of the Bahá'í world. The first Mosque built in Islam was the Mosque of Khaba in Medina. Its columns were composed of the trunks of palm trees and its ceiling of the talk branches thereof."

"Do the believers frequent the Mas_hriqu'l-Ad_hkár in the mornings?" he asked.

"Yes" Áqá Muḥammad Riḍá answered.

"Do the Muḥammadans, the Russians, etc. come often to visit and see the Temple?" He asked again. The answer was in affirmative.

"You must be exceedingly kind to the Muḥammadan, amongst whom you live. Associate with them and show them the spirit of the Bahá'í love.

Praise be to God that the Blessed Perfection has broken these barriers of differences. He has commanded all the Bahá'ís to consort with all the religionists and nationalities the utmost kindness, love, fellowship. They must not think of any strangeness. They are all the fruits of one tree and the leaves of one branch. His Holiness Bahá'u'lláh has asunder these thick and heavy veils and has proclaimed the oneness of the world of humanity. He has enjoined upon us to deal kindly and mercifully with all the creatures of God. We must make religion the Cause of amity and affiliation and not the means of controversy and strife. Praise be to God that we are all the children of the Kingdom. There is no difference between us. All the laws and principles of the religion of Bahá'u'lláh are humane and altruistic. We are the lovers of the people of the world, and ever exert ourselves to serve them and share with them the sweet knowledge of this Reality."

5 February 1914

February 5th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Spiritual democracy coupled with the nobility of character, the simplicity of life and the inborn courtesy are the unwritten laws of the Pilgrims Home. Irrespective of their stations in their several countries, here the Pilgrims live as brothers and equals, always trying to outdo one another in mutual service, humility and meekness. Most remarkable of all is their utter selflessness and the entire subordination of their personal wishes to the Will of the Beloved. I have often admired the perfect order and harmony which reign amongst the ever changing inmates of the Pilgrims Home, without any visible authority except that of the Spirit. The educated and the simple, the rich and the poor, the Moslems and the Jews, the high and the low manifest a rare geniality of nature and calmness of temper. One never hears a faint whisper of discord and never looks in to a frowning or scowling face. Divine love is the rule of their association; celestial forgiveness is the principle of their fellowship; the Cause of God and its promotion is the subject of their discussions; the meeting of the Beloved is the sole object of their long journey; the preservation of his words and advices is the cherished ambition of their faith the beautification of their individual lives is their highest aspiration; the diffusion of the fragrances of the ideal anemones and super-mundane realities is their supreme desire; and the uprising of the Flag of Universal Peace is their one great aim. They have found the Purpose of their lives. To them 'creation' is not a huge, aimless, evolving phenomenon; many rather it is the visible garment of the Invisible, through which the Spirit of life and love is shaping the ultimate destiny of the human race. These pilgrims have placed themselves in the path of this creation force. They have learned beyond any shadow of doubt that their goal is the far, far realm of Light.

The Beloved was out very early this morning. When we descended the mountain we saw him coming from the opposite direction with his Aba drawn over his head. He entered the

garden and for about half an hour walked in the sunshine. As all the Pilgrims had been given permission to go to 'Akká and visit the Holy Threshold of Bahá'u'lláh there was no one to disturb his solitude and peace. After his walk he entered the house and we did not see him the rest of the day.

The pilgrims arrived in the evening from 'Akká, every one richer in spiritual experience and the illumination of the soul. They have indeed caught many rays of this ever deepening and ever-wondering life of the spirit and with their hearts untroubled, their minds purified they entered the garden of the Master. Oh! How beautiful each one of them looked as he walked with the others in the rose-garden, discoursing on the glorious realities of life while the white beams of the moon illumined the space. How fascinating are these divine moonlight nights! The charm and the rapture of these evenings are always new, mystic and enchanting! One night is more captivating than the other. Often I climb the mountain all alone - the spirit of calmness and undying beauty surrounding me. This is the mountain of God, I say to myself. How I had longed and craved for the day to visit this Holy Spot and here I am now walking in this wonderful moonlight night in this invigorating air with the radiant stars glistening, and the sea, blue and silvery, shimmering under the soft, bewitching rays of the moon. Oh! I so wished I was endowed with a rich power of expression to portray to you, not only the inner feelings of appreciation, but the pictorial beauty and the ravishing grace of these unparalleled nights. These are the happiest and the most beautiful nights of my life, for my cherished dreams are realized. Alone I walk for hours in the moonlight - thinking, ever thinking. As in a swift breeze my thoughts are caught up sometimes and borne away on a wing of light, to return after a few moments, frightened, bewildered, like a flock of strayed birds. The gentle sougning of the wind in the tops of the cedars and the pines, the sweet murmur of the sea, as the blue Mediterranean laps the shores of the mountain of God, the silence, the mystery, and the beauty of the night and the suggestions of grandeur and power by the moonlight as it bathes the mountain in a flood of glory, stir to unusual depth the mind and reveal the wonders of the Ideal Love in the Chambers of the heart. I have been watching night after night the thin golden crescent of the new moon waxing large and large and rising higher and higher - now floating through a pale amber sky, again travelling through the blue, starry heavens and even inspiring the hearts with gentle and sweet ideals. Oh! I wish I had the pen of a poet to describe to you in the pages the influence of these nights over my whole being. I walk as though in a trance, in a dream, in a fairy land. Are all these scenes of glory and beauty real or vanishing? How can cold words express the living fire which is burning in the heart! How can any attempt succeed in describing the ecstasy and wonder of the spirit! Here is joy, unalloyed, pure, unadulterated. How heavenly fair it is to sit on a great boulder on the fragrant moonlight on the slope of Mount Carmel, watch the calm, quiet, peaceful Mediterranean Bay, and listen to the evening breeze singing in the pines and whispering through the more distant blossoming almond trees. You will sit down quietly for half an hour, now shutting your eyes and again opening them to feast on this unusual and alluring amphitheatre of nature, built by the hand of God! Then suddenly the spell of silence which had cast its power over you is broken, and to your ears come the harmonious notes and songs of the Pilgrims; sweet, white notes, gentle, lovely melodies, hurrying, drifting, lingering, calling and bringing healing and comfort. They are light and airy, bright and clear as the sparkling dew on the rosy petals of the flowers - joy-giving and pure. Their anthems of praise and thanksgiving at this time seem to be no other than heaven-sent melodies; etherealized in the faint light of the moon. Then you feel very strongly that

everything is right, peaceful, and sweet. Then you trace back your steps, happily, toward your nest - new birds singing, new ideas germinating, new joy bursting and new stars glittering. The love-light of humanity can no longer be held back and veiled, its rays must go forth, its potency must be felt. Before you there is no shadow or darkness, it is the path of love - the love for all mankind, and its shafts of light reach to heaven and penetrate through the seven strata of the earth. How many believers would give up gladly everything to spend a few days and nights on Mount Carmel close to the heart of the world, the center of the unity of the human race? How good and gracious is our Lord to me, letting me stay near him, for I have had nothing to give up, and yet I am here.

How weak and needy I am! How poor and unprepared I am! How can the musician ever play on a broken flute! How can a broken-winged bird ever soar toward the blue heights! Oh! The agony of the hours of regret! Brooding over the past failures and weeping over one's own inabilities! How I long and yearn to serve the believers of God but I do not see any doors open. In the Presence of the Beloved our so-called services are nothing else but half-articulated pretexts. Am I never going to be assisted to serve at least the friends of God? Will you not pray for me? Will you not beg of the True One to confirm me? I know, oh! I know I am not worthy, but will you not help me with your silent, earnest prayers to attain to this greatest desire of my heart? God will answer your supplications, because your heart is pure, your aim is unselfish, your face is shining and your lips are praising the Creator. The time is so short and the opportunities of unselfish services are so many. Please do pray for me! Will you?

6 February 1914

February 6th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

In and around the rose garden of the Beloved home the Pilgrims wander and stroll almost all day, with the hope and expectation that, perchance, they may see him for a few minutes - and listen to his words, no matter how few. Hence it often happens that when he comes out he gathers them together and speaks with them sweetly about the Cause of God. In comparison with us these eager pilgrims see so little of him, although spiritual nearness does not at all depend on the length or duration of the visit. But it is quite impossible to convince our thirsty pilgrims with the evident truthfulness of this fact. When I try to discuss with them the genuineness of this question, they say "Why don't you go away? You are here beside the Master day and night yet grumble and complain if you do not see him one day; and you think the world has come to an end and are not satisfied with your luck; that the heaven of your happiness has turned into brass and the showers of your joy are no other than the valleys of disappointment. Why don't you sympathize a little with us poor mortals who have been away from him all our lives and have only these few days to look into his Countenance? We may never see him again. Do you therefore begrudge us if we try to see him as many times as possible during the day? He is the light of our eyes, the hope of our existence, our pearl of great price, the main source of our activity, the spring of our celestial

inspiration and the light of our dark path." Remarks such as these completely disarm me and I feel ashamed of my own spiritual avidity. One gaze from him in their estimation is a heavenly . They are his lovers and adorers, and for the sake of his love they are ever ready to sacrifice their lives.

In the morning the Master did not go out as he felt a little indisposed, and in the afternoon he was busy receiving various people, pilgrims and otherwise. At noon he called me in to his holy Presence. He was lying in bed. I was there only for one minute and when I left the room I felt cheered by his words and commands.

To a number of Pilgrims he said: "Praise be to God that you have visited the Holy Threshold of Bahá'u'lláh. I hope you are happy over your visit. I am assured that you are happy. A person who has worshipped at the Tomb of Bahá'u'lláh must never feel sad. He must be ever exhilarated and joyful. If he is not happy, then who can be happy in this world."

To the assembled meeting of the friends he said: "The Pilgrims were at 'Akká yesterday. I am now planning to go there myself to visit the Holy Tomb of the Blessed Perfection.

"Such a holy Visit depends however upon the condition of the heart. If the heart is illumined and radiant in one moment's visit, the Angels of Confirmation and assistance will descend. In one minute the magical transformation is obtained. This depends upon the presence of capacity. The dried wood once brought in contact with fire is instantaneously lighted. You place a piece of black stone in the fire it will be heated, but it will not be ignited. As soon as a person endowed with capability enters the Blessed Tomb of Bahá'u'lláh, he will immediately obtain another happiness, another spirituality, another enkindlement, and another beatific serenity. I expect to go to 'Akká in a few days. The plans and order that I had well established are completely disturbed owing to my long absence; but now, although I am tired, I must try to bring back at least, semblance of order.

"There is a method for the visit of the Holy Tomb of the Blessed Perfection. So far it has been impossible to put it into practice. Some years ago with the mutual assistance of a large number of companions, Pilgrims and friends, I demonstrated the first chapter of this method. First we gathered at the Garden of Riḍván and after feasting and drinking tea, we all formed into a long line, each person carrying a pot of flowers on his head and in this way we walked to the Holy Tomb. Sometime this procession was in broad daylight, and again on moonlight night. On the nights when the moon was not yet up, each person carried a lantern in his hand. The deceased Mírzá Mahmond chanted prayers and communes along the road. I cannot describe the spiritual atmosphere that surrounded us all along the way. We were all in a state of utmost supplication, attraction and humility. For this reason all the later confirmations were made possible in the Cause. These midnight prayers and entreaties surrounded us with these heavenly triumphs. Truly I say our hearts were set aglow with the Fire of the Love of God. I hope the day may soon come when these arrangements can again be put in practice. I laid these rules to become as precedent for future generations. Yes, I see clearly the day when monarchs and emperors and rulers will come with their yachts to the harbor of 'Akká and after their landing and in the utmost state of attraction and enkindlement with vases of flowers on their heads, they will proceed walking slowly toward the Holy Tomb of the Blessed Perfection - there to offer at the spiritual shrine their floral offerings, and worship in the spirit of contrition and meekness. In short at the tomb of

Bahá'u'lláh and the Báb, the Pilgrims must observe the utmost silence, peace, tranquility, spirituality, contrition, reverence, respect and complete difference."

7 February 1914

February 7th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

This was the day of the Anniversary of the birth of His Holiness Muḥammad, the Arabian prophet and as a result a general holiday was declared. Many stores were closed and people resorted in groups to the Mosque to pray. Now and then the guns of the military barrack boomed their salutes.

It may not be out of place if I quote a few sayings of the Arabian prophet on "learning and knowledge" which will show more than any dissertation on the subject his commandments to the faithful to ever equip themselves with the findings of knowledge and the deductions of science. He says:

"He dieth not who giveth life to learning."

"Whoso honoreth the learned honoreth me."

"Learn to know thyself, O 'Alí."

"Seek knowledge from the cradle to the grave."

"Philosophy is the stray camel of the faithful (Muslim); take hold of it wherever you come across it."

"The calamity of knowledge is forgetfulness; and to lose knowledge is this, to speak of it to the unworthy."

"Who are the learned? Those who practice what they know."

"One learned man is harder on the devil than a thousand ignorant worshippers."

"To seek knowledge is a divine commandment for every Muslim."

"That person who shall pursue the path of knowledge, God will direct him to the path of Paradise."

"He who knoweth his own self knoweth God."

"Acquire knowledge. It enableth its possessor to distinguish right from wrong, it lighteth the way to heaven; it is our friend in the desert, our society in solitude, our companion when

friendless, it guideth us to happiness, it sustaineth us in misery; it is an ornament amongst friends, and an armour against enemies."

"The knowledge from which no benefit is desired is like a treasure, from which no charity is bestowed in the way of the Lord."

"Wish not for death anyone of you - neither the doer of good works, for peradventure, he may increase them by an increase of life; nor the offender, for perhaps he may obtained the forgiveness of God by repentance. Wish not nor supplicate for death before its time cometh, for verily, when you die, hope is out and the ambition for reward and verily, the increase of a believer's life increseth this good works."

We were most fortunate this morning to meet the Master for a few minutes in the garden of his home. He came out and sat in the sun. His face expressed thought and contemplation, his beautiful white locks had fallen down his back, and his white beard and commanding brow intensified his patriarchal authority and gentleness. Mr. and Mrs. Holback came in bringing with them the Christian Commonwealth of January 28th containing an interesting article from Mr. Holback's pen on the life and teachings of the Beloved on Mount Carmel. Then she read quotations from a letter just received from her daughter in England in which she expressed her love for the cause. "Thy daughter" the Master said, "shall make extraordinary progress." At this juncture two Arabian friends entered the garden as there was a stiff breeze blowing, 'Abdu'l-Bahá took them to the reception room, and we were left to our own device.

Hájí K_hurasání, who has been in Haifa sine our arrival, gave a tea in the afternoon in the large room adjoining the Holy Tomb of the Báb. All the pilgrims and believers were present as well as some of our American sisters. Our dear brother Foroughi and his son spoke and in turn chanted Tablets. Everyone thought the Master would come up, but they were doomed to disappointment. Hájí K_hurasání will leave tomorrow evening for Cairo, with two other pilgrims - Mírzá Aḥmad of the city of Beerjan and Mírzá Rajab 'Alí, a physician from Sabgevar. The former, my namesake is a tall, young man with a clear, musical voice and who during his 19 days stay in the Pilgrim's Home filled our hearts with the joy of his songs and the sweet chanting of the Divine Tablets. He is a wonderful Bahá'í to whom I have become very attached. When he leaves tomorrow I shall miss him. His brother S_hayk_h Muḥammad-'Alí, now living in Ashkabad, is a famous teacher and writer in the Cause.

Our American sisters Mrs. Von Lihenthal, Mrs. Beede, Mrs. Wise, Mrs. Sprague and Miss Hiscock are back from Damascus and Tiberius and again are submerged in the sea of the spiritual presence of 'Abdu'l-Bahá. Our dear sister Mrs. Hoagg lives with one of the Holy daughters of the Beloved. She is learning Persian and in turn teaching English to the members of the Holy Family. She enjoys her Eastern life most thoroughly and I advise the believers in America to her when she returns to Uncle Sam so that she may relate to them her charming experiences.

More of the Pilgrims are given permission to return to their respective homes within the next 3-4 days, amongst them Foroughi, his son and Mullá Muḥammad - their servant. It is probably more than 3 months that they have been living close to the heart of the Beloved. All of us, especially myself, who had not the privilege of seeing Foroughi before, have grown

to love him, and we always listened with interest and profit to his discourses and chanting of Tablets. New Pilgrims are on their several ways and soon they will arrive. Áqá Muḥammad Ḥasan tells me that from now on the Pilgrims will not stay longer than 9 days. Nine days pass too quickly in the vicinity of the Beloved, but from a spiritual standpoint each day in a year. The believers of God come and go, but to an observer, before they leave, a great psychological change has taken place in their hearts. They are born again and baptized with the Water of the Knowledge of God, the Fire of the Love of God and the Spirit of divine Revelation. The Prometheus of this age has placed in their hands the torch of the oneness of the human race, and deposited in their hearts the flame of the brotherhood of man and the Fatherhood of God. Now they go forth with serene confidence into every dark corner of the Eastern World, carrying with them light and wisdom. Now they have a mission to perform their lives are not idle dreams but the confirmation of a New Dedication hath descended upon them. They are the swift angels of the Lord. With their white wings of inspiration they will soar over many countries and leave behind many blessings. They will blow through the trumpet and the dead will arise out of their tombs of negligence. They are the heralds ushering in the golden era of peace. They are the harbingers of the coming of the divine Springtime, the messengers of the millennium, the forerunners of the time of social justice and equity and the standard of the army of God.

In the evening the Beloved summoned all the believers and delivered a talk which shall be translated elsewhere.

8 February 1914

February 8th 1914, Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

It was one o'clock pm and I was sitting behind my table writing. My mind was busy weaving the fabric of new, even changing thoughts. Then all of a sudden my hand was stopped as though by an invisible power. I tried to shake off the impression but even my mind could not think clearly. I raised my head and my gaze travelled over many a lovely blossoming trees, beyond the house of the Beloved, over the red-roofed cottages of the German colony, past the placid and calm bay of Mediterranean, where the ancient city of 'Akká is built, across the open plain and over the purple hilltops. Then my gaze turned heavenward and lo and behold, there was a most wonderful rainbow - the rainbow of the Covenant, the symbol of the Testament of God - stretched over the city of 'Akká. It was composed of many colors, violet, rose, yellow, green, deep purple, bright rose and a light shade of faint green. The most interesting thing about the rainbow was that its semi-circle was only large enough to arch the city of 'Akká. It stayed in the heaven for more than one minute, each color distinct in its line, and then little by little it was vanished away.

Five out of the ever increasing and decreasing band of our Pilgrims departed today, one for Egypt, 2 via Egypt for Sabzivár and Tajan and two via Damascus and Aleppo for S_háh Abad and Khalaj Abad. During the day the Master met them several times and on each occasion

he spoke at length. To those who were going to Egypt he said: "On my behalf you will go and visit the tomb of our beloved Mírzá Abu'l-Faḍl. All the days of his life were spent in the service of the Cause of God. His will and desire were devoted to the promotion of the Message of the Kingdom. He did not think of worldly comfort and tranquility. He never tried to protect his life. He was not attached to the ephemeral objects of this contingent world. All his thoughts, ideals, conceptions and aims were centered around the service to the world of the Merciful. Praise be to God that his intellectual and spiritual life was very fruitful. All his books contain incontrovertible proofs and evidences concerning this impregnable, blessed Cause. Sanctified and holy, divine and spiritual, he ascended from this mortal world to the realm of light. The disinterested actions and free-hearted deeds of a person proclaim with the sound of trumpet his loyalty and sincerity in the Cause. He is in no need of self-justification. He lives above and beyond the criticisms of petty and dwarfed assailers of the integrity and purity of his motives. Their censures did not touch him. The innate nobility of his soul is not tarnished. The glories of his work are not beclouded. The river of his spiritual ideality, creative power, and imaginative faculty is not dried up. The sea of his sympathy and increasing hopefulness and direct activity in the Cause is not calmed down. With deep insights, holy vision and fresh inspiration, he will cause the complete retreat of his old enemies and with new zest, unflinching courage and undisturbed spirit he will apply himself to new victories, new channels of service, broader fields of labor, higher planes of triumphs, and the solution of vaster and more intricate problems. Thus by the magic want of his determination he changes every stumbling block placed in his path to dishearten him from further progress, into a stepping stone, and advances with confident steps, ever rising higher and higher, never looking backward but always forward, setting aside all the seeming difficulties and finally planting his feet on the summit of the Mountain of Success, Beatitude and undiminished Glory.

"Such a man was Mírzá Abu'l-Faḍl. On such an unshakable rock every person must lay the foundation of the palace of his life; - so that the howling of the winds, the fury of the storms and the onslaught of the wild elements may not in the least shake it.

"The life of Mírzá Abu'l-Faḍl was God-controlled, God-propelled. Not for one second did he set his own will above the Will of God. He effaced self and lived eternally with God. For this reason the Journal Maghattan printed in Cairo, although its editor is a Christian and is not pleased to see this Cause making headway in the West, yet in one of the current issues of this week, has published a wonderful, significant article eulogizing the priceless character of Mírzá Abu'l-Faḍl, mourning his loss as a great calamity, calling upon the young men to emulate him in their search after the realities of life, and praising most unsparingly his intellectual attainment and literary, philosophic and historical culture. People observe how the rays of the attributes of sincerity and loyalty illumine the character, causing man to become as a glorious star yet they chase after the shimmering, faint light of the ignis fatuus of their own chimeras and selfish ideas and deprive themselves of the wondrous lights of the Spirit."

In the morning a young English man who has been travelling in India and is now visiting the various memorable sites of the Holy Land, on his way to Egypt, called on the Beloved. Four years ago, before his departure for India, the man had heard about the Cause. He desired to know something about the Principles of this Revolution. The floodgates of the spiritual utterances of the Master were unlocked and for more than an hour and half he spoke

enumerating the various humanitarian teachings and finally giving a detailed exposition of the economic plan of Bahá'u'lláh, which will right all the social inequalities and give to each individual member of the body politics his allotted share of comfort and well-being.

In the afternoon he sent for the departing pilgrims and most graciously took them on a long walk. It was Sunday and there were many Carmelite monks and nuns going and coming. The boys and girls studying in various religious institutions were having a joyous picnic under the fragrant blossoming almond trees in the field.

Many of them knowing the Master stopped and respectfully saluted him. Doubtless many of these monks are waiting for the coming of the Messiah. Most of them are sincere in their expectation and yet what would they do with a man if he returned goes to them boldly and say "Your promised Lord indeed hath come! the King of Kings hath appeared! the Divine Jerusalem hath descended from heaven! Open your eyes and unstop your ears!"

Then the Master pointed to us with his holy fingers the nunnery, a large building at the foot of Mount Carmel. He related the story of their initiation and acceptance into the order. "Most of these girls came from Europe and dedicate their lives entirely to prayer and worship. They are known as the brides of Christ. Once they enter that building they are not allowed to come out. They do not speak with anyone and their food is served by an attendant. The rooms in which they live are cell-like and very dark. Although this custom does not exist in the religion of God, yet it demonstrates the superlative degree of severance. Were this law sanctioned by divine authority, the spiritual effect of it in the world would have been tremendous. Man must live beneath the shade of the commandments of the religion of God and at the same time soar in such a pure atmosphere of holiness and severance. It is not necessary for him or her to take the vows of a true monk or a real nun, but his and her detachment from the things of the world must be like unto theirs. They must breathe the air of severance and be burned with the fire of attraction."

To the believers who were going to pass through Baghdád he said: "Announce to the friends in Baghdád the most great glad tidings of 'Abdu'l-Bahá. Associate with them with the utmost of kindness and deliver unto them my joy everlasting. Make them feel the warmth of your love and affection. Likewise, gladden the hearts of the believers of other cities through which you pass. Suffer them to come in to the joy of the Lord when they meet you. Tell them that 'Abdu'l-Bahá ever thinks of them. Wistfully and tenderly he looks after their spiritual protection." Then he spoke about other things; now about his strenuous trip through the West and again describing in a somewhat humorous manner the art of elocution and oratory as is played over the vast audiences in the occident, by silver-tongued orators, who sum to cast spells on their audience (or as he called them sword-swallowers).

Then he enjoined on our departing Pilgrims to give his greetings to individual Bahá'í teachers whose names he mentioned. The farewell scene was as always been, very affecting and the eyes were wet with tears. The Beloved would not let them fall at His Holy Feet but he kissed them and embraced them in his heavenly arms.

The Master sent a Tablet to the believers in Cairo telling to take good care of the writings of Mírzá Abu'l-Faḍl.

We followed our dear pilgrims to the pier and when we returned we felt the great void left by their absence.

9 February 1914

February 9th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

I am sitting in the rose garden of the Beloved that surrounds his house. Several of the Pilgrims are walking here and there admiring the flowers. The weather is most delightful and the fragrance of the white roses, red roses, and pink roses, reach the nostrils. Esmael Áqá, the faithful gardener is planting new shrubs. Although the sun is brightly shining, yet one would like to bask under its warm rays. The air is filled with a peace and quietness that passeth understanding. The Mount of God clothed with verdant role is looming above my head. No doubt there are many of our friends in various parts of the West who would love to be here and see with their own eyes the many holy and prophetic scenes daily enacted in this blessed land. I pray that this be made possible for them and that while the sun of the Covenant is shining they may obtain this priceless privilege.

Just when I finished the last page the Master came out of the house and beckoned me to follow him. He handed me a cablegram just received from Tīhrán to be read to him which I did. Then I translated a petition from Mr. George J. Augur of Honolulu and while he was walking through the streets he dictated for him a beautiful Tablet. He continued in his walk till he reached a vacant lot at the foot of the Mountain of God. Here he sat on a piece of rock and started to read an Arabic Newspaper. While the Master was thus engaged two Arabs who were apparently debating on some deep questions as their vigorous gestures showed, passed by. They stopped, looked at the Beloved and murmured a few words to each other. From their I guessed that they had agreed to have the Master as an arbitrator and abide by his decision. They came forward and asked their questions. His answer pleased them both and they went away quite happy. The gist of his talk was the following:

"Reason works through the instrumentality of the five senses. The faculty of hearing is more important than the faculty of seeing. First because it is revealed in the Khoran: 'He (God) is the Hearer and the Seer!' We observe that in this verse the word 'Hearer' precedes the word 'Seer'. Secondly, 'sight' is a faculty possessed by animals as well as by men, for perceiving only external objects in a direct line, the impressions of which are imprinted on the retina of the eye, while 'hearing' is the faculty or the sense by which sound is registered from every direction - right, left, front, back. Thirdly God has not so far sent a deaf prophet, but amongst the prophets there were a few who were blind. Fourthly, hearing is a gift through which we are enabled to listen to the thoughts of the Masters of the bygone ages and thus enrich our lives by the fruits of their wisdom. Fifthly, the foundation of faith is based upon the faculty of hearing. A deaf man is not responsible, because only a hearing man can listen to the Words of God and comprehend their meanings.

"Sight is physical; insight is ideal. There are many people who have the power of sight but they lack insight. Insight perceives and unfolds the spiritual susceptibilities of consciousness. It discerns the realities of phenomena. Sight is the faculty used for observing things but it is not the apprehender of things. Insight becomes cognizant of the real state of things and piercing through the veil of appearances it goes to the very heart of a given object.

"The throne of reason is the brain. Reason is a monarch over the body and the five senses. Reason does not belong to the category of the senses. It is a faculty superior to them. Animals have the five senses but they do not have the reasoning or intellectual faculty as fully developed in man. But the Universal Emperor over the entire body is the Spirit. It is the Spirit that rules and controls all the functions of the body. It is revealed in the Qur'án: 'They have ears but they do not hear; eyes but they do not see; hearts but they do not comprehend.' In other words, they have ears but they are deaf to the call of God; they have eyes but they are blind to the Beauty of the Beloved; they have hearts but they are not aware of mysteries of the Kingdom."

In this manner the Master taught these two Arabs on the road, and I just saved for you parts of his talk to show you how these pearls of wisdom are given away freely and without price. He spoke with them, with the same gentleness of spirit and courtesy and patience, as though he was addressing an audience composed of thousands of eager listeners.

This morning the Russian Steamer bounded for Constantinople carried on its deck seven more of our Pilgrims; Foroughi, his son, servant and 4 Israelite Bahá'ís. As the Master, with his white beard and cream overcoat, stood on the step of the house pronouncing upon them his last benedictions he made a most wonderful, striking picture, never to be forgotten. His divine Countenance and glowing words are indelibly printed upon the tablet of memory.

There are about 12 more Pilgrims left behind and if I am not mistaken these also will be departing soon.

In the afternoon the Master sent up Khasro after me and I hurried down the mountain as soon as possible. When I arrived the Master was sitting in the garden, Mírzá Ḥaydar-ʿAlí and a number of believers were in His Presence. The landeau was ready, waiting for him at the door. He asked me to ride with him in the landeau, because he had several letters and wanted them to be translated. Since our arrive in Haifa I have always carried in my heart the hidden wish to ride with the Beloved in the landeau, but up to this hour no opportunity was offered me. We were driven by Isfandeyar through the streets of the German colony, till we were quite out of the town in the open field. Several times on the way the Master expressed his delight at the charming beauty of the scenery. A few letters received from India detailing the progress of the Cause were read to him.

The news that the entire debt of the Orient-Occident Unity for the publication of the Bahá'í literature, was paid, gave him much pleasure. When the names of those who have so generously contributed to take away this burden from the shoulders of the society were mentioned to him, he said: "Bravo! Well done! Very good. They have rendered an excellent service. Truly I say, they are the embodiments of loyalty and faithfulness." Now that the society is freed from this cumbersome obligation, it is hoped the officers will widen the

sphere of its usefulness, increase its efficiency and the members and the friends will do their utmost to interest others in its objects and aims. A society with such a broad platform can accomplish much substantial work in bringing nearer together the East and the West in the ties of mutual helpfulness.

The Beloved did not leave the landeau but after half an hour's stop on the road, we returned. On our way back I told him about the Panama Exposition in San Francisco. He thought the occasion is very important, and that the Bahá'ís must avail themselves of this exceptional opportunity to spread the Cause of God and promulgate the word of God.

Speaking about some particular person he said: "We do not interfere with the affairs of anyone. We are at peace with all. We do not pick up quarrels with any soul. We do not speak against any individual. We do not say to any one: 'Come to us or go away from us.' Whosoever desires to join his forces with us he is welcomed. Our forces are however brotherhood, peace, simplicity and straightforwardness." When we reached home, the Pilgrims were there. He asked them to go with him into the reception room, and here again he spoke for more than an hour. The believers were overjoyed with his kindness, and their spirits transported into the heaven of gladness through his exhortations and advices. Their eyes were luminous and their hearts joyous when they left his presence.

10 February 1914

February 10th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

The translation of the Tablet to Rev. C. J. street may be a good introduction for the opening of today's activities:

He is God!

O thou respected heavenly Doctor!

Praise be to God that the Call of the Kingdom reached thy ears and thou didst become informed with the Principles of His Holiness Bahá'u'lláh. Unquestionably day by day thou wilt add to thy knowledge of this subject. If possible thou mayst ask from London or America the translations of source of the Tablets of His Holiness Bahá'u'lláh, such as the Tablets of the Words, Tajalleyat, the Glad-Tidings, the Eshragat and some of the addresses of this servant, the Collection and the perusal of which will add to your information. Thus thou mayst cry out in all the churches that these Teachings are heavenly Teachings, this Call is the Call of the Kingdom and this Potency is through the Confirmation of the Holy Spirit.

Today all the inhabitants of the world are submerged in the darkness of dogmas and religious, sectarian, racial and political prejudices; peradventure, God willing thou mayst become a brilliant star and cause the disappearance of these darkness from those parts: so

that the light of Divine Love may illumine those regions and the Flag of the Oneness of the world of humanity be upraised.

Upon thee be greeting and praise!

(Signed) 'Abdu'l-Bahá Abhas

In another Tablet revealed for Mrs. Isabel Fraser he says:

He is God!

O thou beloved maid-servant of God!

Thy letter was received. Its sweet contents imparted the utmost rejoicing, for it contained the good news of the unity and accord of the believers of God, their association and fellowship in the congregations of the elect, their enkindlement with the Fire of the Love of God, their advancement toward the Kingdom of God and their firmness in the Divine Covenant and Testament.

I shall never forget thee. I remember thee always and desire for thee heavenly illumination and Bahá'í Spirituality. I hope that in Chicago thou mayst become the cause of the promotion of the Word of God and the promulgation of the religion of God.

Convey the most wonderful greeting of Abhá to all the believers and the maid-servants of the Merciful.

Upon thee be Bahá'u'l-Abhá!

(Signed) 'Abdu'l-Bahá Abhas.

About noon the Beloved called me to his Presence. He dictated a cablegram to be sent to America and told me to sit down, and then spoke about the healthy air of the Mount Carmel. "The climate up the mountain is very bracing and invigorating. It ensures man a long life and vigorous constitution.

"I was going to devote part of my time to answering the letters, but the many hindrances that have crept in have prevented me from doing so. But it is good that thou art writing the news - thus the believers might be informed of what is going on here. Thou art spending much effort in this ." For nearly 10 minutes he was silent and I did not wish to intrude on his quiet contemplation.

In the afternoon he went out to his Khabat-Gah to rest. Later on the landeau was sent for so that he might take a ride. Then Mr. and Mrs. Holback came in and Mírzá Ḥaydar-'Alí unfolded another chapter of his rich and most interesting life. His talks on the problems of the Cause and his interpretations of the lives of the various individuals connected with the movement are very illuminating. It is a great pleasure to me to translate his words. The recital of his wonderful story cannot be brought within the scope of those letters as our dear sister will give it to the world in her own way.

When the Master returned, a number of the believers and pilgrims were in the garden. He joined them and inquired about the health of each. He sat down on a chair and then spoke these words of truth and light:

"When the believer gather in a meeting and are engaged in the mention of God, my heart is there, my spirit is there, although my body may be a thousand miles away. Praise be to God that the friends are gathering together in the Tomb of the Báb and occupying their time with the worship of God, and obtained the most holy sanctification. This is one of the most eminent, divine Bestowals. Those hearts which are illumined with the light of reality, and those breasts which are dilated with the fragrance of the Love of God find themselves in the Supreme Paradise and get a foretaste of the heavenly beatitudes as soon as they enter the Holy Tomb of the Báb or the Divine Ridván of the Blessed Perfection. They will obtain the most great happiness, inhale the celestial fragrances and become characterized with spirituality. When a person enters a rose garden, if his nostril is open, he will inhale the fragrances of the flowers, but if the nostril is infected with cold, he is deprived of the delicate scent of roses, although he may live in the garden for many days. During our stay in Adrianople, Áqá Jamál and Mírzá 'Alí-Akbar Boroujerdy and his brother arrived from a long journey. After a day, all the three received permission to go into the Presence of the Blessed Perfection. When they come out, Bahá'u'lláh said that Mírzá 'Alí-Akbar was completely changed, that the present Mírzá 'Alí-Akbar was not the old one, - he has re-created; that within the short space of five minutes he had made more willows progress. The station of the believers of God are not now duly appreciated. Their importance will be revealed in the future. After the crucifixion of Christ, the few apostles who were left behind were thrown into a state of utter and agitation. Peter who was the chief of Apostles denied the Lord thrice. Notwithstanding this, his lofty station and degree were revealed to the Christian nations in later ages. Now the hands of the highest artist have fashioned his statues with pure marble and have placed in his hand the Keys of Paradise and hell.

"But the believers of the Blessed Perfection during His lifetime cried out 'Ya Bahá'u'l-Abhá', while under the sword. The glorious stations of these martyrs are not known today, they will appear later on. Outwardly the disciples of Christ were very much decided and laughed to scorn in their days. Their honor today is as high as their humiliation was low in their lifetime. All the Pharisees and high priests ridiculed them in their temples and synagogues.

"The power and majesty of the Cause have not become apparent yet amongst the people. Out of the mountainous wave of this most great sea, only a small ripple has become manifest, but ere the potency and night of the Cause of God shall environ the East and the West and shall cause a great astonishment amongst the inhabitants of the world.

"In all the former ages, the prophets and messengers of God were ridiculed and persecuted and there are many verses in the Qur'án indicating this fact, but in the blessed Cause no one has been able to the Personality of Bahá'u'lláh or repudiate the Principles of the Movement. Again in those bygone dispensation only the followers praised the Manifestations and commended the Teachings. Not a single outsider gave a favorable testimony; but in this Great Bahá'í Cycle every nation and community have applauded and extolled the Cause. Although they do not believe in the Divine Station of His Holiness Bahá'u'lláh, yet they testify to His Power, His Dominion, His Authority, His Might and His Glory. Today in whatsoever circle the name of the Blessed Perfection is mentioned, they

say, 'he was a Great Man, and a Noble Personage'.

11 February 1914

February 11th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

O Thou Mighty Spirit that art brooding over many Waters!

I am Thy humble servant, use me according to Thy Will, O Bliss! The heavens of the Cause are stretching to declare the Majesty of the Lord!

O Triumph! The glorious Sun of righteousness is dawning to banish away the darkness of ignorance and prejudices!

O Joy! The full moon of revelation is rising to flood the regions of the hearts with its silver rays!

O Delight! The stars of inspiration are twinkling to illumine the souls of men!

O Rapture! The angels of light are descending to enlighten the minds of humanity!

O Gladness! The prayers of creatures are ascending to the Throne of God!

O Shout! The orchards of perfections are growing to distribute the seeds of sanctity!

O Truth! The trees of arts and sciences are blossoming to produce the luscious fruits of the Holy Spirit!

O Rejoice! The flowers of love and affection are blooming to perfume the nostrils of the children of the Merciful!

O Felicity! The birds of thanksgiving are singing to spiritualize the hearts of the servants of the Almighty!

O Happiness! The oceans of Bestowals are waving to adorn the shores with the pearls of wisdom!

O Victory! The rivers of Truth are flowing to irrigate the parched grounds of mankind!

O Ecstasy! The Bride of Universal Peace is appearing to establish amity amongst the nations of the world!

O Exultation! The Eyes of Providence are gazing down to uplift the fallen and to cheer the despondent!

O Life! The Mountain of God is dancing because the Spirit of the Comforter dwells on it!

O Glad tidings! The gloom of the weary night is vanishing for the orbs of uprightness are streaming down their soft rays!

O transport! The fire of yearning is blazing to burn away all the veils of superstitions!

O heaven! The Power of the Kingdom is revealing the unknown mysteries of nature!

O Blessedness! The Holy souls in every country are announcing the coming of the era of celestial brotherhood.

A Jewish Pilgrims from Tabríz arrived. He is a middle aged man. His name is Mírzá Moussa. About noon, the Beloved of the world received him and showered upon him much kindness. He was weeping with joy, the joy of seeing his King and Lord. The Master said: "The souls who have capacity like unto prepared and ready candles - as soon as they come in touch with the match there will be an instantaneous ignition. The unprepared souls are like unto steel and iron. They become heated and they do not give light.

"The people who are endowed with pure hearts and great capabilities, as soon as they hear the Call of God they will acknowledge its truthfulness. There have been many souls who have often longed that they might have the privilege of living during the lifetime of one of the Servants of God. Now, praise be to God that you are living in these blessed days and are existing in an age of light, in the cycle of the revelation of Divine Mysteries. Mays't thou ever be encircled with spiritual confirmation and assistance! Mays't thou ever remain firm in the covenant and testament! Mays't thou withstand the blowing of the winds of tests like unto a strong edifice!"

Lately I have been spending almost all the hours of the days in the house of the Beloved, taking my lunch and sometimes my dinner there, and going up the mountain long after sunset to work and sleep in my own dear little 'nest'. Our lunch is sent from "Androun" and my companions at table are Esmael Áqá, Khasro, Bas_hír, Isfandeyar and sometimes Mírzá Mahmond or others. All of them are most faithful to the Master, each person attending wholeheartedly to duties assigned to him. Those who serve at this Divine Court are not prompted by any material rewards. They infuse in their great or small services the spirit or the atmosphere of loyalty and sincerity. If there is any person in this wide world who serves 'Abdu'l-Bahá with the smallest or least idea of any material reward, he is just as far from the Spirit of this Movement as the earth is remote from . Here is the court of a spiritual King and therefore his gifts and Bestowals are spiritual. He is not a worldly monarch so that he might appropriate wages and salaries for this servant or that. At this divine Threshold we must divert our minds from all such paltry and unbecoming thoughts.

Whosoever desires to sacrifice his life and devote his time to the service of the Cause let him come. No other plan will be crowned with success, I assure you.

In the afternoon, the Master called me again into his room and dictated a long Tablet in Turkish. Just as he was going to dictate another when Mírzá Mohsen announced the arrival of Mofti. The Beloved engaged him in conversation and when some documents were signed he left the house.

We did not have any meeting today; so we climbed up the mountain rather early. After an hour the word was brought up that the Beloved wanted me again. Without much delay I descended the mountain and enjoyed a quiet one hour in his divine Presence. He told me to stay and have dinner. When I left the house his love was more than ever in my heart. The moon was full and glorious, the mountain of Carmel was fascinatingly beautiful, my heart swelled in thanksgiving and from my lips flowed the words in the first part of this letter.

12 February 1914

February 12th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Of late it has been observed in certain quarters that there is an unconscious tendency to dogmatize the Bahá'í teachings, trying to ascribe limits to this limitless Cause, endeavoring to measure this ocean of Truth, which is unfathomable exerting vainly to enumerate the countless stars of this heaven of Spiritual Grace and Mercy and daring to survey with the cribbed instruments of their human minds, the wide expanse of the Kingdom of Abhá, and assign to it various boundaries. What a short-sightedness is this! The Bahá'í Cause is Universal and not local. It is all-inclusive and not exclusive. The very word "exclusively" of dogmatic spirit, narrowness of mind, limitation of the outlook which are wholly arduous and unpleasant to a Bahá'í. The spirit of the word of God cannot be monopolized. If we can monopolize the fresh air that we breathe then we may be able to form a trust of the Spirit of the word of God. Deep down in the care of the heart of every Bahá'í, there must be a reverent Universality and a great love for everything noble and true in the past religions of the world. What right have we to discard them? The good in every religion is always good and will never become less than good, because other revelations have appeared with more suitable laws applicable to the time and the country in which they lived. God has not placed into many hands or thy hands, the keys of His Mighty Cause. Most graphically the Lord describes the foolhardy presumptions of such egotistic spiritual geographers, in the following sublime Words in the book of Job:

"Who is this that darkened counsel by words without knowledge? Gird up now thy loins like a man: for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy? Hast thou commanded the morning since thy days and caused the dayspring to know his place; Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth. Hast thou perceived the breadth of the earth?"

In the Bahá'í Cause religious prejudices must be entirely abandoned. Let us be always on the alert lest we may become little by little imbued with a "Bahá'í prejudice". I do not say that such a thing is possible or will ever come to pass but it is better to be on our guard lest we may become "proud" of our own "humility". A Bahá'í is always thirsty for the water of Reality and hungry for the break of life. If he drinks the seven seas of the world his lips are yet dry. The Holy Scriptures of all the religions are his universal Bible. Through the lights of the Teachings of Bahá'u'lláh and the explanations of the Center of the Covenant he diligently studies of the Center of the Covenant he diligently studies and reads other scriptures. In the Bahá'í meetings the sacred Books of all the nations are perused according to the customs of the country and the spirit of the occasion. All the prophets of the past ages are the members of one vast, spiritual brotherhood. From the standpoint of this celestial intimacy there is not the slightest distinction between them and therefore a Bahá'í

loves all of them dispassionately and exerts himself to humbly walk in their footsteps and characterize himself with their several, sublime Teachings. A Bahá'í opens the windows of his heart, letting the rays stream down through them, no matter from what horizon. He associates with all mankind with joy and fragrance and scatters to the four winds the ashes of exclusion and mental and spiritual restraints.

When we descended the mountain this morning stood in the Presence of our Beloved in the garden while he was walking to and fro with firm feet he spoke as follows: "The Bible and the Holy Books of other religions must always be studied and to be read in the Bahá'í meetings. Their study will widen the circle of one's information and acquaint him with the wonderful prophecies fulfilled today. A Bahá'í publication must never contain anything which may cause provocations or injure the feelings of any one or displease any soul. It must contain such matters as would be conducive to the happiness, hopefulness, advancement, guidance and illumination of the readers. Its field must be universal, its sympathy must be universal, its ideals must be universal. Its contents must establish fellowship between the hearts of all the religionists and must not voice anything which might wound the feelings of others. The reading and study of the Holy Books are essential, so that man may become informed with the glad tidings. We must follow the Will and the Command of the Blessed Perfection, and not the promptings of our own hearts. We must consort with all mankind with love and amity. If we possess a word of Truth, we will deliver it to the people, if they accept the aim is attained, if they reject we leave them to themselves and pray for them. We have to do this, however, most kindly, without the least sign of ill-feeling and opposition. We will not engage in dispute and altercations. We must affiliate with all the religions and sects; speak to them from their own standpoint and show to them in practice that we love their books, we read their scriptures, and we honor and respect the founders of their religion. A Bahá'í teacher must keep these facts always before his mind, lest in the course of his lecture he may make a dogmatic assertion which may arouse their combative prejudicial spirit of the listeners."

In connection with the above remarks he wrote the following with his own blessed hand to one of our Western teachers: "Through whichever country thou goest, speak thou with moderation. Call the people to the Oneness of the world of humanity, the dawn of the Sun of Reality from the horizon of Persia and the Servitude of 'Abdu'l-Bahá and then explain the Center of the Covenant and no more."

Before noon the Pilgrims met 'Abdu'l-Bahá two or three times, therefore they were most happy. The Master showered upon them many blessings. A word to them from him is more than sufficient.

In the afternoon the mother of the former President of the German bank in Haifa, with two girls - on English and another German, who are travelling through the Holy Land, called on the Beloved. Mírzá Mohsen and Mírzá Hádí received them in the reception room and they were served with tea. After awhile the Master came in bidding them a hearty welcome. After a few preliminary remarks he said: "The air here at Mount Carmel is fragrant and its earth is sweet. Its panorama of sea and land is very unique; its sun is all-glorious; its moon is all-beautiful and its stars are all-sparkling. This is the Holy Land, the land which gave birth to all the prophets; such as Ibrahim, Isaac, Joseph, David, Solomon, Moses, Isaiah, Zachariah, and last of all Christ. Elijah lived on Mount Carmel. You must love this land very much, because

all these holy happenings have transpired here. Syria is a most wonderful country. It is a world in miniature. All the trees of the hot climate such as date-palms, oranges, mandarins, etc. as well as the trees of the cold climate such as walnuts, pines, etc. are found in Syria. Tiberias is famous for its hot weather, while Mount Lebanon is a cool summer resort. Moreover the light of the Sun of Divinity have shine forth from the dayspring and the splendors of the orb of reality were diffused from this horizon."

Then he spoke about Stuttgart and its beautiful geographic situation, and the physical strength of its men and the sturdy qualities of their characters. They left the Master most pleased with their interview and expressing a desire to see the Holy Family, they were taken in by Mírzá Hádí.

Later on the Angel of Mount Carmel and Mr. and Mrs. Holback came in. They had come to listen to the continuation of Mírzá Ḥaydar-‘Alí’s delightful and instructive story. The Master asked them to sit down for a few minutes. Then he said: "Some of the materialists have always endeavored to refute the wholesome influence exerted by the power of religion over the members of a community. In order to prove their statements they have clang to a very fallacious and untenable theory, called 'the law of correspondence'. By the 'law of correspondence' they mean this is a nutshell. One hand the student reads the Decalogue, the Sermon on the Mount, the verses of the Qur’án, the gentle exhortations of Budha, the pure ideas of Zoroaster and the moral teachings of Confucius and he finds them lofty stimulating and inspiring, and on the other hand he finds the lives and actions of millions of people who call themselves followers of these great world prophets do not 'correspond' with those exalted advices, and, as their Teachings have not greatly refined the character of men, therefore the Teachers were false and impostors. The average, intelligent Westerner of today is not a Christian; he is a secular churchman. Parrot-like he may repeat the Teachings as laid down by Christ in the Gospel, but he will not be ready to live up to those commandments. Christ says: "Whosoever shall smite thee on thy right cheek, turn to him the other also." But now European Christians are armed to the teeth ready to cut each other's throats at the slightest provocation. Again Christ repeats the old law: 'Thou shalt not kill, and whosoever shall kill shall be in danger of judgment.' How does this law 'correspond' with the murderous butchery of Muḥammadans and Christians in this last war between Turkey and the Balkan allies who in turn fell upon each other as soon as they put then so-called common enemy hars de combat? Again Christ says: 'Blessed are the peacemakers for they shall be called the children of God.' How does this agree with the intrigues of politicians, the machinations of the diplomatists behind the closed doors of their chancelleries and the constant incitement of jingo press with their pseudo-patriotism, and the continent of Europe becoming one vast, dangerous arsenal for the combustion of which only one spark is necessary to start a world-consuming conflagration? If Christ was the son of God, and performed so many miracles even as to quickening the dead, why is it that after 2000 years his followers does not even practice these simple teachings of his? These are only a few of the arguments put forward by the materialists and agnostics. Basing, therefore, their evidence, upon the non-correspondence of the actions of the followers of these prophets with the sayings of the prophets themselves they go to the point of denying that there was anything divine and spiritual in the lives of the founders of these religions. The mistake committed by these agnostics is nevertheless plain. It is this: It is unjust and unfair to the wonderful Nazarene to ever compare the deeds and actions of these Christians

with this celestial Teachings of Christ. They must compare his teachings with His own life, and the lives of those who truly walked in his footsteps, and they will find that one is the embodiment of the other."

In the evening we had a large meeting in which the Beloved spoke on 'how to be a Bahá'í.' It was a most helpful talk. He related a story of the life of Bahá'u'lláh and toward the end he said: "Know ye a Bahá'í by his deed and not his words."

13 February 1914

February 13th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

A memorial service for our beloved teacher Mírzá Abu'l-Faḍl was the order of the day. Our beloved sister Mrs. Hoagg was the charming hostess or, as she sweetly puts it, it was a memorial service given in the name of all of the American brothers and sisters. I can assure them, they had a worthy representative who has already won a place of honor in the hearts of many Persian believers. The memorial meeting was held in the large room of the Tomb of the Báb in the afternoon. All the believers and the Pilgrims were invited. The members of the Holy Family and other Bahá'í women gathered in a room adjoining ours. Basher and Mírzá Habel prepared the tea and Mrs. Hoagg and Mrs. Wise served it. Our other sisters from America were also present. It was a meeting of many nationalities gathered together on Mount Carmel to pay their homage to the illustrious memory of a noble worker in the Cause of God. When the Master entered the room everyone was on his feet. Without his present the meeting would not have been complete. When everyone was served with tea he asked Mírzá Mahmond to chant Tablets. Afterwards he led us peacefully to the Tomb of the Báb. There were many people but such a quietness reigned that one could hear a pin drop. In the midst of the great silence the soft, gentle, mellow voice of the Master was raised - now in a low and higher tone the Visiting Tablet. One can hardly believe that these divine scenes are real, so wonderful are these days, so undreamed of are the wonders of the day of the Covenant, so holy is each experience, so unique is each event. What magical beauty, what illusive power, what sad and yet beautiful depth vibrated from tender, tremulous tone of his heavenly voice! There is a subtle charm and an indescribable ineffability in the strains of his melody, intoxicating the listeners with the wind of the Love of God and filling their hearts with strange, sweet longings and giving them a faint glimpse of the unutterable, mystic yearnings for the glories of the Kingdom of Abhá. Oh! His voice is a magnet attracting to it the hearts of those who are pure! There is an irresistible something in it, elevating the same toward his Maker and clearing his mind from all the traces of the worldly music.

When the Visiting Tablet was ended we returned again to the reception room and then the Beloved delivered the following address on the life of the one whose memory is loved all over the world:

"Truly I say, the departure of Mírzá Abu'l-Faḍl is an loss for the people of Bahá. In all the countries of the world, wherever the believers are found, they are deeply affected by the death of this glorious personage. For all of them loved him most cordially and admired him from the bottom of their hearts and souls. He attracted to himself the spirit of everyone. Truly he was a worthy man! Truly he was a divine man! Strange, passing-strange that there was not a breath of self-desire in the person. Wholly divested from all other thoughts and mentions he had consecrated all his time to the service of the Holy Threshold. He lived in order to dig out of the rich mine of his heart and intellect nuggets of brilliant people, conclusive arguments and glorious expositions of the Ideals of the Kingdom and establish the validity of the Cause of God. Were on to read all his writings and works, he does not find 'I-ness' and 'egoism' stalking between the lines nor does he observe any pedantic expressions of circumlocution - in order to hear upon the mind of the reader the whole weight of his learning and scholarship. From the day that he ushered under the shade of the Blessed Tree, he forewent every pleasure and cut his heart from every worldly station. He asked for no comfort, he sought no rest, he longed for no fame and he wished no notoriety or name. He lived afar off above the thoughts of conflict and supremacy which are waging war on the Battle field of the minds and the hearts of many people. Until his very last breath he served at the Holy Threshold!

How learned was he! How wise was he! How well-informed was he! His understanding was marvelous and his wisdom beyond comparison. He was acquainted with the master-thoughts of the authors of every nation, he was equipped with the knowledge of the Holy Scriptures of all the religions. He knew the contents of Zand Avasta and Zoroastrian literature. He had a most comprehensive knowledge of the Bible and the Gospel. He was of their inner meanings. He had mastered the opinions and theories of the philosophers of the past, and the Ideals of the spiritual scholars were known to him. He was deeply versed in the Universal history of mankind. All the learned men and scholars of the Islamic world, especially those who reside in Egypt and had conversed with Mírzá Abu'l-Faḍl have testified that he was a genius, a truly wise man. Notwithstanding this his character was never tinged with any vanity or self-conceit.

"In the path of the blessed Perfection he suffered much persecutions, hardships and afflictions. While being pursued by the enemies, he was serene and composed. The sword of Damocles often hang over his head. Finally he was thrown into the prison in Tíhrán on those days Nasser-Ed-Din S_áh¹ was borne on the crest of the raging waves of wrath against the Bahá'ís and Náyeb-as-Saltaneh was no less exasperated and indignant. Notwithstanding these two mighty forces of opposition yet he withstand them with the utmost firmness, with infinite steadfastness and in his examination in the presence of the later dignitary he proved conclusively the validity and truthfulness of this Revelation. With other teachers of the Cause he spent two years in the prison-till the Hand of Might and Majesty saved him from the claws of the wolves. I never heard him mention the details of his ordeals and trials in the Path of Abhá. One day we were discussing together certain matters relative to the Cause and one thing brought another and the stirring events of these early days were reviewed. In answer he said: 'The courageous and dauntless stand taken by S_hayk_h Riḍá Yazdí during our imprisonment was so unparalleled and heroic that in common prison with him none of us really served the² the Cause. What he said restored tranquility and peace of mind to the authorities. When we're cross-examined we always

answered in wisdom and did not explain the Teachings plainly. Nayeb-as-Saltaneh realizing this could not trust in our statements. Then he sent for S_hayk_h Riḍá and inquired from him the tenets of this movement. With an eloquent tongue and lucid explanations, he went over all the teachings of the Blessed Perfection and then got up from his seat and prayed before him and others to show them the form of our prayer. Then he said: 'I have not told you all our doctrines and beliefs, the sources of which are the writings of Bahá'u'lláh. It is very easy to verify them by reading some of the epistles revealed by Him. What I told you correspond with reality. There is however another Command of Bahá'u'lláh which is explicitly obeyed by all the Bahá'ís and it is they must not at all interfere with the3 political affairs of the country in which they live.'

"As none of us dared to speak so plainly and as S_hayk_h Riḍá spoke without the least veil Nayeb-as-Saltaneh felt confident that we were harboring no intrigues or revolution against the established order of government.' This was all that I heard from Mírzá Abu'l-Faḍl about the time of his imprisonment. This was also of course in the praise of the courage of one of his fellow prisoners. He did not say: 'I said so and so: I suffered so and so.'

"In short, the hearts of all the believers of the world were attached to him. He was the brilliant lamp of the Cause, the shining light of guidance, the sparkling star of knowledge; the luminous orb of understanding and a sea tumultuous with the waves of wisdom."

After the talk the Master retired to his room in the house of Áqá 'Abbás Goli, the Keeper of the Tomb. He will stay tonight and sleep here. My Nest is about twenty feet far from the house and from my window I see his room.

It was altogether a wonderful meeting. All the American believers were renumbered in the Holy Presence of the Beloved and in the Blessed Tomb of the Báb. Let us all pray that we may also live and serve the Cause as to win the glorious good-pleasure of 'Abdu'l-Bahá, the Mystery of God.

14 February 1914

February 14th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria⁴

Dear friends,

Right below the terraced-garden in front of the Tomb of the Báb, on the slope of Mount Carmel, one's eyes are feasted daily on a wonderful picture of blossoming almond trees. Some of the trees are just one glorious mass of white or pink blossoms. With the trees that surround the tomb and in adjoining ground there are about one hundred. Their blossoms are the symbols of the purity and innocence of the lives of those divine martyrs who sacrificed everything so that today we may live peacefully and enjoy the fruits of their heroic deeds.

When this morning the Master came out of his room he walked toward the garden and for several minutes he looked down over the matchless scene of the blossoms. Then standing in front of the door of the Tomb without entering inside he⁵ offered a silent prayer. From here he walked toward the Pilgrims Home. Entering the reception room he took a seat near the window. Then he began to speak: "The view from the Pilgrims Home is very attractive, especially that it faces the Blessed Tomb of Bahá'u'lláh. In the future the distance between 'Akká and Haifa will be built up and the two cities will join and clasp hands, becoming the two terminal sections of one mighty metropolis. As I look now over the scene I see so clearly that it will become one of the first emporiums of the world. This great semi-circular arms of the Mediterranean will be transformed into the finest harbor wherein the ships of all the nations will seek shelter and refuge. The great vessels of all the peoples will come to this port bringing on their decks thousands and thousands of men and women from every part of the globe. The mountain and the plain will be dotted with most modern buildings and palaces. Industries will be established and institutions of various⁶ philanthropic nature will be found. The flowers of the civilization and culture of all the nations will be brought here to blend their fragrances together and blaze the way for the brotherhood of man. Wonderful gardens, orchards, and parks will be laid on all sides. At night the great city will be lighted by electricity. The entire harbor from 'Akká to Haifa will be one path of illumination. Powerful searchlights will be placed on both sides of Mount Carmel to guide the coming steamers. Mount Carmel itself, from top to bottom, will be submerged in a sea of lights. A person standing on the summit of Mount Carmel and the passengers on the steamers coming toward it, will look upon the most sublime and majestic, spectacle of the whole world! "From every part of the Mountain the symphony of 'Ya Bahá-EI-Abhá' will be raised and before the day breaks, soul-entrancing music accompanied along melodious voices will be uplifted toward the Throne of the Almighty. Indeed God's ways are mysterious and unsearchable. What outward relation exists between S_híráz and⁷ Tíhrán, Bag_hdád and Constantinople, Adrianople and 'Akká and Haifa! God worked patiently step by step through these various cities according to this over definite, eternal plan - so that the prophecies and predictions as foretold by the prophets might be fulfilled. This golden thread of promise concerning the Messianic Millennium runs through the Bible, and it was so destined that God in its own good time would cause its appearance. Not even a single word will be left meaningless or unfulfilled."

Then he spoke about the return of the Jesus to their promised Holy land and that is being fulfilled all the time. He descended the mountain in a carriage and after a few minutes we followed after him.

Mr. and Mrs. Holback and Miss Hiscock were there and the Master spoke with them for a few minutes and then went to the . About 11:30 am he came out and took a walk all alone.

In the evening we had a meeting and all the believers found their way into the Presence⁸ of the Ruler of the hearts. In the first part of his talk he dwell on the great significance of the Mashregal Azkar built in Russia and then he spoke on "thankfulness". He said: "A thankful person is thankful under all circumstances. A complaining soul complains even if he lives in Paradise. If we are not thankful, then who can be thankful? Are we not encircled with the bounties of God? Are we not enveloped by the Bestowals of the Blessed Perfection? Has he not lighted up a luminous lamp in our home? Consider how each one of us is surrounded by His Favors! How much divine grace descends upon us! How often our hearts respond to His call! If we are not pleased then who is there to be pleased? Different groups of mankind, for the sake of a piece of earth which they designate as their 'beloved country', and in order to protect the body polities which they call a nation, are ready to sacrifice their lives so that no one may encroach on their rights.

"Now that we have been trained under the⁹ shade of the Tree of the education of Bahá'u'lláh, what will be the measure of our service and how are we going to render to Him due thanksgiving? Verbal thanksgiving is fruitless. Thanksgiving is rendered in two effective ways. Firstly, it is through the realization of spiritual susceptibilities, which illumine the Courts of the hearts with the bright stars of happiness and are rejoiced by the glad-tidings of the Merciful, and are exhilarated with the Wine of the True One. Secondly, it is through deeds, i.e., to live in accord with the good pleasure of the Lord, adorn our being with His heavenly attributes and try to alleviate the sufferings and miseries of humankind. If man does not do these things, but praises God and offers Him a hundred thousand thanksgiving every second, there will be no the slightest result but it will be words without any significance, a body without spirit and a glass without light. Consequently we must be very happy, very glad, very pleased, very contented and very joyful because we are submerged in the ocean of the Bestowals of Bahá'u'lláh.⁰

"A thoughtful man enjoys the gifts and the blessings of God. For example there is a time when we realize the great blessings of the Almighty in the powers of sight, or hearing, the heart, or the intellect, and then we are filled with thanksgiving for these wondrous heavenly bestowals! But if we use them indifferently, there is then no difference between man and animal. Just think what divine Bestowals the world-quickening sun, the Breezes of the early morn, the flowers of the field and everything that is young and bright, radiant and hopeful! Let us be ever mindful of these starry visions. They will help us in our upward journey. They are not dreams to be dissolved by the wand of destiny or ground into powder by the wheel of fate. They are the rocks upon which the foundation of our lives are laid. The more we are mindful of the Bounties of the Blessed Perfection and aware of the Favors of the Supreme Manifestations, the greater will be the capacity of our enjoyment and the loftier the station of our blessedness."

15 February 1914

February 15th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

The contents of a Tablet lately revealed from the tongue of the Center of the Covenant to one of our American friends, unfolds in a simple manner 3 cardinal principles of the Bahá'í Cause. First and foremost to go on and spread the Teachings by every means. Second, to associate and consort with other religions and sects. Third, the importance of Unity amongst the believers of God. The Tablet is as follows:

He is God!

O thou my son of the Kingdom!

Your letter dated December 20th was duly received. Praise be to God it was an indication of firmness and steadfastness in the Cause of Bahá'u'lláh and the promotion of the Call of the Kingdom of God. The believers must hold fast to all the means, so that day by day the Light of the Guidance of God may enlighten all parts and the souls may become quickened through Eternal Life.

Thou has written that a minister has asked Mr. to hold, from time to time, the Bahá'í meetings in his church. This is very acceptable. Peradventure through your effort this minister will be changed, be attracted to the light of the Kingdom, attain to another state, seek another power and become the minister of the heavenly monastery, and a herald to the appearance of the Lord of the Hosts.

A number of the friends are sending the good news of the Unity of the believers and the maid-servants of the Merciful. It is my hope that this glad-tiding may increase day by day and their harmony and concord may reach to such a degree that the heart of 'Abdu'l-Bahá may obtain joy and fragrance for today there is left for him no other heartfelt happiness save the spiritual susceptibilities of the believers of God.

Convey the wonderful Abhá greetings to each and all.

Upon thee be Bahá'u'l-Abhá!

(Signed) 'Abdu'l-Bahá Abhas

Today four of our American sisters departed from Haifa. Mrs. Sprague and Mrs. Wise will visit Jerusalem and then return to this Holy Spot to meet the Beloved before they start for the United States. Mrs. Von Lilianthal and Mrs. Beede will proceed from Jerusalem to Jaffa, Alexandria and Italy. Wherever they go they have the heartfelt prayers of their Oriental brothers and sisters. The precious memory of these blessed days spent on Mount Carmel in the neighborhood of the Beloved will neither be forgotten by them nor by us. To us they were the golden links of that mighty spiritual chain which is connecting the inhabitants of the East and the West into one never-to-be-broken bond of divine brotherhood. They are

urged forward by a common Ideal, impelled by a spiritual force and inspired by the words of 'Abdu'l-Bahá. The hand of God will ever protect them. They are true maid-servants of the Blessed Perfection; their aim is to spread the Glad-tidings of the Kingdom and their highest desire is to win the good-pleasure of the Lord of mankind.

Miss Hiscock also left for Egypt. She was very happy to be again breathing the spiritual atmosphere of the Presence of the Master.

Later on in the day the Governor-General of Damascus with a number of military officers and Judges called on the Beloved. They were in His Presence for half an hour. While they were in the house their many carriages were waiting for them in front of the gate, thus attracting the curiosity of the passers-by who wondered and inquired who were the important personages in the house of 'Abbás Effendi?

In the afternoon the President of the American College in Beirut, Mrs. Bliss accompanied by a number of Oriental Students and Doctor Coles of the English Hospital, called on the Master. Mrs. Bliss was also in the party. The President expressed the highest satisfaction and pleasure with the conduct and diligence of the Persian Bahá'í students. The Master in turn praised the college and its broad spirit of universal brotherhood. "I consider all the students as my own sons and am always solicitous after their comfort and happiness." the President said. "Intellectual and spiritual relationship" the Master said "is greater and higher than physical relationship. Christ did not have any sons but he had many disciples." "The adherents of the various religious and nationalities of the East who through the halls of our college associate and co-mingle with each other with the utmost spirit of fraternity and fellowship" the President said in Arabic language. "This is what it ought to be." the Beloved answered. "In this age the college which is dominated by a denominational spirit is an anomaly and is engaged in a losing fight. It cannot stand losing the victorious forces of liberalism in education. The Universities and colleges of the world must hold fast to three cardinal principles. First. Whole-hearted service to the Cause of education, the unfolding of the mysteries of nature, the extension of the boundaries of Pure Science, the elimination of the Cause of ignorance and social evils, a standard universal system of instruction, and the diffusion of the lights of knowledge and reality. Second. Service to the Cause of Morality, raising the moral tone of the students, inspiring them with the most sublime ideals of ethical refinement, teaching them altruism, inculcating in their lives the beauty of Holiness and the excellency of virtues and animating them with the excellences and perfections of the religion of God.

Third. Service to the oneness of the world of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race. The thoughts of universal Peace must be instilled in the minds of all the scholars, in order that they may become the armies of Peace, the real servants of the body polity - the world. God is the Father of all. Mankind are His children. This globe is one home. Nations are the members of one family. The mothers in their homes, the teachers in the schools, the professors in the colleges, the Presidents in the Universities, must teach these ideals to the young, from the cradle up to the age of manhood."

After this meeting the Master went out to take a drive in the landeau. The Greatest Holy Leaf was also in the carriage with Husayn Effandi and Moneeb Effendi - the two little

grandsons of the Beloved. The great spiritual love that exists between 'Abdu'l-Bahá and his holy Sister is indescribably deep and beautiful. Their tender attachment is joy-inspiring and blissful. One can never write much about the Greatest Holy Leaf except that she is glorious diadem on the brow of Womankind, a brilliant Jewel in the Crown of the "New Woman" of the 20th Century.

16 February 1914

February 16th, 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Nine Pilgrims arrived today, four men, four women and one boy, from Yazd, Nayreez, and Bombay. One of the pilgrims has brought his daughter with him to enter the girls' college in Beirut where already more than half a dozen Bahá'í girls are studying. This is a distinct departure on the part of these Persians who are extremely reluctant to leave the beaten track as regards the education of the girls, and it would have been impossible a few years ago to make them feel the supreme importance of this fact were it not for the repeated commands of 'Abdu'l-Bahá. The girls are more than anxious to study and widen the scope of their opportunities, but they are so hedged in all sides by petty social conventions and withering customs, and stinging restrictions, that it is very hard for an outsider to realize the meaning of the import of each. A number of the progressive women put the whole blame on men, arguing with much earnestness that the men have ever been and are yet, the main cause of the backward condition of their sea in the orient. They further state that the real era of woman's progress will commence in the East when the stubborn men will give up for all time their assumed superiority, offering to women their own inalienable rights of social equality, so long withheld and willingly consort with them as their equals and partners in life. The women are fast revolting against their cramped and confined life. They long for broader fields of activity. They hate to sit around the house all day and do nothing but dress, attend to household duties and make the servants behave themselves. They love to come out and breath the fresh air of true emancipation. They yearn to break into a thousand pieces the handcuffs of blind customs and the chains of social inequalities. I know nothing about it but I feel in my inmost heart that as a silent and portentous storm of revolution is brewing behind the harems of the East, and once it is set loose its force will be so irresistible and its velocity so sweeping that no power on earth can stand before it. In the cause of conversation on this most interesting subject a friend told me: "I think the time is soon coming when the Eastern women must take into their own hands the cause of their rights and freedom. It may take, oh! such a long time before the men will come around and deal with this subject intelligently but the women find a short-cut to it." For my part, I wish to see all the Eastern girls well-educated and all their latent intellectual and spiritual forces budding out into perfect womanhood. Are they not your sisters as well as mine? The consummation devoutly to be wished is to see them untrammled and free, soaring towards the heights of human and divine perfections and working with men, shoulder to shoulder in the upliftment of humanity to the place of regeneration. The stage is set and the curtain will be raised soon. Will you and I be among the actors or spectators? Time can only

tell this. But no matter what part is assigned to us at that particular hour, let us hope we will fulfill our duty faithfully and single-mindedly.

While with the afternoon steamer, nine Pilgrims arrived with the morning steamer, five left for Marv, Russia, via Constantinople. The Beloved saw them before their departure. While the tea was served and the eyes were wet weeping, the Master amongst other things, spoke to them as follows: "In those ancient days Marv was a large and populous city and I hope that in these latter days it may reach to its former grandeur. The believers in that city must not let crystallization of feelings take place. They must associate with other sects and be most kind towards all. The teachings must be done in spirit of amity and the friends must speak in such a manner as to attract the hearts and not to frighten them away.

Truly I say the believers in those parts are the essences of faith and the impersonations of sincerity. They have no other aim in their hearts and souls save love towards the friends of the Merciful. My heart is very much attached to them. God shall undoubtedly confirm and assist them. I am most pleased with them. They have conducted themselves most nobly. They have been conducive to the honor of the Cause of God and the promotion of the word of God. In the Court of the Blessed Perfection they are most favored. May they draw nearer day by day unto the Kingdom of Abhá, become more attracted, more enkindled, purer and holier. I will supplicate at the Threshold of Bahá'u'lláh to protect and guard you under all circumstances."

When the newly-arrived pilgrims were ushered into his holy Presence they thought they had at last attained Paradise. After welcoming them and demanding several questions about their journey he said:

"From the very beginning of the history of the Cause the city of Nayreez was moved and stirred by the Spirit of God. The believers in Nayreez are either the true pioneers or the children of the martyrs. Truly in this Divine Path they have suffered every manner of persecution, ordeals, tests and martyrdom and yet they stood firm and steadfast.

"Today the Confirmations of the Kingdom descend upon those souls who arise to teach the Cause of God. The gardener is proud and pleased with that rose whose sweet fragrance is diffused all around, and whose delicate scent cheers and comforts hearts. The teachers of the Cause are like unto open roses. They must disperse to all parts the delicate perfume of the principles of the divine Religion."

Amongst the new pilgrims is Hájí Muḥammad Taher from Yazd. Thirty two years ago he had visited 'Akká, and during 9 months stay, visited the Blessed Perfection. Now he returns to meet the Son. He has brought along himself the manuscript of a large book written by himself containing the accounts of all the martyrs in Yazd from the appearance of the Báb up to a few years ago. The book will be presented to the Master. I have no doubt it is a most dramatic document and I hope to get it from the Beloved to read, and in case the time permits, to translate portions of the same.

In the afternoon I found the Master in the rose garden talking with the son of the former Mufti and another gentleman. The talk was varied, humoristic and lively. "A cheerful countenance lends consolation to the beholder" was one of the epigrammatic sayings of the

Master. Another one was: "Everyone in this world plays on his own pipe but we play on the pipe of God." Mírzá Ḥaydar-‘Alí in the cause of his narrative to Mr. and Mrs. Holback said: "There are four holy brooks in this world. The first is this visible creation, nature or universe. The second is man. The third is the Manifestation of God and the fourth the sacred Bibles of the religions."

In the evening I was summoned into the Presence of the Beloved. Several cablegrams received from the various parts of the world were read to him and their answers were postponed till tomorrow.

A number of believers finding the pots of their patience boiling over have come over from ‘Akká to refresh their hearts by meeting the Desire of all nations:

Kerbalai Emran who with two others left for Medira 10 days ago, returned tonight and the Master greeted them most enthusiastically and warmly. They have been to Medira to visit the Holy Tomb of the Prophet Muḥammad. Thus the subject of the Beloved's talk tonight revolved around the basic Idea that the Bahá'í do believe heartily in all the prophets of the past that they are ready to sacrifice their lives for any and all of them, that when the Blessed Perfection mentioned the very name of Christ, all the listeners were moved by a great spiritual emotion.

Before the meeting, Mr. and Mrs. Holback visited him and he spoke about General Gordon and his expedition to Sudan. "He was impelled by human and disinterested motives and there were many people who loved him."

17 February 1914

February 17th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

"I declare unto you the tidings of great joy" was said to me by one of three pilgrims who arrived this evening. Two are from Mas_hhad and one from Bakhara. "The Bahá'í Cause is making miraculous advances all over Persia, especially in the Province of K_hurasán. Lately we have been fortunate to have in our midst three wonderful teachers who are devoting all their time and energy to the promotion of the Word of God and they have attracted the hearts of innumerable persons to the Kingdom of Light. The inhabitants of our country have been so long like a flock of sheep without the protecting staff of the shepherd. The ravenous wolves having left their lairs in the mountains rushed toward the plain and finding the unprotected conditions of these innocent creatures, tore them to pieces. Their nights of agony and despair were inky dark, and their cries and lamentations piercing and heart-harrowing. Wolves in sheep's' clothing strutted abroad and the people deceived by the appearances turned to them for protection only to be attacked and torn to pieces. Distracted, dismayed, surrounded by the foreboding powers of destruction, they did not know what to do. Indeed they were walking in the valley of the shadow of death, and the darkness of hopelessness enveloped them, with its ominous wings. From the depth of their hearts welled up a torrent of prayers and entreaties toward the throne of their Deliverer, but there came back no answers. They thought the hands of the Lord were tied and His ears deaf. Those were fearful nights and days; the days as black as nights, nay, nay blacker. The air was filled with sorrow and pain. Oh! Is there no one to take us out of this land of darkness and death? Are we fore-doomed to spend our lives in this impenetrable gloom with not even a gleam of light? O Thou God of nations, wilt thou never come to our succor? Hast thou no pity on us? Is the fire of Thy wrath so all-consuming? Hast Thou so completely turned Thy face from us? Oh! Those long, long weary nights, the souls afflicted with spiritual palsy, lying immovable on their miserable cots, the eyes open, staring and roving aimlessly through the dense blackness, while the blacker thoughts of death and annihilation hovered like black eagles over the heads, waiting for their victims, and the despairing hearts were pumping wearily at their . Our thoughts and feelings had become so strangely familiar with these scenes of misery and illness that for a long time we have had to give up the hope that there should ever be for us a morn and that the darkness of our valley would ever be dispelled by the rising of a glorious sun. But lo! lo! From the afar off the sweet, heavenly music is reaching to our expectant ears and coming nearer and nearer and nearer; the long night of hopelessness is vanishing and the luminous heralds of the Day of Hope are running to and fro through the land, cheering the drooping spirits and promising the end of all these miseries. The angels of the glory of the Lord with their spiritual trumpets are reviving the dead. The Sun of Reality is rising, the forces of darkness are put to flight, the wolves are changed into sheep, the satans into angels, the gloom into light. The principles of the Bahá'í Cause are imparting new hope and new stimuli to the people, the powers of transgressions and inequities are defeated. Again the people are reminded that their Lord is the Hearer and the Seer. He hears the prayers of His servants and He sees the oppressions of the tyrants. He has come to their succor in their hour of need and has delivered them from the claws of wolves. The Bahá'ís are now the Cohorts of Salvation, their Lord is their Shield and

Confirmation of the Holy Spirit their Armor. Day and night they are engaged in awakening the people of Persia. What is rest and comfort in comparison with the fulfillment of this Divine Mission! I have heard much about the services of our believers in America. Will you tell me how they are? What are they doing? How do they teach the Cause? Do they appreciate the wonders of this Truth? Are they ready to sacrifice their lives for it? Are there new souls who accept this Glad-tidings? Are they loving and kind to their neighbors and hospitable toward the strangers in their midst? Are their faces luminous with the light of the Love of Bahá'u'lláh and their hearts the caskets containing the jewels of the Kingdom? Will you send to them my Bahá'í greeting? I often think of them and wish so much I could attend one of their meetings. Their very name is an inspiration to us. We all know how good they are, how beloved they are in the estimation of 'Abdu'l-Bahá, how unselfish is their aim and how zealous they are in the promotion of the Cause of God."

Many of the Pilgrims ask me similar questions and desire to hear the news of the activities of our brothers and sisters not only in America but in European Centers. In the morning we descended the mountain but were not blessed with a meeting of the Beloved. A Muḥammadan Mullá returning from Medira called on the Beloved and had a long, spiritual talk with him. He was from Gulpáygán, the town in which Mírzá Abu'l-Faḍl was born. It turned out later on that he was a relative of his and therefore we were delighted to see him. In the afternoon a number of Turkish officials called on the Master. He spoke with them on the evils of war and its braveful influence on the morals of the nation. The article which was published in the Islamic Review was read to them aloud by himself. Many others called on him and listened to the words of his wisdom and knowledge.

In the evening the newly arrived Pilgrims obtained the supreme joy of his Presence.

He spoke to them as follows: "When the Blessed Perfection and His family were exiled from Persia, all along our way from Ṭihrán to Bag_hdád we did not find a believer; only a handful of despondent friends were in Bag_hdád. All the people firmly believed that with the exile of Bahá'u'lláh the fire of this Cause would become extinct. Were they not wrong in their reckoning? How many houses? How many people were exile? How many were thrown into prison? How many thousands were killed? And yet they did not succeeded in their fiendish work of extermination! For this Cause is constantly reinforced by the Cohort of the Supreme Concourse and no army, no matter how invulnerable, can defeat the phalanxes of the Kingdom! About 30 years ago no one had heard the name of the Bahá'í Cause in Ashkabad but now the dome of the first Mashrekal Azkar, like a radiant jewel, glitters under the rays of the Sun.

Praise be to God that it has become evident and known to all that the Bahá'ís are free from any intrigues and seditions. They confer life, not death!

The people of Persia looked on the Bábís as the enemies of their religion, possessions and life, and consequently they considered one of their holiest duties the extermination of this sect. Well do I remember, when still a child and in Ṭihrán, one day I entered the mosque and saw a fanatical Mullá haranguing the crowd: 'O people! If you love God, kill the Bábís; if you desire to win the good pleasure of Muḥammad, kill the Bábís; if you long to enjoy the blessedness of Paradise, kill the Bábís; if you wish the descent of the blessing of the almighty upon you, kill the Bábís! So was the enmity of the Muḥammadans against this wronged

community.' On the other, Bahá'u'lláh counseled the Bábís to resistance and taught them day and night to adorn themselves with the qualities of holiness and sanctity, and commanded them to be meek and holy. He said 'It is better for you to be killed than to kill.' He exhorted them to be faithful, be kind toward all the nations, deal with sincerity with all the people, characterize themselves with mercy, benevolence, clemency and charity and exert at all times to serve the world of humanity. Overlooking outward differences, they must gaze toward the horizon of the Central Unity of mankind. Humanity is one tree; the people are the branches, the leaves and the blossoms. Praise be to God that it has become established, to all the nations and all the peoples that the Bahá'ís are the essence of sanctity, the advocates of universal Peace, the upholders of the unity of the religions and the standard-bearers of the sacredness of human life; that they are upright and righteous, patient and fore bearing, long-suffering and humble.

They are as guides to the misguided, as the beacon lights to the wanderers, as dressing to every wound and as they of love to the poison of hatred. If the people curse them, they ask God to bless their enemies. They have no other aim, no other intentions save service to the world of humanity.

Praise be to God that the believers in Yazd demonstrated great firmness and steadfastness, and while they were presented on all sides they raised the cry of 'Ya Bahá'u'l-Abhá!' Many people expected that the foundation of the Cause would be shaken if their souls retired from the field of activity, but God upraised other workers to take up their places. Other become proud and because they had received so many Tablets from Bahá'u'lláh or that they were favored by him during His life time. But in the Cause there is no relationship save the relationship of service and self-sacrifice. The will of God exalts one through Pure Mercy and not because the recipient has been worthy. I consider myself weaker than a mosquito but the confirmations of the Blessed Perfection are descending uninterruptedly. Some heedless souls forgetting this point, consider they are somebody and filled with deceit and ego became dictatorial and overbearing. Such people deprive themselves not only of the Bounties of God but little by little the friends lose their confidence and trust in them.

Today the field of the service in the Cause is open to all. Everyone has a chance to try his . I am encouraging all to arise and serve the Cause. I went out myself and called mankind to the Kingdom of Abhá. Let everyone do the same and God shall assist him. "

18 February 1914

February 18th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Oh what a day! Heavy clouds, raging winds, furious storm and the downpour of rain! The elemental forces of nature had conspired against man to make the day disagreeable and damp. From morning till noon I did not make any attempt to flight. I preferred my Nest to the violent storm outside. The door of my room being open, I could watch everything going outside, especially in the garden of the Master. A number of the Pilgrims ventured out and descended the mountains. They were naturally rewarded with meeting the Beloved not only once but twice and each time they listened to his words and explanations with the greatest joy.

The wind blew with such velocity that several times I thought the very foundation of my little room had been shaken. Myriads of the blossoming petals of the almond trees were blown hither and thither by the force of the wind and hold a most fantastic dance in mid-air. Huge volume of mists and clouds rising from the sea travelled directly toward my nest and then passed as rapidly over the mountain. All the houses were wrapped in a white blanket of clouds and as one tried to penetrate through the hazy mist, these dwellings looked like fairy castles hanging between the heaven and the earth. The sea was a spectacular scene of rough, roaring, tumbling waves, rising as high as possible and dashing against the worn-out shore. Now the rain came down like a deluge, the world was dark, the wind was blowing, and then like a magic the weather would clear and the sun shine brightly. These peaceful moments were of short duration and then the storm would commence again but for the worst.

When the Pilgrims came up for their lunch they gave us the account of their visit to the Master and imparted to me the good news that he asked them to tell me to come down in the afternoon. As soon as I finished my frugal lunch, I braved the rain and descended the mountain. Three Turkish officials just arrived from Constantinople were calling on him and he was giving them the account of the wonderful meeting in Voking Muḥammadan Magna near London. Then he gave them several newspapers containing articles on the Cause. While they were engaged in conversation, I was standing outside in the corridor near the window watching the antics of the weather; the wind was blowing so furiously as to bend the tall pine trees. When they left the house, the Master asked me to come in. Then he asked Bas_ hír to bring a cup of hot tea for Mírzá Aḥmad Sohrab, because the weather was very cold. He said: "I am feeling now very well and I feel as though I am ready to take up the lost thread of correspondence." In my heart I rejoiced over this good news, because I know how the Bahá'ís all over the world are waiting to receive the inspiration of his words. He was going to start then and there when the door was opened and a number of Effendis were announced. After an hour, Mr. and Mrs. Holback called and the Master welcomed them with happiness and health beaming from his face. The news that Mr. Carnegie has given two million dollars to establish unity amongst the sects of Christianity was hailed as one of the greatest signs of time. "Mr. Carnegie's aims" the Beloved said "are all altruistic and his intentions are revolved around the principles of service to the oneness of the world

of humanity." Prof. Cheynne of Oxford, England had forwarded a book to Mrs. Holback which is published in Rome in French and Italian containing 'Confessions of Faith' by 76 well-known thinkers of the West, including Professor himself. In his article he mentions this movement.

Before I left his Holy Presence, he asked me to stay tonight in the house, probably if he is equal to it he will dictate a few Tablets. I was more than glad to comply with his wish and sleep under the roof of his blessed home. Although I stayed, he did not send for me, because he was too tired to do so. In the evening a number of the Pilgrims gathered downstairs and talked together about the Cause. Those who have just arrived from Ashkhabad and Bakon gave me an interesting account about the large, overflowing memorial meetings held in honor of Mírzá Abu'l-Faḍl after the receipt of the Beloved's cablegram. In the latter city, our dear brother Mírzá 'Alí-Akbar was the principal speaker, giving a graphic history of the life of him whose loss is mourned by all the Bahá'ís in the Orient. In Ashkabad, the Persian Consul attended the meeting and gave a dramatic address on Unity. He said: "Out of the storm and stress of time the Bahá'ís have extricated themselves victorious. This have they been able to achieve through their notable power of cohesion and union. Today the Bahá'ís are the means of our glorification abroad. We point out to it with pride and honor. All the other parties - both religious and secular - which were formed in Persia for the last one hundred years have been flat failures - but the Party of Bahá'u'lláh because it is confirmed with the Divine Power, has succeeded. Therefore in the school of Unity the Bahá'ís must be our teachers. Let them go forward with perfect confidence and pave for us the highway of national and international Unity. Let them inspire our hearts by their matchless example of Unity. We are eager to learn from them the secret of this mighty elixir."

19 February 1914

February 19th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

The thought that I am living and sleeping in the 'Home of Truth' where Truth is lived and Truth is taught makes my happiness not only complete but nothing more to be wished for. The Fountain and the primal source of Truth is the Heart of 'Abdu'l-Bahá. From its unknown heights innumerable rivers of Teachings issue forth to fill the cups of those who are standing along the banks of their rivers and are thirsty for the water of Truth. While I slept last night under the roof of the Beloved, I spent a few wakeful hours thinking of you and praying that a day may come that you may also visit this 'House of Truth', wherein the outer temple of the invisible Reality lives and walks amongst the creatures. I long to share with you every form of happiness that I experience in those blessed days. I do not think it is even possible to write down everything because the spiritual feeling and emotions are indescribable. Often forgetting that I am writing these letters to the 'Friends', I express my ideas as though I am corresponding with one individual Friend. And the highest ideal of celestial Unity will not be realized until the time when the 'Friends' lose entirely the sense of their collectivity and separateness and become as one 'Friend' and when each soul may see in this 'Plural

Friend' the embodiment of his noblest ideals and dreams, then there will be no place left in our hearts for any stranger or the enemy. Mankind will be our Friend. The individuals will represent to us the various units of this universal Friend - humanity. Let us do our utmost by day and by night to enlarge the circle of this 'friendship', to make it the cornerstone of our daily prayers and to inspire our names on the scroll of this silent, yet ever increasing band of Friendship. So my true and noble friend, no matter where thou art, whether in America or Europe, or Asia or Africa or Australia, hail to thee! Thou art my brother! Thou art my sister! Our business in this world is to make it a 'Home of Truth', a Paradise of cheerfulness, a garden of joy and an abode of Peace. Individually we can do very little, collectively we are able to do a whole lot. Let the golden bands of human sympathy unite our hearts; let the unseen links of the spiritual susceptibilities bind together our souls. We may never see each other, but let us be strong in hope, faith and charity, and strive to establish the Kingdom of God on earth as it is in heaven. Each one of us in his own way can help along the good and might cause, but let there not be found in the orchestra of our lives a jarring note. In the long run, if we have patience, we shall see with our own eyes the results of our silent communions and devout prayers. On this, our new resolution, I wish all my friends good luck and success.

Long before the sun was up I was awake and while Esmael Áqá was preparing tea, I was walking in the garden of the Master, inhaling the sweet, fresh aroma which permeated the air. It was glorious, early morning and everything seemed so quiet and lovely.

After an hour I was summoned into the Presence of the Beloved. When I entered the room he was talking with Mírzá Hádí with much animation. While walking from one end of the room to another and emphasizing every word he uttered he said: "From my childhood, I have spoken about the revelation and delivered the message of the Kingdom. I was oh, very, very young and yet I taught the Cause and invited the souls to the feast of the Lord. While we were living in Bag_hdád, one of the most noble men of Persia came there. He called on the Blessed Perfection and as he used to come and see us often I became very attached to him. I grew to love him very much and as he was not a believer, I spoke with him on the Cause. I used to say to him, 'My friend, the aim of this life is not the acquirement of wealth, honor and glory nor the display of the animal attributes, such as eating, sleeping and chasing after worldly pleasures. Such aimless and insipid pursuit, do not befit man who is endowed with divine effulgence and radiant longings. The object of this life is the life of the spirit, the manifestation of the fear of God, the attainment of the knowledge of God, the acquisition of the Love of God and obtaining the good-pleasure of the Lord of mankind. If man characterizes himself with these godlike attributes he will become freed from all the ties of this mortal world, the light of God will shine in his heart, he will hear the voice of the heavenly angels, he will be surrounded by the confirmations of the Holy Spirit, he will become an irradiating center of the Perfect names and Qualities of the Merciful and a light through which the darkness of the world of humanity is dispelled." On repeated occasions I spoke with him on these spiritual subjects. After sometimes he left Bag_hdád and went to Persia. From there we received the news that he has become a good believer, and he continued to serve the Cause till the end of his life.

At another time there was a learned and well-known man in Bag_hdád whose relatives had become believers but no matter how often they discussed with him about this Cause they could not convince him of its validity. Thinking that I might be able to satisfy him at a time

when I had just go up from sleep and was at my . One of them came to me and said: 'We have brought to you and we beg you to speak with him. We have done our best but to no avail.' I said: 'Bring him and I will converse with him.' Then I turned my heart immediately to God and prayed to Him for confirmation. They brought him and I started to speak with him. Before the hour was up he accepted the Cause. After that he used to serve the believers with unequalized zeal and enthusiasm. Although he did not have to, because he had servants and cooks - yet he would go himself in the kitchen and cook for the friends many kinds of dishes."

A letter from our dear brother Mr. Kinny of New York City giving the good news of the unity and spiritual activity of the believers was read to the Beloved. It seems that Doctor G. N. Guetherie Rector of St. Marks, Episcopalian Church has offered the Bahá'ís a large room in his church to hold their meetings on Sunday afternoons. The Master was most pleased with this news. "How happy I feel" he said "when I hear the friends are associating with all the religions and sects in the name of Abhá with perfect joy and fragrance. The Bahá'ís are not exclusive. Their meetings are made conspicuous by the absence of the quality.

These are the victories of the Kingdom of Abhá." Then he dictated many Tablets and about 11 o'clock, left the house for his usual walk. He asked me to accompany him and I did with great joy. On the way he spoke about humility and how great is its spiritual value. For nearly half an hour he sat on a piece of rock watching the wonderful, green mountain and discoursing on the charm and spirituality of the scene. "Look, look at the signs of the Mercy of the Lord!" he would rapturously exclaim. Several poor people stood in His Presence and received the favors of his hands. On our return before entering the house he said: "Praise be to God that in this cycle we are living under the Shade of the Trees of the Bestowal and Bounty of the Blessed Perfection. We are encircled by the army of His Assistance. Praise be to God that we are the flowers of His garden and the stars of His heaven."

In the afternoon many Tablets were revealed for the friends in Bombay and England. The Beloved looked well all day and it was about 5 o'clock when some Arabs called and he said to me: "Now, it is enough for today. Gather up all thy papers."

In the evening there was a large meeting and he told us the story of Sulṭán-es-Shahada as related to him by Prince Tilli-Sulṭán while he was living in Paris.

20 February 1914

February 20th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

As the Beloved entered the large reception room in his home, filled with Oriental Pilgrims from many countries, and looked into their eager, worshipped faces, he exclaimed with real enthusiasm: "Most wonderful! Most wonderful! How luminous are these faces! How glorious are these countenances! They are like unto the suns from which the rays of the Love of Bahá'u'lláh are diffused to all directions!"

After speaking a minute or two about the improvement of his health and how his tired and over-taxed nerves needed complete rest he continued: "If a person is confirmed in the accomplishment of the services of the Kingdom, his worldly conditions are of secondary importance. So far this supreme desire of mine has not been realized. The greatest Bestowal that is possible for a soul to attain in this world is this: - that he may spend his life, his forces, his possession, his body, his heart and his spirit in the Path of the service of the Blessed Perfection and then toward the last days of his life he may drink the cup of martyrdom. This is indeed the most blessed state, the loftiest pinnacle of perfection! Is there a greater and more harrowing regret in this world than to spend one's physical regret in this world than to spend one's physical energies in the awful road of lust, sinful passions inordinate desires and the frivolities of the age! No! I declare by God. Oh! How pitiful to watch the last flicker of a hope dying out of such a life! Because when the last curtain falls on such a dissipated life, he finds to his utter remorse his nerves racked, his visions unaccomplished, his energies wasted and the light of his spirit extinguished! What were the results of these deeds? What What were the sum-total of these thoughts? What was the outcome of this sowing of wild oats? Where is the man with his youthful ambitions? In what heap of mud and water did he throw the brilliant gems of his ideals? What has he done with his god-given intelligence? He has indeed lived a fruitless life, surrounding himself with the suggestions of passions and the gratification of selfish appetites. His life is brought to a tragic close enveloped unto regrets, remorse! Verily this is the most evident loss!

But on the other hand how glorious is the life of a person when toward the last days of his earthly existence he is able to contemplate with great satisfaction that praise be to God, through the assistance and Favor of the Almighty, he was been fortunate, and given his belongings, his life, his spirit, his body and all his faculties in the Path of the Love of God, accepting all manner of persecutions, and afflictions with serenity of consciousness and standing firm in the Cause till the very last breath. Indeed the most enduring and imperishable work was performed by the disciples of Christ. where they not faithful to him till the very last hour of their lives? After his crucifixion they sought no rest for even one moment and they longed for no tranquility and composure. Their days and nights were spent in the promotion of the Cause of God. With no thought for their own personal comfort they summoned the people to the Kingdom of God and girded up the loin of endeavor in the enkindlement of the souls. Homeless and shelter less they travelled over mountains and deserts, now spending a few days in this city and then a few months in that town. Alone and unaided, they invited mankind to the banquet of the Lord and raised their

voices to the height of heaven. Everywhere they were presented, reviled, laughed to scorn and derided, but these things did not lessen their faith and determination. They left behind their homes, their kith and kin and went away, and the rest of their lives was spent in spreading the glad-tidings of the Kingdom. At last they were martyred in the Path of His Holiness Christ - may my life be a ransom to Him. Oh! All through their lives they did not forget Him for one moment! They did not cast into the corner of oblivion His heavenly Teachings. They remembered His advices and exhortations and strove day and night to carry the light of the Gospel to the most distant and unknown parts of the world."

Then he spoke about two Bahá'í martyrs in Persia and contrasting the thousands of martyrs in this revelation with the limited number of the apostles of Christ. "The disciples of Christ were only eleven. And at the hour of crucifixion, all the disciples forsook Him and fled, and Peter who was the chief of the disciples followed Him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end. According to the Gospel he denied his Master three times. Now Peter sat without Him in the palace: and a damsel came unto him saying, 'Thou was also with Jesus of Galilee.' But he denied before them all, saying I know not what thou sayest. And when he was gone out of the porch, another maid saw him and said unto them that were there, 'This fellow was also with Jesus of Nazareth.' And again he denied with an oath, 'I do not know the man'. And after awhile came unto him they had stood by, and said to Peter, 'Surely thou art one of them; for thy speech betrayeth thee'. Then began he to curse and swear, saying 'I know not the man!' From this graphic description of the Gospel one comprehends the degree of faith of the disciples. During the lifetime of Bahá'u'lláh, thousands of men and women and children cried out under the sword of the execution 'Ya Bahá'u'l-Abhá'. However the apostles became firm and steadfast after the crucifixion of Jesus the Christ. The cause of their firmness was Mary Magdalene who gathered them and addressed them with eloquence and fervor; 'Why are ye agitated? Why are ye troubled? What is the cause of your retirement? Jesus always foretold about his death, saying that a day would come when he would quaff from that cup. Now nothing has happened to throw you into such a consternation'. Only this earthly, elemental lady of Jesus is taken away from our midst but the Spirit of Christ is the Sun of Reality which is ever shining upon all the inhabitants of the world. This is not subject to change or destruction. Why are ye disturbed? His Holiness Christ ascended to the same heaven from which he came down. 'And no man hath ascended to heaven, but He that came down from heaven, even the son of man which is in heaven.' Why are ye so perturbed? What is the cause of your disconcert? This is not the day of retreat!

This is not the time for your seclusion! Be up! Arise! This is the day of service! This is the day of teaching the Cause of God! This is the day of the declaration of the Gospel! This is the day of guiding the souls to the Kingdom! This is the day of sacrifice! This is the day of work! This is the day of faithfulness! The Lord hath commanded you, 'Go ye into all the world and preach the Gospel to every creature.' Christ is with you wherever you go and he will assist you under all circumstances.' In such manner Mary Magdalene filled the hearts of the dispirited apostles with new hope and fiery earnestness."

All morning the Beloved was busy receiving outsiders. At midday, he went to the Mosque. In the afternoon I had the privilege of standing in his Presence. There was an Arab in the room with his little girl. She was sitting beside the Master. After a while he went out and brought for her a beautiful embroidered Persian shawl, placing it gracefully on her little shoulders.

The father lives in 'Akká and spoke about the girls school having an attendance of more than 150. 'Akká has also a girls' school. Is not this wonderful sign of the time? In the evening, I had many interesting conversations with the Pilgrims and oh I so wish I had space enough to tell you something about their beautiful ideals and wonderful lives.

21 February 1914

February 21st 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Lucid and clear the Instructions and Teachings of the Beloved inspire the heart with confidence, guide the wanderer out of the wilderness into the abode of safety and cause the disappearance of the darkness of doubts and hesitations.

Consequently I may be permitted to quote in the following pages a few passages from his Tablets revealed a few days ago. To me, at present, the most important passages are those dealing with his health, therefore I will began with them: "The infinite hardships of this fruitful journey (America and Europe) had caused for sometimes pat a great weakness in the nerves. Therefore correspondence was deemed impossible. Now feeling somewhat rested I am writing this epistle and it is my hope that in the future correspondance will become continuous and the epistle be forwarded uninterruptedly."

To another believer he writes:

"For sometimes past the weakness of the nerves prevented correspondence, therefore no epistles were forwarded. Now through the Favor and Providence of His Highness Bahá'u'lláh, joy and fragrance is obtained, hence immediately I have occupied my time in writing to thee this epistles."

In another Tablet he says:

"Up to the present time as a result of the long journey, I took my constitution was in the utmost state of weakness and feebleness, consequently I could not carry the weight of correspondence. As at the present writing the condition of my nerves is better and much improved, therefore I am writing thee this letter."

To another believer he writes:

"It is now a long time that I have failed to corresponding with thee. This was because of the absence of the soundness of the physical health which prevented me from reading and writing. But the health and soundness of the spirit was most ideal and perfect. With my spirit I supplicated toward the kingdom of God, begging Confirmation and assistance for thee."

"For sometimes past the feebleness of health and posteration of the nerves impeded the path of correspondence, hence I did not write any epistle to thee, but having obtained a modicum of rest, I am writing thee this epistle so that thou may'st know that with the exhalation and inhalation of every breath thou art remembered."

About the debt of the Orient-Occident Unity in Washington he writes to Mrs. Parsons: "I became exceedingly pleased with thee because thou didst assist in clearing the debt of the Orient-Occident Unity. Similarly I became infinitely pleased with his honor Mr. Hoar and Mr. and Mrs. Gregory, because they cooperated with you to lift up this debt of the Society. Announce to each of them my utmost respect."

On the vanishing of the worldly glories in comparison with the service of the Kingdom he reveals the following:

"All that thou observest shall ere long vanish and disappear like unto the mirage, except service to the Kingdom of God and calling the people to the appearance of the Lord of Hosts. This alone is permanent and everlasting. Consider that Queen Victoria notwithstanding her brilliant and imperial reign passed away from this life, but the lamp of Qorrat-all-Ain who was only the daughter of a Mullá is waxing brighter and brighter day by day and like unto a brilliant star she is shining from the horizon of everlasting glory forever and ever more."

Through Mr. Kinny the following message is sent to Rev. Doctor G. N. Guthrie of New York:

"Convey infinite love and kindness on my behalf to the Rev. Doctor G. N. Guthrie and say to him: Praise be to God that He hath chosen thee from amongst the ministers so that thou may'st hearken to the Call of the Kingdom of God, listen to the heavenly melody, behold the Light of reality, act according to the advices of His Holiness the Christ, promulgate the Principles of Bahá'u'lláh, become the cause of the illumination of the world of humanity and be ordained as the high priest of the Church of the Kingdom. All the ministers will be submerged under one of those periodic waves of the earth, leaving behind no name and no trace, but thou shalt the Standard of Spirituality in the Universe of Heaven, extolling and magnifying the Lord of mankind with the music of the Kingdom. Thank thou God that thou hast attained to this most great Bestowal."

The echo of the days spent in London:

"The days that I spent in London, although the physical health was precarious yet the heavenly Spirit was confirming at all time. How often during the days and evenings we conversed together with perfect joy and fragrance, discoursing on the high themes of divine, eternal outpourings and imparting the glad-tidings of the appearance of the Kingdom. Unquestionably all these particulars are indelibly marked upon the tablet of your memory.

Therefore, O Thou my daughter of the Kingdom! Strive thou with heart and soul so that day by day the light of guidance may shine forth with greater brightness in that country and that thou may'st become ignited like unto a candle, shedding radiance upon all the people."

Lovingly he writes to an old Bahá'í:

"O thou old believer! Thou art one of the old believers and hast served the Cause of God most faithfully. I shall not forget thee. I always remember thee and am even anticipating to receive good news from thee. It is sometimes since no letter has been received from thee. Unquestionably write letters conveying the news of thy health, well-being and spirituality; for this becomes conducive to the happiness of the hearts of the members of the Family. All the household of Bahá'u'lláh are longing for thy meeting and day and night are they engaged in thy remembrance."

The translation of a Tablet to Abhas Butt Cashmiere of Rangoon, India will bring these quotations to a close:

"O thou heavenly personage!

Thy letter was an evidence of the fact, that praise be to God thou hast arisen to serve the Kingdom, art worshipping His Highness the Desired One, art freed from the world of imagination and independently holding aloof from the mirage of doubts.

Thou art a of Reality and enthralled with the Beauty of His Highness the One! Blessed art thou for this most great favor and the most eminent Bestowal, the likeness of which has never been witnessed by the eye of existence.

with a number of friends you have communed the translation and the publication of the Heaven by Epistles and are striving to diffuse the Fragrances, so that the Flag of the Manifest Signs may wave over the Mountains and the hills of that continent. I beg of God to confer a most great assistance and suffer thee to become a most conspicuous ensign of the army of the Kingdom."

This morning, quite unexpectedly the Beloved summoned the Pilgrims into His Presence and gave a divine talk on the marvelous steadfastness of some early martyrs in the Cause which filled all the eyes with tears. After this meeting till the hour of twelve he was engaged with his correspondence.

Three of the Pilgrims gave a large Feast at the Tomb of the Báb in the afternoon. All the new pilgrims being anxious to take a photograph of the occasion, the Master granted his permission. A radical departure in this third group-photograph of the Beloved in the Holy land is the presence of the Oriental leaders, Zoroastrians, and Mrs. Hoagg, and the grandchildren of the Master as well as a number of other children related to him. Mr. Holback took also two photos while the Master was coming down the hill followed by the Oriental Pilgrims.

When the hour of visiting the Tomb came around, the Beloved asked all the believers to go quietly in front and he himself stood near the Threshold behind everybody else and in a wonderfully sweet tone, chanted the visiting Tablet. He was the embodiment of humility and meekness. His standing today near the Threshold was a most pregnant lesson to the Bahá'í world, trying to teach them by this visible demonstration that all the believers are brothers and sisters and that in this Cause there is and will never be a mother superior or a father superior. In the Court of Bahá'u'lláh all are equal. May all our actions and motives be based on this foundation!

22 February 1914

February 22nd 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

"Blessed are ye, whom men shall revile you, and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceedingly glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

If the above utterance of our Lord Jesus Christ is one of the unmistakable signs of the followers of Truth, then the Bahá'ís can lay a special claim on the great significance of this verse and apply it with a greater force and truthfulness to the founders of this Movement and those who embraced this doctrines. For they were not only reviled or persecuted or calumniated but they were thrown into dark jails, exiled, tortured, and martyred by hundreds and thousands. The contents of the following talk by our Beloved 'Abdu'l-Bahá will disclose one of the smallest chapters of the Bahá'í sufferings and tests.

The friends in Bus_hrúyyih are very old. They have suffered all manner of persecutions, many of them were martyred, yet they remained firm and steadfast and their faith increased. From the day that His Honor Báb-El-Báb accepted this Truth. Bus_hrúyyih became a spiritual Fort of Bahá'í victories. The children of the very first believers are living today and are most happy on account of their divine heritage. They were some of the oldest believers. Persecutions and sufferings were heaped upon their heads; trials and ordeals were their daily sustenance. A large number of them were martyred in the Fortress of Tabarassi. Most of them lived at all time under the threats of the ignorant mob and the outlawry of the unruly rabble. Their hardships and tribulations in the Fortress of Tabarassi were indescribable and heart-harrowing. For 18 days they had nothing to eat. The enemies had surrounded them from all sides and communication with the outside world was completely debarred. They could not go out and buy any provision. For days they ate the bark of the trees, the grass and the leather of the horse's saddles. While surrounded on all parts by these unbearable hardships, the countenance of their faith remained undimmed and their firmness and steadfastness unshaken. It is most difficult for a person to remain firm at the time of test. When Christ was speaking to his disciples about his approaching death and the scattering of the sheep, Peter said unto him, 'although all shall be offended, yet will not I.' Then the Master intimated that he would not remain firm, saying: 'this day, even in this night, before the cock crow twice, thou shalt deny me thrice.' But Peter spoke the more vehemently, 'if I should die with thee, I will not deny thee in any wise. Likewise also said they all.' But when they were put under the refining process of the examination we find that their assertions did not agree with their actions. The hour of test is the hour which will settle for all time to come who is firm and who decamps the field of action. In every dispensation a number of sanctified souls have become manifest who were self-sacrificing, severed from ought else save God, forebearing sufferings and tribulations, accepting hardships and persecutions, welcoming tortures and deaths for the sake of Truth; but in

none of the past dispensations have there been such heroic and sublime instances of devotion and martyrdom. As in this Bahá'í Cause! At the time when all the inhabitants of Tíhrán had arisen against this Cause and Bahá'u'lláh was arrested and thrown into a prison I was very young child. The jail wherein Bahá'u'lláh was imprisoned was a dark and gloomy cell, underground, and had no aperture, and no window save a small door. When the door was unlocked one had to descend many rickety steps before reaching the gloomy, stuffy and humid ground floor.

The name of the was Áqá Bezork and he was an inhabitant of the City of Gaguin. As in the past he had received many favors, bounties, gifts and kindness from the hands of Bahá'u'lláh, he came one day to our house and took me with him to see my Father. Descending half the stairs of the cell I peered through the darkness, to try and see someone. I could see no one. Everything was pitch darkness. Suddenly I heard, the wonderful, resonant voice of Bahá'u'lláh: 'Take out this child. Do not let him come in.' Obeying the words of Bahá'u'lláh, the took me out and said: 'Sit down here and be patient. About noon the prisoners are taken out and then you can see your father.' I sat there. A little after 12 o'clock they brought the prisoners out and among them I saw Bahá'u'lláh. A thick, heavy chain called 'Gare' Kahar', the heaviest and the thickest chain of the time, was placed around his Holy Feet, the end of which dragged along the ground. His neck was also chained with heavy fetters and his hands manacled. Mírzá Mahmond - a most wonderful Bahá'í - was the fellow prisoner of Bahá'u'lláh. They were chained together. A common, ordinary felt hat, the top of which was worn out and the fringe torn and sailed, was on his head. I cannot describe to you the pain and anguish that attacked me by this sight of my father. The fiendish cruelties of the authority of Persia reached to such a height as to divide a large number of the believers among the various classes of the inhabitants of Tíhrán, so that these people might martyr them according to their own devilish desires. For example, a believer was given to the government clerks, another to the policemen, another to the infantry, another to the 'Ulamás, another to the Dervishes, another to the butchers - one to the members of each craft and profession - so that all of them might lend a hand in shedding the blood of these innocent Bábís. For instance a believer was given to the cavalry. These ferocious beasts took him to Sabze Meydan and about one thousand of them riding on their horses, with drawn swords attacked him from all sides. The body was actually cut into thousand small pieces and yet they did not gave up. The sight of blood had maddened them, turning into wild, dancing savages, thirsting for more blood. Finally the executioner cried out to them 'O ye mad men! Stop! It is enough! Nothing is left of the body. I must take these small shreds of the flesh and bury them! Do not add more to the horror of my task.' At this juncture a restaurant keeper arrived on the scene and asked the executioner to let him have the remains of the accursed Bábí because he would burn them in his stone and by this act gain his entrance into Paradise. Those were the days of miraculous deeds, matchless heroism, unsurpassable firmness, and divine courage. Each one of the believers while walking upon earth, was at the same time, soaring toward the Supreme Concourse. They were the angels of the Kingdom of Abhá and the spiritual heroes of the arena of unparalleled sacrifice."

While the Master was entertaining many people all day long, I was busy translating in my room. When I saw him this evening he said: "I have been talking all day and now I feel tired. I am obliged to speak. Often I am almost unable to speak one word but I must talk for more

than one hour. People coming to me do not expect to go away disappointed and so I must satisfy the need of everyone. I have been working and speaking all day; now speaking with a Jew, then with a Muḥammadan, now with a Turk, and now with an Arab."

Then we had a large meeting in which the Beloved gave the above spiritual talk which made us all weep. He himself was moved to tears. In the determined spirit, he expects to see our American and European brothers and sisters working for the Cause and spreading the Teachings of Bahá'u'lláh. The foundation of this Revelation is laid on such adamant rock of sacrifice. We are not fortunate and worthy to demonstrate our faith like unto these martyrs but we can at least catch their enthusiasm and staunch faithfulness in the diffusion of the Fragrance of God.

23 February 1914

February 23rd 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Just at this moment Áqá Mehdi, the gardener of the Holy Tomb of Bahá'u'lláh arrived from 'Akká. He has brought with him an armful of fragrant violets and roses to offer at the feet of the King of Kings. How sweet they are. I wish so much you were here to look at them. They convey to one the fragrance of Holiness and the scent of spirituality. He has kindly offered me a few and I have them before my eyes while I write you this letter. In thought, I am worshipping at the Holy Threshold of the Blessed Perfection and I am remembering you in my prayers. I hope these words will bring to you the deep and heartfelt messages of Bahá'í love and friendship just as this flowers are bringing to me the tender and affectionate ideals of the Kingdom of Abhá. They are sweet and immortal. They diffuse far and wide the scent of Peace and human solidarity of celestial feelings and divine emotions.

After dictating a few cablegrams for the friends in Germany and Tīhrán, the Beloved revealed a number of Tablets for the believers in New York City. While he dictated the Tablets he was most happy because the news of the unity and accord of the friends in that city is joy-imparting. When he finished dictating he said: "The city of New York is very important and the friends of the Merciful must do everything in their power to spread the Cause and affiliate with all the people."

Later on, Doctor Coles of the English hospital sent word that a number of the English and American tourists desire to call on the Master and that they would be here after a few minutes. As soon as they arrived and the preliminary courtesies attended to the American college in Beirut became the subject of discussion. "We must be just" 'Abdu'l-Bahá commenced "The American College at Beirut is carrying on a sacred mission of education and enlightenment and every lover of higher culture and civilization must wish it a great success.

One of the brightest attributes of Divinity is justice and He likes to see His servants clothed with this quality. Years ago I went to Beirut and visited the College in its infancy. From that

time on I have praised the liberalism of this institution whenever I found an opportunity. Some of the bigoted Muḥammadans complained bitterly because the college gives or rather insists upon a religious education and the students are asked to attend the Sunday service in the church. They carried their complaints so far as to write articles on this subject in the daily press. I told one of these men that all these talks were based upon ignorant prejudices. I am sure the morals of the students will not be corrupted. They will be informed with the contents of the old and New Testaments. What harm is there in this? A church is house of prayers. Let them enter therein and worship God. What wrong is there in this? These students attending the services in the church glorify God, their and not the Devil. I have no doubt that much good will be accomplished and many misunderstandings will be removed if the Musulmases attend the churches of the Christians with reverence in their hearts and sincerity in their souls and likewise the Christians may go to the Muḥammadan Mosques and magnify the creator of the universe. It is not revealed in the Holy Scriptures that 'My house shall be called of all nations the house of prayer'? All these houses of different names - church, mosque, synagogue, pagoda, temple are no other than the Houses of prayers. What is there in a name? Man must attach his heart to God and not to a building. He must love to hear the name of God no matter from what lips; even should the devil mention the Sacred Name of the Lord, I will be pleased with him, I love God and I love to hear His Glorious Name. I do not look upon the personalities. When I was in Tiberias my house was near the Synagogue. At midnight the Jews gathered in the temple and sang hymns of Hallelujah. I would especially get up and listen to them and in my heart pray with them. When a man's life is a life of eternal quest after God, he will worship Him no matter where he may happen to be. I pray to God in the mosque, the church or the synagogue in the same spirit as I were in His Presence."

Many other subjects were discussed and his Western trip was touched upon. "In my first stay" he said "in London, I spoke from the pulpit of Archdeacon Wilberforce. He is a true Christian and a noble character. He lives a life according to the teachings of His Holiness Christ. He is kind to all the strangers and works for the cause of Christ which is the cause of humanity."

They were most happy to be given this rare privilege of meeting 'Abdu'l-Bahá whose life and teachings have created such a volcanic change in the religious thoughts of the world and whose name is most familiar to the American and English people.

Speaking about a Persian by the name of whom he has placed in the English hospital under the medical care of Doctor Coles he said:

boulders. He sat on one of them and gave us permission to do the same. Then he asked our pilgrim from Kirmán to speak to him. "Tell me" he said "What voice is heard in thy city? Is it the voice of an earthly singer or the voice of the Cause of God? For whenever the Divine Voice is raised all the other voices are hushed. The charm and beauty of the voice of Truth attract the hearts and spiritualize the thoughts. When the rich and highly-gifted spiritual artist breaks forth into a concourse of soft lays and colorful tones of minstrelsy, then the melodies and scores of the earthly singers will sink lower and lower till at last they are lost in a sea of eternal silence - obscure and mystifying. When the sweet harmonies of the Bird of the Supreme Paradise are raised, the buzzing of the bees are not . Today whosoever takes lessons of voice culture in the celestial conservatory of Bahá'u'lláh, he will be endowed with

a soul-captivating voice which would move and thrill the hearts of numberless music lovers."

After a while he continued his walk and a little further on he pointed out to us the cave on the slope of Mount Carmel in which Astad Ismael lived day after day and the martyr related his story with fuller particulars. Contentment and independence were the keynotes of his simple, majestic life. "These are" the Master said "the qualities of the people of God. These are the requirements of a Bahá'í life." Then having gone far he retraced his steps and we followed him peacefully while the sun was slowly setting in the western sky.

In the meeting he spoke chiefly concerning the conditions of the children of the martyrs of Yazd and inquired after their well-being. "The children of the martyrs" he said "are the limbs and organs of my body, because their parents have revealed in the world the mystery of sacrifice. Whosoever assist them has assisted Bahá'u'lláh. The stations of the martyrs is the highest in the world of humanity; even the prophets have longed to quaff of this cup." The Beloved continued to speak a long time on this subject so that when we left His Presence, we yearned to be sacrificed in the Path of God and to shed these few drops of blood for the sake of His Glory.

24 February 1914

February 24th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

"Any undertaking started by the believers of God and which directly or indirectly helps the promotion of the Cause and the diffusion of the Principles of Brotherhood between the East and the West is commendable. This is the standard", 'Abdu'l-Bahá said this morning after dictating a number of Tablets. As this Bahá'í Cause is in its nascent stage and its basic doctrines are universal, uniformity of rules and forms are not only impossible but undesirable. A Bahá'í Teacher is a constructionist. He avails himself of the unimpaired materials in the past religions, reinforces the faith of the inquirer by simply holding before his path a greater and brighter light. He has not come to destroy but to build. The inquirer will discard the superannuated dogmas and unnecessary rituals of his former religion along the road of his search.

The teacher holds aloft the 'flambeau' of Truth and little by little the darkness vanishes. The teacher, before attempting to take hold of the searchlight of Truth must learn two lessons. First, the art of manipulation and second the inflexibility of Will. Just as the searchlight revolves around its axis on its high town sending forth into every corner of the dark space a continuous stream of white, piercing light, so also the teacher must learn how to manipulate the searchlight of truth so as to scatter not only the forces of spiritual darkness but mental, intellectual, social, physical and economic darkneses as well. A teacher is a physician. A physician does not give the same kind of medicine to every patient. What is good for one may cause the death of another. What alleviates one kind of sickness may aggravate the other. The pharmacopeia of a Bahá'í teacher must be well supplied. If he

sticks to one kind of prescription, I do not say that he shall fail but he will not accomplish universal results. He must be fairly well informed with the scriptures, the history of the Cause and its principles, the underlying spirit of this age and the longings of the hearts for vaster and more spacious fields of noble labor and elevating thoughts. There is an Oriental saying: "There are as many roads to God as the number of creation." A teacher must know these roads and strive to put himself in sympathetic touch with the weary pilgrims who are struggling along each road and little by little teach them that what they call road is not a road at all but an unbeaten, hard trail leading to the jungles and deserts and . When they are prepared he might, then, cry at the top of his voice: 'Oh men! The highway of the Lord of Hosts hath appeared! The broad Boulevard of the Kingdom of God is paved. Lo! Behold! There are many people who have left their trails and are walking along this Celestial Path. Do ye not see them? Are you not learning by their examples? Open your eyes! Look, look how many companies of people composed of ever so many nationalities are thronging the golden Way of the Kingdom! They are marching on and on with every step they take, they come nearer the goal. Their Path is strewn with the lilies of Love and the hyacinths of affection. In their white hands are the harps and lyres of divine music and on their lips the songs of Thanksgiving and the anthems of glorification. Listen, listen, now they are singing in soft, harmonious murmur and they raise their voices, flushed and inspired with rejoicing and happiness! Is it not better for thee, my brother, my sister, to leave thine own narrow trail over which is grown thorns of dymes and under bushes of creeds and walk on this broad, brilliantly lighted Path of the Kingdom? Here thou wilt enjoy the companionship of spiritually-minded men and women who have given up everything to serve their God and the world of humanity. This golden hour is slipping by; this divine opportunity is passing away; so avail thyself of it. This is my advice to thee."

A number of Arabs and Persians called on the Beloved the first part of the morning. He spoke with them individually and in number and satisfied all with his graciousness and wisdom. Then he dictated many Tablets in Turkish and left the house for a walk. Mr. and Mrs. Holback were invited to lunch and so I had the privilege of being present at the table of the Lord. Mrs. Holback spoke about - Druses, a peculiar sect in Syria. The Druses never divulge the creeds of their faith and very few know anything about them. In their intercourse with the devotees of other religions, they never disagree with whatever is told to them; so it is most difficult to know what they believe and what they disbelieve. They display, however three praiseworthy qualities. First, Generosity. Second, Valor. Third, mutual-helpfulness. In their dealing with other communities they are generous; in their association with other sea they are gallant and from a social standpoint they assist each other and cooperate with one another."

Speaking on the effect of morality he said: "When a person's life is purely moral, when his daily actions are propelled by ethical forces he will influence tremendously the lives of those who come in touch with him. The insincere man learns from him the lessons of sincerity; the faithless becomes faithful, the ignorant wise and the coward courageous."

Mr. Holback humorously complained that the German hospice where they live offers to them many noises and distractions, such as the joyous uproar of the 80 children, the barkings of two big dogs, the cacklings of the geese and ducks and the sound of the sea. 'Abdu'l-Bahá answered over his description. "It is all right" he said laughingly "you have a concert and vaudeville together."

The lunch being over he retired to rest and I came back to my work, joyous and happy.

In the evening the Pilgrims increased by a young Jewish Bahá'í and three others found their way into the Presence of the Beloved. his talk was on wealth and its impermanency. The subject was suggested to him by the presence of Baron Rothchild in the Holy Land and his white trim yacht anchored in the Harbor. He landed today in Haifa and staying only for an hour proceeded on his journey to Damascus. Then sands of Jews had thronged the harbor to welcome him and poets sung poems in his praise and eulogy.

"Wealth" he said as a preliminary remark "becomes the cause of heedlessness to many souls except those who are believers in God and read the verses of God. For this reason His Holiness Christ hath said It is easier for the camel to enter through the eye of a needle than a rich man to enter the Kingdom of heaven. But blessed is the rich man whose wealth and opulence do not prevent him from turning his face toward God and whose heart is not attached to it. Such a rich man is the light of the world.

"Today Baron Rothchild has come to Haifa. He is one of the wealthiest men of Europe. He is much interested in the Jewish colonization of Palestine and is devoting much of his time and attention to this problem. Now he has gone to Tiberias. He is busy all the time. He is resting neither day nor night. He could not stay longer than one hour. He has hardly any time to breathe. All the people are toiling and laboring to attain to the station of a rich man. Life to many a rich man is nothing but a heavy burden. They are wood-carriers. Instead of a blessing, wealth becomes a great calamity to them. The supervision of their colossal fortune and its proper financial administration becomes the sole object of their lives. Day and night, asleep and awake they think and work to make their piles longer and that of the others smaller - till finally they become more money-machines, devoid of any other feelings or higher emotions and wild-eyed, always hungering for more. Greed and selfishness become the dominant influence of their life. Grab, grab, grab, right and left, they grab at everything. In the mad rush and struggle for more, more of the worldly goods they walk over the bodies of toilers and children. They become the embodiment of heartlessness and cruelty. Pride and haughtiness lord over them and they become tools in the hand of sordid fiends of passion. Wealth has a tempting and drawing quality. It bewilder the sight of its charmed victim with showy appearances and draws him on and on to the edge of yawning chasms. It makes one self-centered, self-occupied and forgetful of God and holy things.

On the other hand there are souls who are the essences of existence. In their estimation, wealth does not hold any attractions. If the doors of the heavenly blessings are opened before their faces, if they become the possessors of the riches of all the world, if the mountains of the earth turn into diamond, if the oceans of the globe change - their spiritual independence will undergo no change or alteration; their faith in God will increase, their mindfulness will augment; the heat of the fire of their love for true democracy and elevation of mankind will burn away all barriers of ostentation and pride. Their intense passion for God's will was greater day by day. Such rich men are in reality the light-beaming stars of the heaven of mankind; because they have bear tried and tested and have come out of the crucible as pure gold - unalloyed and unadulterated. With all the wealth of the world at their feet they are yet mindful of God and humanity; they spend their acquired riches for the dispelling of the darkness of ignorance and employ their treasures for the alleviation of the misery of the children of God. The light of such rich men will never grow dim and the

tree of their generosity will grow in size and stature, producing fruits in all the seasons. Their every deed will be an example for succeeding generations.

25 February 1914

February 25th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

It was a lovely day. The Beloved of our hearts enjoying good health, spent a beautiful hour in the rose-garden. Chairs were brought out and he sat near a long, wonderful bed of fragrant violets. Dear little pansies charmed the eyes, marigolds were in abundance, stocks gaze out their fragrances, a big patch of white perfumed the air, the scented hyacinths were plentiful peeping their heads above the earth, carnations delighted the heart of the beholder, nasturtium were delicately tender, germaniums ran riot, and oh! many, many other pretty flowers whose names I am ignorant of, adorned the garden. The colors blended together most luxuriantly. Above all and through all, roses-yellow, pink, white and red, contributed not a little to make a fairyland of the East, a dear garden of the mystic orient, carrying the imagination back into a world of spiritual romance and love.

The sky was clear and the afternoon sun sent down its warm, soft, affable rays. As the Master sat there, now absorbed in his thought, now correcting a number of Tablets lately revealed, and now looking over the delightful garden, he made a divine picture of Moses with the authority of the law, and of Christ with the beauty of the law of love and meekness. His silky, smooth, white locks were fallen on his shoulders, his spotless, white turban adorned his massive head, and his white, beautiful patriarchal beard gave one the confident impression of his fatherly tenderness. The afternoon was so fair and charming, the weather was so bracing and pure, the surroundings so poetic and attractive, that I could not believe it was real. It was exactly like a golden dream, the effect of which is exhilarating. But this was not a dream, it was a page taken out of some romantic book, ideal, yet real, illusive yet tangible, unearthly and spiritual. The Beloved told me to bring a chair and sit near the violet bed. Then he ordered Khasro to pick some violets and with them prepare for him some tea. Then raising his majestic head and watching Esmael Áqá working in the other part of the garden he said: "Is not this garden beautiful? Are there not many kinds of flowers in it? Does it not look like an imperishable paradise? Is not the weather warm and bracing? Were it not for the industry and perseverance of Esmael Áqá we would not have this lovely flower spot. Well, tell me, Mírzá Aḥmad, what else doest thou want of God? Has he not given thee this fair garden arrayed with multitudes of flowers and the sight of which thou art enjoying from morning to night, from day to day and mouth to mouth?"

By this time a number of the Pilgrims entered the garden and he bid them sit down. When Bas_hír brought tea for each, the Beloved started to joke with me. Addressing the pilgrims he said:

"This Mírzá Aḥmad claims to be a Doctor. He tells me not to drink tea, because it brings sleeplessness. Is he right in his assertion? ("Yes" answered one of the pilgrims loudly). He

says I must drink violet tea (and he showed them the cup containing the liquid, of a faint, lovely violet color just brought by Bas_hír). He insists on being a Doctor and says if you don't believe, I will go and put on my head an American hat - and by the way he loves American very much - and then everyone must call me 'Doctor Aḥmad or Doctor Sohrab.'" Well, he continued to joke with me in this way for several minutes and I was, of course, very happy. Then he ordered Isfandeyar to have the landeau ready and entered the house to prepare himself for the drive. Just at this juncture Ḥájí Mírzá Ḥaydar-ʻAlí arrived and the Beloved seeing him there asked him to go with him on the drive. Munír Effandi and Ḥusayn Effendi, his two grandsons - between six and eight years old each - accompanied him also. Then he asked me to join him which I did with great alacrity. While the carriage was driving along a number of his California addresses were read to him for correction. Various addresses brought back to his rich mind the reminiscences of those never-to-be-forgotten days and his sweet words sunk deep into the consciousness of the Angel of Mount Carmel. When we reached the open field and the carriage stopped, he got out, walked beside the green meadows, and admired their intense verdancy. Immediately a number of poor women, clothed in rags with their babies in their arms and a large crowd of poor children, gathered around him. His pocket was full of "Bashleek and Mtaleek" and he distributed this money amongst them, placing in the palm of each hand one or several pieces. Before we started, I saw Isfandeyar carrying on his arms several warm, black, woolen coats and I wondered for what purpose? While these old women were gathered around him clamoring for more money, he looked at each with the eyes of judgment and precision, and selecting a few out of the many he asked Isfandeyar, to give him the coats one by one. With his own hands he made every one put on a coat and then buttoned them himself. The women were wild with joy and thankfulness. They wanted to kiss his hands but he would not let them do it. But in their own customary way they were praying for him. "Oh! Effendi! May God confer upon thee many years! May the Lord protect thy children! May thy household increase! May the bounties of heaven descend upon thee! We are poor and thou art caring for us; we are naked and thou art clothing us; we are hungry and thou art feeding us; we are fatherless and thou art our father; we are cheerless and thou art our comfort." Thus they poured out of the fountains of their hearts these lovely unconscious prayers of gratitude. As the carriage was returning home suddenly it dawned upon my mind how truly biblical was their language; for is it not written in the gospel: "For I was hungered, and ye gave me meat. I was thirsty, and ye gave me drink. I was a stranger, and ye took me in. Naked and ye clothed me. I was sick, and ye visited me. I was in prison, and ye came unto me. And the King shall answer and say unto them, verily, I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Verily these are glorious days, heavenly days, Biblical days, gospel days, in which you and I are living. The Spirit of Christ is again Manifest. Let us follow his divine example let us be of those who are doing the Lord's Work. Daily he is teaching us, let us learn from him; through deeds of service he is instructing us, let us imitate him.

26 February 1914

February 26th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Life on Mount Carmel is a golden dream of the angels of the Highest - ineffable and beautiful. It is a fairyland - sweet and tender. Have we not heard in our childhood about the blessedness of Paradise, the blissfulness of heaven? The perceiving heart, the seeing eye, while living on Mount Carmel receives a foretaste of that wonderful Life, that inner illumination so charmingly described by the poet and seers. Man becomes at once the center and the mainspring of many divine experiences, the sacredness of which he will never forget and the spirituality of which he can never describe. Only he feels in the core of his heart the thrill and stir of a new awakening, the urge of a new inspiration, the deepening of a new consciousness and the impelling forces of a new life - calm, undisturbed and serene. These mystic, invisible stimuli struggle had to be born in to the world of expression and visibility but they are lying too deep in the sub-conscious world. The air of Mount Carmel is sacred, its atmosphere is holy, its charms are infinite, its wild, graceful flowers are fragrant, its scenery is unique, its mountains are verdant and its gardens are elegant. Oh! How often a soul in a far off land longs to steep himself in the sea of this spiritual calmness and drink from this fountain of eternal youth.

Daily, hourly I offer thanksgiving unto the Threshold of Bahá'u'lláh for thus giving this privilege of being a witness of the marvelous deeds and wondrous workings of the Spirit of the Divine Temple of Our Beloved. All that I ask of the believers of God is that they may pray for me that I may remain firm to the very last, that when I have finished my work near the Throne of the Majesty of 'Abdu'l-Bahá, I may go out into the world as a herald proclaiming his glory and power and that I may be ever confirmed in the service of his beloved friends. This is my highest aspiration. This is my vision of the future! This is my heartfelt supplication toward God! I am not a worthy instrument. I know, I am full of mistakes and shortcomings but I hope the combined prayers of the friends will help me to climb the mountain of vision and to reach the summit. But is there any summit after all, or is the progress of the soul spiral, rising, rising, ever yearning to attain to that which is unattainable? And the so-called summit is no other than one of the infinite stations wherein the striving soul rests for awhile and then takes its higher flight. Therefore, true to its primal resolution, the soul must press forward, tarrying nowhere and looking neither to the left nor to the right. Its path is strewn with thorn less roses, its ultimate destiny is the Kingdom of God, the purpose of its presence here is to evolve into a higher and purer entity, its home is the good-pleasure of the Lord and its goal is the Paradise of Abhá.

All day the Beloved was in and out, people calling on him in the morning and he called on them in the afternoon. He looked well and occupied. In the evening he delivered a very long talk to the Pilgrims touching the various aspects of the Cause, history, morality, exhortation, stories of some of the martyrs, incidents in the stormy life of Bahá'u'lláh, etc. Amongst the visitors to 'Abdu'l-Bahá was an old man by the name Muḥammad Ebrahim. He lives in 'Akká and has just come to meet him. 'Abdu'l-Bahá looked at him tenderly and said: "It is now fifty five years that Muḥammad Ebrahim is with us. When he accepted the Cause in Baghdád and came to us he was a young man. With a number of other believer he lived in one small room. Although they did not have any visible source of income save their little trades yet they were most happy. Whatever they made or they had belonged to the "little community" and there was never any friction amongst them.

There was a man by the name of Ḥájí Mírzá Aḥmad who passed through Baghdád. As he was a great miser he did not go to the hotel but called on those poor Bahá'ís and stayed with them. He could very well afford to pay the rent of a room but he did not want to incur any expenses. In the evenings he would prepare tea for himself and while drinking, praising its flavor and odor but never offered one cup to the rest. After staying a few nights he began to complain about fleas and mosquitoes. At that time this Muḥammad Ebrahim claimed to be a poet and instead of answering him in prose he wrote a verse, the meaning of which is as follows:

"God has given us a lofty palace! O Thou crook-sighted Ḥájí what manner of a rogue art thou!"

A believer arrived late and was going to sit near the doorway. The Master motioned to him: "Come, come, sit here. Here is a spiritual couch.

There is no up and down."

Again he spoke. "Those souls who are believers in God and conform in their manners to the laws of God are easily distinguished from the rest of the world through their deeds, their thoughts and their behavior. The mask heralds its fragrance from afar off; those who have the sense of smell feel it. His Holiness Christ says 'through their fruits you shall know them'. If the fruits of the tree are sweet they are edible, if they are bitter they must be thrown away. By this Christ means we must look at the deeds and actions of the people. If from their behavior and manners there appear sanctity and holiness, they are followers of the light. But if they show the signs of contrariness and evil thoughts, they are living against the good-pleasure of the Lord. An ignited candle is differentiated from an extinguished one. The light is not taken for darkness, the path of guidance is different from the path of error, divine morality cannot be mixed with satanic attributes."

I may go on and translate for you these words of truth, but these are only a few drops. I cannot bring to you the ocean. The ocean is in your midst. You have seen its waves ascending, at times, to the very height of heaven.

27 February 1914

February 27th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Our hearts were rejoiced by the arrival of four pilgrims; two from Boroujan, a village about 40 miles from the city of Iṣfahán; one from Yazd and one from India. The first two know my relations to Iṣfahán, have seen my father and two brothers and gave me much interesting news about my home. I was glad to hear about them, but I was of course more than glad to listen to the news of the progress of the Cause and the spread of the principles of the Kingdom. How true are the words of Christ - "Verily I say unto you. There is no man that hath left home, or parents, or brethren, or children for the Kingdom of God's sake. Who

shall not receive manifold more in this present time and in the world to come life everlasting." Having entered into the wonderful commonwealth of Bahá'í brotherhood I feel they are my own flesh and blood. Bahá'u'lláh, through the irradiation of his spiritual ideals, has taken away the veils of separation and united us in the Knowledge of the Kingdom. The Pilgrim's Home is not filled with these happy people who exchange with each other the news of the advancement of the Cause in their respective houses and are encouraged and inspired by the examples of others. As I looked tonight into their shining faces sitting around the table I marveled at the Power of God who is constantly gathering these men and women on Mount Carmel and then after a few weeks scatters them. Since my return to the East with how many Bahá'ís have I shaken hands and sat around the table! I do not see any of the old faces. Probably I shall never see them again. I do not remember the names of all of them. In a few weeks all those who are now in the Pilgrim's Home will be replaced by others. But surely through this collection and dispersion of the people of various religions, God is slowly evolving and working out His mighty plan of ages - unity.

Our limited mind may not grasp the full proportion of His motive but we know full well he is not bringing together these people without a well-defined divine Purpose. Today the Beloved gave permission to all the Pilgrims to go to 'Akká and Mírzá Mohsen was appointed to be their guide. Their eager anticipation to visit the home of Bahá'u'lláh and worship at His Holy Threshold made them rise very early, so when I walked over from my "nest" to the Home, I found all had gone.

Descending the beautiful mountain, while the wild flowers saluted me from both sides and extended to me the hand of fellowship, the Beloved was walking in the rose-garden - well, joyous, inhaling the pure, fresh air and delighted by the soft rays of the sun. After a time, Mr. and Mrs. Holback arrived and joined him in the garden. They had in their hands a book written by an Englishman on the religion of Islam. After a few remarks on their part, the Master said: "The true aspect of the religion of Islam is not only misunderstood by the European missionaries and scholars, but even by the Muḥammadans themselves, owing to the addition of dogmas. If we want to study Islam, we must go with a prayerful, reverent heart to its source, the Qur'án. All the commentators and theologians confuse our thoughts and mislead our aims. Instead of being a cause of honor, they have been a cause of humiliation to Islam. For example, one of their most important creeds is this: 'Whosoever publicly confesses, that there is no God save the one God and Muḥammad is His prophet he will be saved.' Now this kind of dogmatic creed has nothing to do with Islam, but any inquirer will be led to believe that this is an article of faith, simply because the ignorant orthodox Muḥammadans are upholding it. But if you go straightway to the Qur'án, you will find no verse that even indicates the formulation of such a strange, narrow creed. On the contrary you will come across the following significant verse: 'The people of the Books, such as Christians,0 Jews, Moslems and Sabeans and those who believe in the Unity and Singleness of God and the immortality of the soul, and practice charity and are benevolent and are kind to the poor and take care of the orphans, they are the people of salvation.' Now, consider what a vast difference there does exist between the teaching of the Qur'án and the creed mentioned. From this one instance you can judge of all the other mistakes. Therefore it is most unfair and misleading if an inquirer, instead of going to Qur'án for his correct information concerning Islam, would stick to the body of creeds, built up by crafty and self-seeking men."

Speaking about the Kingdom of God he said: "The Kingdom of God is like unto this garden. It contains many kind of trees. In due season the trees must not only produce leaves and blossoms, but fruits. If a number of trees do not fulfill this universal requirement, they are good only for so much dried woods. With his unerring eyes, the gardener will detect their deficiency and1 uprooting them will relegate them to the backyard."

Mrs. Holback speaking about the recent visit of Baron Rothchild to Haifa said: "He has served most unselfishly the cause of the Jews and has poured his money to Palestine by millions. Even now he has arranged to loan to 1500 Jews - 8000 francs to each individual who will settle in Jerusalem. The loan is to be without interest and to be refunded in 25 years." 'Abdu'l-Bahá said: "Well done! This is very good work. Nevertheless it is limited in scope and benefit. There is a way for Baron Rothchild to serve the Cause of humanity in a manner so that the benefits and results will be permanent. Firstly: To build a hospital in Haifa, of which may be open to all the religions and nations. Secondly: To found a high college for the children of all the inhabitants of Syria irrespective of faiths and creeds. Thirdly: To establish and endow a Home for the old; the incurable and the incapacitated of all nationalities. This will2 ensure to him eternal fame and will win for his honored name the gratitude and thankfulness of all the future generations."

When the Pilgrims returned from 'Akká about the sunset the Master called them to him and delivered a great talk on the life of Bahá'u'lláh and this trials and ordeals. He said that while the enemies from all sides exerted their influence to extinguish this Light God increased its flame and contrary to their expectations as soon as they banished him from one place to another to bring about his total effacement, the wonders of the Revelation became better known. Toward the end of His talk he said: "The Most great Prison of 'Akká became the most potent means for the promotion of the Cause of God. Were it not for this, how could the fame of this Cause have gone to the uttermost confines of the earth and have conquered the continents of America and Europe! This Prison of 'Akká was brought about the by penetrative Power of God. Herein you can witness the sway of the word of God. It is for this reason that the inhabitants of all the world cannot withhold the progress of the spirit of this Cause. Before it they stand impotent." After his powerful talk, Ostad Muḥammad-'Alí sang a poem written by the Beloved years ago, Mírzá Mahmond chanted a prayer and then we retired quietly from His Presence.

28 February 1914

February 28th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria3

Dear friends!

Because his health is daily improving and he can dispatch without physical weariness the ever-increasing volume of his work, the Beloved was happy today and while he was dictating a number of Tablets he was praising God and glorifying the Blessed Perfection. At the end of a Tablet he become wistful and pensive. He was sitting on the divan and now and then he looked out of the window over the marmoreal surface of the wide bay between

Haifa and 'Akká, beyond the prison city, towards the Holy Threshold of Bahá'u'lláh. Then he turned his heavenly face - the embodiment of kindness - toward me and said: "Pray from thy heart that my health may continue to be well so that I may attend to all the affairs. Wherever I look, the Cause challenges my attention and demands my care. The matters pertaining to the Cause need constant supervision. At times I have felt so weak and feeble because of nerve weakness that I was unable to speak even one word. I did not say anything to anyone, but I suffered often for hours. Finally one night, I supplicated and entreated at the divine Threshold of Bahá'u'lláh: 'Oh my Beloved! O thou King of my heart! O Thou my Ultimate Hope! Oh I beg of Thee! I beseech at Thy Merciful Court! If in this ephemeral world Thou hast no other work for me, Oh! Take me to Thyself - so that I may enjoy the beauties of Thy Celestial Presence, commune with the holy ones of Thy Abhá Kingdom and be released from the fetters of these worldly troubles and pains and the chains of ordeals and tests! O Thou my Desired One! How I long to attain to Thy radiant meeting! O Thou my Hope! How I yearn to look into Thy luminous countenance! How I crave to be submerged in the sea of Thy refulgent Light! How I strain my ears to listen to the invisible, soft music of the angels of Thy supreme concourse! O my Lord! I am waiting! Thy Will be done and not mine! O my Love! I am waiting Thy last bidding! But if on the other hand Thou hast yet work for me to do, and if according to Thy unsearchable Destiny I must yet sing other songs in Thy Cause and raise other melodies in Thy rose garden, then confer upon me health and physical ability, so that I may arise again to serve Thy Wondrous Religion, strive in the promotion of Unity and Concord amongst Thy children, hoist the banner of Universal conciliation and fill the world with the spirit of good fellowship and amity. Thus the lives of Thy believers may reflect the imperishable virtues of the Life of the Kingdom. O my God! If it is in accord with Thy divine wisdom, bestow upon me good health and enrich me with Thine own confirmation and assistance; in order that I may sacrifice my life in Thy Path, concentrate all my energies in Thy service, unfurl the banner of international Peace over every region, unclothe the signs of Thy Mercy and Bestowal to the people of the world and summon mankind to the banquet of Thy inexhaustible Bounties. Oh! my Bahá! O my Bahá! Although I am weak, yet Thou art Powerful!6

Although I am feeble, yet Thou art the Mighty! I want health for the service of Thy Cause! I desire health for Unity and concord amongst Thy friends! I ask health for self-sacrifice in the Path of Thy beloved ones! Otherwise! O my Bahá! I am thirsty for the clear water of Thy meeting! I am hungry for the food of Thy Countenance! I am lost in the wilderness of Separation. I long for Thy Union. I am tired of this dark world. I yearn for Thy Sanctified, light-giving Presence. O my Bahá! Confirm Thy believers in the Cause of Union and agreement and assist them to lay amongst themselves the foundation of eternal solidarity and celestial oneness. Suffer them to become like unto the flowers of Thy Paradise - perfuming the hearts and minds of all the people with their gentle fragrances. O my Bahá! Thou knowest that no real joy is left for me in this world save the realization of their unity and their spiritual conquests; the news of their strivings in Thy Path and giving the glad-Tidings of Thy Kingdom! O my Bahá! reinforce them to make firm the basis of Unity and inspire their hearts with the spiritual ideals of Thy Divinity! Thou knowest that their highest ambition is to plant the new trees in the garden of the oneness of the world of humanity. They have no other aspiration save Thy service and no other desire save Thy good pleasure. O my Bahá! Verily Thou doest whatsoever Thou wilt, and Thou commandest whatsoever Thou desireth."

As I was walking in the garden and talking with the believers, Bas_hír called me and I hurried up the stairs. In the reception room, Mr. and Mrs. Holback were waiting for the coming of the Beloved. After a few minutes he came in and greeted them with Bahá'í love. They have received yesterday many letters from Germany, India and England and presented their contents to the Master. Miss Dorothy Holback, their daughter is a splendid, beautiful Bahá'í and her letters are with spiritual thoughts and reflections. After reading a portion of her recent letter, the Beloved said: "Convey to her my longing greeting and respect. Praise be to God that the range of her vision is extensive. I feel assured that she will advance day by day and will become a teacher of the Cause of Humanity. I love her very much. She is my daughter." Another letter from Rabindranath Tagore, an Indian poet was read. He expresses himself in sympathy with the Bahá'í Movement. This poet through the publication of his poetical works is now well-known in England and other countries and is attracting to his very spiritual thoughts an increasing host of admirers. The Beloved asked Mrs. Holback to write to Mrs. Getsinger to pay a visit to the illustrious poet of the East and converse with him on the Bahá'í Revelation. In the course of time we will hear more about this man and his work. A letter from Mr. Herrigel elicited the following message: "Continue to live for the present in Stuttgart and engage thy time in the service of the Cause of God and the promulgation of the Religion of God; so that the darkness of ignorance and prejudices may be dispelled from the horizon of that country."

Then the Beloved left the house all alone and paid a visit to Hájí 'Alí who has not been feeling well for the last few days. On his return he walked in the rose garden, admiring the flowers, picking a rose here, a carnation there, and commenting on their delicate structures and hues. Some of his remarks were as follows: "Many letters have come in the mail. No doubt all of them contain the good news of the victories won by the army of the Blessed Perfection. Now I am feeling well, Bahá'u'lláh hath answered my prayers. I can read and write." "How ignoble must be the ambition of a believer if after the departure of the Blessed Perfection he the growling ambition of wealth, or fame, name or notoriety, comfort and pleasure!" "I have the welfare of every one at heart. I advise him to do that which will ensure his happiness and prosperity."

If he does not follow my advice, I will not say anything but he will suffer the consequence of his own disobedience." "A wise man must adapt himself as quickly as possible to every environment. If he is disgruntled and complains he will make his life miserable and never enjoys contentment. For example, if an Englishman lives in Haifa, he must consider it as his own native land and the people as his own countrymen; then he will be happy. But if he is all the time about England and her glory, he will not have an eye for the beauties of Haifa." "If man performs his work with joy and fragrance he will succeed in any undertaking."

The mail from America brought us an article on the departure of our beloved Abu'l-Faḍl published in the evening star of Washington D. C. January 31st. The article carried the photograph of the Beloved teacher. The Master asked me to translate it for him immediately which I did. He was most pleased with its contents and it will be sent to all the believers in the Orient. The son of Mírzá Abu'l-Faḍl's sister is at present here. In the evening the Master asked me to read the article aloud before the assembled meeting of the believers. He said: "Consider in Gulpáygán the people are not cognizant of these facts, but in the far off America people sing the praises of him who was a servant of the Blessed Perfection. This is made possible through the Confirmation of the Blessed Perfection. The

Sovereignty of the Kings shall come to an end, but the spiritual dominions of the servants of Bahá'u'lláh is eternal and without end". Then he spoke for a few minutes more about the life and work of Mírzá Abu'l-Faḍl and the meeting was brought to an end by the singing of a poem and the chanting of prayers.²

I will bring this letter to end with the translation of a Tablet revealed today for Miss Dorothy Holback:

He is God!

O thou my beloved daughter! Thy letter was received. From its contents it became evident that the effulgence of the Sun of Reality is cast upon thy heart and the holy Court of thy consciousness is illumined. The Breeze of Providence is wafted from the rose garden of Truth, breathing in thee a new spirit. I hope that thy spiritual susceptibilities may increase day by day and the turning of thy face toward the Kingdom of Abhá may become focalized; so that thou mayst attract unto thyself the rays of Guidance from the ultimate center - the Sun of Reality. For although there are many lamps yet their illumination is not perpetual but the illumination of the Sun is perpetual and independent. It is not followed by any extinctions. I hope likewise that a day may come when I shall meet thee. Thy dear father and mother are with me and are in the utmost joy, good-fellowship and love. Mays't thou ever be guarded and sheltered in the Fort of divine Protection!

Upon thee be Bahá'u'l-Abhá!

(Sig) 'Abdu'l-Bahá Abbas

1 March 1914

March 1st 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

One of the peculiarities of man is his desire to know what others are doing. This knowledge enlarges the circle of his sympathy and encourages him to do his work with greater zeal and enthusiasm. The simple knowledge that our dear brothers and sisters in different parts of the world are serving faithfully the Cause which we have so much at heart is a great incitement and stimulation to us no matter where we are living. For this reason I would like to quote in this letter a few extracts from the letters of Mrs. Stannard and Mr. Getsinger who are carrying a wonderful work of spiritual awakening in India. Mrs. Stannard writes: "I am very good friends with all the Brahms Somaj people and they are deeply spiritual. The leaders, the Sen family are descendants of Keshkub Chander Sen, a greatly illumined man and founder, co-equal with Bahá'í Revelation. I am hoping great things through Brahma Somaj and Theistic channels for the spreading of the Bahá'í Unification Principles. Please tell dear 'Abdu'l-Bahá that Lua Getsinger has given a good lecture to the Theosophists (Bombay) here - all Parsees nearby and that when she had finished the President got up and spoke so beautifully about the wonderful revelation of Bahá'u'lláh and then imagine our happiness

when he read aloud some of the Hidden Words, saying, 'How beautiful! What divine thoughts! Let us listen to the glorious Bahá'u'lláh!' Really he spoke like one quite overjoyed! He then told the audience, which was a large one that he had followed all 'Abdu'l-Bahá's talks and works as told in the Christian Commonwealth. We are likely to come also as a great happiness to many seekers in the Theosophical movement here. I shall be lecturing to the Theosophical Society tomorrow on the mission of religion on earth, carrying on from Mrs. Lua Getsinger subject 'The Messengers of God'. If the Master comes next year to India, he will turn the tide towards the right path and influence large number. I am sure. This is written many days before the mail goes to inform you that I am off to Madras for a week or ten days. Gopaul Chetty, editor of New Reformer keeps begging me to come and says so many people want to welcome me from the Brahms Somaj. I believe he himself is a good Bahá'í for he is always publishing our news and in the coming number of Magazine he has reproduced, at my request, Mr. Andre's excellent Endinburgh lecture on Bahá'í Teachings. Of his own accord he is also putting in my address to the Theists. Now I was just off to Calcutta but when his letter came this morning I suddenly decided that I would go across to Madras and then up to Calcutta. We are ready now I feel to touch certain centers before renewing operations after rainy season. At my lecture to the Theosophists on the mission of Religious I took pain to make it plain that all Founders of religions and Bahá'u'lláh especially came to cause brotherhood and peace and keep people in order. There were two very strange looking men who sat close to the door to hear my lecture. They were Englishmen. As soon as I had finished they left. I made my lecture as comprehensive as I could showing religious history in its universal sweep. They both looked very interested, so I hope they came for their soul's good if nothing else."

Mrs. Getsinger has been to Surat where she has delivered several lecture and interested many people. Dr. Bahrám and N. R. Vakíl of the said city have done wonderful work of preparation and the Master recalling how he met the former on his first visit to London has already praised him in the meetings of the believers and Pilgrims. Now it seems Mrs. Getsinger is going another time to Surat. She writes: "On account of these appointments arranged by Dr. Bahrám, I am going to Surat instead of to Madras with Mrs. Stannard. From there I hope to go to lucknow and Dehli. Mrs. Stannard will do these other places and the Bahá'í cry will be raised from all parts of India at once. I was deeply touched over the cablegram of the Master inquiring so lovingly about my health. I beg the Master to strengthen me if he wishes me to work and serve him in the glorious Cause. Otherwise I only hope to go on speaking and teaching until I die in his Path, upholding the Standard of the Covenant. This would please me more than anything should it be his will and wish. Mrs. Stannard works hard and is very deserving. I beg the Master to bless and strengthen her."

The Bombay Chronicle February 7th publishes a long article on the "tenets of Baháism", "Lectures in Bombay" and then goes on to explain the contents of these lectures delivered by Mrs. Stannard and Mrs. Getsinger at the Persian Hall. It says: "Elucidations upon tenets of the faith as these touch the religious and humanitarian standpoint may be summarized as declaring the essential unity of all religions and the oneness of humanity. Brotherhood among the Bahá'ís, we are told, is regarded as absolutely indispensable, irrespective of race, color or religion and there must be no pretentious mental attitude, but a real and living philosophy of life. All Moslems, Christians, Jews or Zoroastrian Bahá'ís should fraternize as one family, for they practice the two great Bahá'í ideals of unity and love. The world should

consider great religious founders as light-bearers and what they teach should be the object of worship. Religions degenerate because it is the invariable tendency in humanity to forget principle enunciated by the Founders and worship the material or historic aspect neglecting the light intended to be used. Light being one, it stands for the analogy of truth and all religions are woven around identically similar principles. Since life may be symbolized as a tree, Bahá'u'lláh declared, humanity to be leaves, flowers and fruits thereof, and in time humanity will consider it as rationally inconceivable to fight and kill one another as it would be for the leaves and branches of a tree to quarrel with its blossoms and fruits."

All morning the Beloved was very busy receiving people and answering their questions and attending to their needs. The President of the railroad and a number of other officials called on him and had interviews with him. In the afternoon there was a very large meeting held in the large, central reception room of the home of the Beloved. The feast was given by Áqá Ḥusayn Ḥájí, the brother of Aḥmad Yazdí. All the believers and Pilgrims were sitting on chairs around the room; Mr. and Mrs. Holback and Mrs. Hoagg were also present. While tea was dispensed a door was opened and the Master, his face shining with health and happiness entered the room. Everyone was on his feet and as he sat, a deep, spiritual silence fell over all and the throbbing vibrations of ethereal feelings floated over the gathering. The hearts were praying while the eyes were turned toward him and all the attention was centered upon him. There was such silence, such deep, unfathomable silence springing from the Depths of the ocean of Being. Speech is natural, silence is supernatural. Speech is temporal, silence is spiritual. Speech is river, silence is the sea. During those few moments of silence, everyone felt very near to 'Abdu'l-Bahá. Then he called me to himself and asked me to go and bring a copy of the Washington Star containing the article on the departure of Mírzá Abu'l-Faḍl. I knew he was going to speak in my absence, so I looked around to see whether Mírzá Mahmond was there to write down his words but I remembered that he accompanied this morning the newly arrived Pilgrims to 'Akká and the visit of the Holy Tomb. However, I had no other alternative but to go, so I ran all the way up the mountain and return. It was a hot day, and when I entered the room I was breathing hard and beads of perspirations were falling from my forehead. Before my entrance I caught these words: "How the believers of God have been self-sacrificing!" Then after giving him the paper and took a seat near the doorway, he continued: "With what joy and transport they hastened toward the arena of martyrdom! With what attraction they gave up their lives in the path of the Blessed Perfection! With what enkindlement they have associated with the people! They were always surrounded with danger, and impending peril. They rested not for one moment. Their night were spent with the apprehension that tomorrow will be their last day. Their days were passed with the dread that they would not see another night. They did not drink one drop of water with the feeling of security. Friends, let us read and remember the incident of the lives of these heroic martyrs, bring before our eyes the glorious records of their deeds, print upon the Tablets of the hearts their glowing self-convincing utterances; so that we may become inspired with the same severance, impelled by the same detachment, release ourselves from every thought and mention and devote our time to the service of the glorious One! Then we will observe the results of such a determination. Then we will see this dark dungeon changed into a realm of light. Then our natural emotions will be transformed into spiritual susceptibilities. Then the fire of holy longing will consume the harvest of self-consciousness and self-love. Bahá'u'lláh in one of His poems says: 'The mask of the chain is yet visible on my neck and the impress of the

getter can be seen around my ankles.' We must ever remind ourselves of these events and be aware and thoughtful. If these wonderful, tragic lives are not reviewed from time to time, their significance and spiritual import will be lost sight of. We must read and ponder over the details of the lives of these martyrs. The martyrs of Yazd, Esphaham, Tīhrán, Mazanderan, Neyreez, Zanjan, Tabríz testified with their own blood that this Cause is revealed on the part of God. From the life of each martyr we may learn the secret of firmness and self-sacrifice and then imitate him. If we are not fortunate to run with them shoulder to shoulder toward the arena of martyrdom, we can at least be their humble followers. Thus we may discover the key to their spiritual state to their severance, their attraction, their exhilaration and their rapture. How they were ever soaring with the wings of renunciation towards the highest apex of sanctity."

Then he went on relating a long, fascinating story of his own rich life while in Bag_hdád and how while still very young he spoke about the Cause in a meeting of the 'Ulamás.

Our dear brother from Kirmán left this evening for his own native land. He had a long, private interview with the Beloved in the morning and was extremely happy when he came out of His Presence. It will probably take him four months before he reaches Kirmán, as he is going to stay a few days in each city to meet the friends and cheer their hearts with the recital of his heavenly experiences in the Holy Land. From here he goes to Port Said, then India, then Persian Gulf, then he starts his slow journey homeward over mountains and deserts stopping here and there to teach the Cause of the Kingdom. His love and elevation for the Beloved was really extraordinary, ready at every moment to shed his blood in his path. May God protect him throughout his long journey."

2 March 1914

March 2nd 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Nine Pilgrims, amongst them Karbalai Emron left today for their respective homes, but immediately twelve have taken their places. It is as though they have timed the hour of each other's departure and arrival. It is really marvelous how these men and women come from distant climes empty handed but when they leave the holy Presence, their hands are filled with the jewels of knowledge and their hearts with the treasures of the mysteries of the Kingdom. Since our arrival the Pilgrims' Home has been a kaleidoscopic scene of many nationalities and the birthplace of many spiritual ideals, comforting the hearts and creating peaceful vibrations for the quickening of the devotees of different religions. We can never estimate with frail human standard the good that an institution like unto this is doing in the world and the part that it is playing for the regeneration of dead souls and dry bones. The mystical spirit of Christ is in the hearts of all men, suffering them to long for better and higher things of existence. For these as truly wonderful days, so similar to the days when Christ lived and taught amongst men. The same spirit is incarnated amongst us, the same divine characteristics are embodied in a human temple, the same fountain of spiritual

teachings is gushing forth, the same nightingale of celestial civilization is singing, the same Breeze of Bestowals is wafting from the direction of Abhá Paradise, the same sea of revelation is moving, the signs of the same heavenly spring are evident, the rays of the same Sun of Reality are flooding all the regions and the same stars of the loftiest moral characteristics are shining. Happy! Oh happy are those pilgrims for they came here from distant lives to let their hearts be stirred by these Zephyrs of the rose garden of Reality. How they well know that the most important need of this and the coming age is the promotion of the Bahá'í Ideals and the promotion of the Bahá'í ideals largely depends upon the earnestness and enthusiasm of those souls who come under the standard of Bahá'u'lláh. For this reason they willingly undergo all the hardships of the voyage to come and stand on the bank of this most great ocean, filling their cups accordingly with capacities.

When Karbalai Emron, with the departing Pilgrims, entered the Presence of the Beloved, he offered Him a bouquet of flowers. He said: "How is this perfume. The rose garden outside has become the mirror of the heart of Esmael Áqá. With what solicitude and tender thoughtfulness he takes care of each flowers. Just now the garden is in the height of its beauty. We hope that a time may come when the gardens of the hearts of the people of the world may be like unto the garden of Esmael Áqá." Then changing the subject he addressed them as follows: "Praise be to God that in this Holy Pilgrimage of yours you tarried in this Sacred Spot for some time. You prayed on behalf of the believers of God at the Tomb of the Báb and at the Divine Threshold of Bahá'u'lláh, and by day and by night you associated with me. You shall continue to be always with me. You live in my heart. Not for one moment will you disappear from my mind. I supplicate from the Favor and Bounty of the Blessed Perfection to test each one of you to become a herald of His Cause: so that with resonant voices you may guide the people, become the source of their enlightenment and the instruments of the Glorification of the Cause of God. Wherever you happen to be, rest ye assured that I shall pray for you from the Kingdom of Abhá the assistance and confirmation in the illumination of the world of humanity, the spirituality of the souls and the sanctification and moral refinement of the people; in order that they may become godlike, divine and heavenly. The world is very dark, if you do not illumine it with the light of unity, then who will do it?"

Tenderly the Beloved embraced each one of these big men. Kissing their cheeks and tapping their backs with his divine hands. He would not let them kneel before him, but they were weeping, oh weeping so hard.

The first scene that met my eyes this morning as I descended the mountain was the Beloved bending over a bed of beautiful, pink carnations. Raising his head he looked into my face. "You are here so early" he said smiling. "Come, take this Tablet and go and translate it now. I forgot to give it to you yesterday." While he was speaking with an Arab who had just arrived on the scene about astronomy, and the Pilgrims were standing from a distant, straining their ears to hear his words, I was translating in a room out of the windows of which I could see him.

After an hour he called me into his own room and put into my hand a number of petitions to be prepared for the afternoon. Leaving me in the room, he went out again to speak with the Pilgrims. As we have a Pilgrim from Bosbrouyeh with us, 'Abdu'l-Bahá spoke about life and the character of a remarkable Bahá'í woman by the name of Rauhanich who lived in that

town. He praised her rich gift of poetry and her eloquent language when discoursing on the Cause. Before her death she bequeathed her house and all her belongings to the Cause. "I mentioned her name" the Master said "in a number of my addresses in America on the Equality of the sexes. She was one of those rare women whose efficiency and beauty of character are considered as illustrious examples to be followed by others. 'God has many servants and He is hiding them behind the veil of Glory.' is an Arabic saying. Rúhánich was one of them. In the future her name will become well-known and her star will shine gloriously."

In the afternoon the Beloved was very happy and therefore for more than 2 hours, while walking from one end to another of the room (and sometimes sitting on a chair), he dictated many Tablets; first to the Editors of two important newspapers printed in Cairo; Mrs. Isabella Brittingham of New York; Mr. H. H. Topakeyan; Abhas 'Alí Butt Kashmire, Rangoon; Mrs. J. Stannard, Calcutta; Doctor Bahrám, Surat; Mrs. Lua Getsinger, Bombay; Mrs. Lothe B. Smoot, Oakland California; Mr. Charles Mason Remey, Washington D.C.; Mr. Tudor Pole, Clifton England; Mrs. Cowles de Legnel, Washington DC; Vernon Bachus, Cleveland, Ohio and Miss Elizabeth Boveen, Riverton, New Jersey. I was more than happy to see that the floodgates of divine revelation are raised and the windows of the heaven of God's Mercy are opened; so that the thirsty ground may be watered, causing the growth of vegetation.

About 5 o'clock he said "It is enough for today" and I retired from his Presence to join a company of the friends who were going to the Pier to bid farewell to Karbalai Emron and others.

The names of the Pilgrims who arrived tonight as follows: Ebne Abhar, a great teacher in the Cause living in Tīhrán and his two bright, clever sons Ahdor Raḥím and 'Abdu'l- Karim, Ḥájí Bahá, Mas_hhadí Ḥusayn Solmani, Astad Sheer Muḥammad, Áqá Mohsen from Ashkabad and a Persian servant. There are four women in their party, Ebne Abhar's wife, his daughter and two others.

They were received by the Beloved for a few minutes after our regular meeting, for they were kept in the custom house for about one hour. When we gathered in the reception room, the Master referring to the departed Pilgrims said: "The believers have gone. May Bahá'u'lláh be with them under all circumstances! They were strong and faithful. Praise be to God that that all the servants of the Blessed Perfection are good and noble. They are the quintessence of the people of the world. His holiness the Báb say: 'We have put mankind in the and after the due refining processes, the believers of God are the fragrant extract. It is in the quality of devotion and self-sacrifice that the Bahá'ís surpass all the rest of humanity and not in the quantity of their numbers. One small fruitful, tree is better than a hundred fruitless tress of the wilderness.'" Then he went on describing in great details three stories to illustrate how great a transformation has taken place in the hearts and lives of the believers. "These souls", he said toward the last part of his address "are quickened through the Breath of the Blessed Perfection. For they embodied in their daily acts the qualities of trustworthiness, fidelity, integrity and rectitude. These believers did not only teach the cause through the words of mouth but through striving deeds. The Holy, divine Manifestations have appeared into their world to mistrust mankind in the school of morality and to readjust their ethical relations. For without Faith and Sanctification the moral fiber of the children of man will not be improved. Just at this time a mad wave of evil habits,

immoral acts, shameless customs and most representations is sweeping over some parts of the world. It seems that the very gates of hell are wide and the ghastly fiends of unbridled desires, dissolution, sensualism, unchastity and debauchery are set loose desecrating the sanctity of the homes and polluting the clear stream of morality. The friends of God must do their utmost to purify the world from the stains of these licentious habits. They must master their innate, god-given forces and strike at the very root of evil deeds and social scourge. They are the champions of a heavenly life, a clean, pure life, a wholesome joyous life, a justly-proportioned, artistic life according to the ideas of God and not man. The foundation of praiseworthy moralities is Faith. The greater the Faith of man the more illumined is his life. Faith is a miracle. It has a wonder-working power. Its spiritual influence refines the character, suffers man to become humble and meek, places in his heart the fear of God, prompts him to devote his time to humanitarian deeds, spiritualizes his nature, exalts his ideals and enkindles his lamp.

The greater the faith of man, the more numerous will be his philanthropic activities. Faith is like unto the trees, deeds are like unto the fruits. Faith is like unto the lamp, deeds are like unto the light. Faith is like unto a beautiful body, deeds are like unto the spirit."

I hope that all of us may become confirmed to carry out the significant and suggestive instructions contained in this talk. I wish there was time and opportunity to write you more fully. I have not written even a tenth part of the life and teachings of the Beloved. Even if I attempt to write, describe and translate everything, you will not have time to read. A bird's eye view often satisfy us. Our purpose is to teach the Cause, spread the glad-tidings of the kingdom and serve the believers of God. All the other objects of life are secondary and unimportant. Having seen the light of Truth we are following it to the end of the world.

3 March 1914

March 3rd 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

On the shore of the depthless sea of divine revolution I find these flawless pearls of Truth.

"O thou worshipper of reality!

The majority of mankind are the worshippers of superstitions and are submerged in the creeds and dogmas of their fathers and ancestors. They are wholly destitute of the inner divine Mysteries. Like unto the donkey of the mill their motion is circular. Starting from one point of circumference they revolve around the circle and thus continue their practice over and over again. From morning till evening the poor donkey will walk, but not one step beyond its spherical rotation for its motion is circular in character.

In a similar manner mankind in its journey and travel do not attempt to go beyond the circumference of the earth. They revolve continually around the circle of the world of nature. Praise be to God that thou hast taken a great flight and art moving perpendicularly and hast discovered a way from the world of matter to the world of the Kingdom. Thank thou God that thou hast found such a power. Therefore as much as thou canst, elevate thy magnanimity and enable thy aspiration - so that thou mayest cause the flight of the birds of reasons, release them from the darkness of invitations, extricate them from the intricacies of the world of nature and cause their attainment to the illimitable of the Kingdom. Upon thee be Bahá'u'l-Abhá!

(Sig) 'Abdu'l-Bahá Abbas

To a believer in England he writes:

"Day and night strive with thy respected wife so that the city may become enlightened with the heavenly illumination, be encircled with spirituality and innumerable souls be guided to the Truth; thus they may become the trees of the Divine Paradise and produce the fruits of the merciful Bestowals."

To Mrs. Getsinger he reveals:

"O thou maidservant of the Kingdom of God! Thy letter was received and I became informed with its contents. Praise be to God that thou art confirmed and assisted. I hope this journey may yield very great results and that thou mayest become the instrument of the promulgation of the Divine Teachings in all the cities of India; so that thou mayest leave behind this world an eternal trace. For the darkness of ignorance, religious prejudices, racial prejudices and imaginary prejudices have encircled the world, creating separation amongst mankind and causing dispersion between the children of men. Peradventure, God willing, the Bahá'ís may become the means of changing this darkness into light."

Directions for the program of the sessions of a Mashrekal-Azkar Convention:

"Regarding the Convention of the Mashrek al Azkar in Washington, unquestionably if "public meetings" are organized, they will become the means of the promotion of the Cause of God. In those "public meetings" universal and not particular principles must be discussed: those principles which I have in the "public meetings". Only that identical program and must be followed. It is as follows: The Oneness of the world of Humanity; The Investigation of Reality; The Essential Unity of the Religions of God; The Abandonment of Religious, Denominational, Racial and Patriotic Prejudices; The Conformity of Divine Religion with reason and science.; The Religion of God must become the cause of amity and Love amongst mankind, otherwise it is better to it; Equality between man and woman; The Essential Necessity of the Confirmation of the Holy Spirit; The Demonstration of Divinity and Inspiration; The Power of the Spiritual Influence of Bahá'u'lláh; The Underlying Unity of all the existing Faiths; The Dawn of the Sun of Reality from the Horizon of Persia; Universal Peace, Universal Language; The Education of the children of all the religious under a universal standard of instruction and a common curriculum. Questions of this nature must be propounded in "public meetings"."

To the New York believers he says:

"Supplicate all of you toward the Kingdom of Abhá. Beseech ye and render ye thankfulness unto the Lord that ye have become assisted, aided by this most great Bestowal. Mankind is smitten with the sleep of negligence but you are awake; all are dead but you have attained to Everlasting Life, are summoning the people to Divine Kingdom and are the cause of the illumination of the world of humanity."

To a friend in Oakland, California who inquires about the faith of the Bahá'ís concerning the Bible, Christ, etc. he writes:

"The Glory and Exaltation of the Station of Christ is as clear as the sun in midday from the Books and Tablets of His Holiness Bahá'u'lláh. Likewise this subject is properly understood through the Epistles of 'Abdu'l-Bahá.

The Object of the Bahá'í Cause is identical with the object of the Bible and the Gospel. It is only renewed. The Bahá'ís must be informed as to the contents of the Bible and the Gospel.

As regards the station of His Holiness Bahá'u'lláh: He is the Promised One of all the nations and the First Teacher and the First Instructor of the world of humanity.

As to me: I am the Servant of Bahá'u'lláh. His Holiness Bahá'u'lláh was like unto the transparent mirror and the Sun of Reality was manifest and evident in Him.

Concerning the faith of the Bahá'ís about the station of His Holiness Christ, they believe that He is the Word of God."

To a believer in Cleveland Ohio he says:

"Open thou the eloquent tongue and deliver fluent utterances and guide the souls: so that thou mayst be confirmed with the Breath of the Holy Spirit and become the manifester of the Bestowals of the Kingdom of Abhá."

To another friend in Riverton New Jersey he writes:

"Regarding thy question about the morning prayers. Both 'mornings' are included in the word 'dawn': the natural 'dawn' and the 'dawn' of the Kingdom. When a soul rises in the morning from sleep, before everything else he must commemorate the name of God in order that he may obtain spirituality and illumination."

Mrs. J. Stannard is addressed as follows in a long Tablet:

"Other herald of the Kingdom of God! Praise be to God that thou hast become confirmed in spreading the heavenly Teachings in that country. It is assured that his journey will be exceedingly fruitful. They (the Bahá'ís) must be the spreaders of spiritual principles: so that the hearts of all mankind may communicate with each other and religious and racial prejudices be wholly abandoned. All the surface of the earth is one native land; the foundation of all the divine religions is one and all humanity are the progeny of one man. A just man is honored no matter to what nation he belongs."

The following is addressed to a very ardent and active Zoroastrian Bahá'í in India who met 'Abdu'l-Bahá in London will bring this series to a close:

"O Thou kind friend! Those days that we were in London we associated together with the utmost love. They are preserved in my memory and are not forgotten. At that time the Fragrance of the Love of God was breathed in thy heart and thou didst acquire a new life. Thy heart was pure and immaculate, therefore the effulgence of the Sun of Reality shone upon it immediately. Thank thou God that thou were confirmed with such Bestowal, become the manifester of the most great Guidance, discovered a way to the heavenly world and become a clean, translucent mirror. Day and night strive that that country may become illumined and the nostrils of the seekers be perfumed with the Fragrances of the Merciful."

The day was full of many interesting events, chief amongst them was the departure of Zeenat K_hánúm for America. She is going to travel with Mrs. Wise. Zeenat K_hánúm will be the wife of our dear brother Doctor Bag_hdádí. A long Tablet was dictated by the Master for him in which he says the girl was educated and trained in His Household from her childhood. Another short Tablet was revealed in His own holy hand to the American believers, the contents of which as nearly as I remember is as follows:

"O ye believers of God! We are sending to America the Maid-servant of God Zeenat K_hánúm with Mrs. Wise. She is on her way to Chicago. Unquestionably all the friends of God will exercise the utmost consideration to Zeenat K_hánúm. (Sig) 'Abdu'l-Bahá Abbas."

I have no doubt that her arrival in America and her stay amongst our brothers and sisters will be an added impetus toward the unity of the East and the West. Brought up in the calm, infinitely delicate atmosphere of the Holy Family, involved with the spiritual beauty of the divine life of the Beloved, filled with the dream and silence of the magic East, she will make many hearts happy. The interior life of a spiritually-hearted Eastern woman is a garden of imperishable flowers. It is deep, calm and balanced. Her gentle ideals and thoughts are "of a delicacy of perception so fine and subtle that language itself is too coarse to express the miraculous shadings and discriminations." It is a rose the "fragrant loveliness" of which

perfumes all the nostrils. "It is a revelation of indefinable things - of a beauty and strength in repose, of an iridescent mistiness which subdues and softens the form and color of all things seen, of a silence that is not cold and empty, but faintly musical and tinted, of a sound beyond all hearing and a vision beyond all sight."

In the morning the Oriental Pilgrims met the Beloved in the garden and he gave a long, interesting talk. In the afternoon I was with the Beloved till late in the evening and then he graciously asked me to have supper and remain all night. If I want to describe my five or six hours with him I have to write many, many more pages. Two persons called on him who asked many questions about the Bible, the story of the answers to all of which I was fortunate to write down. The upshot of all our efforts and striving is to serve the Cause, spread the Message and attract new souls to the Kingdom of Abhá. The Bahá'í Cause has not come for you or me in an individual sense. It is for the whole world. Only in that sense it belongs to us. It is our bounded duty to avail of every means to promulgate these Teachings between the children of men.

4 March 1914

March 4th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Zeenat K_hánum is the daughter of Ḥusayn Áqá who was the personal attendant of our Beloved. His father's name was Ḥájí 'Alí Asghar, one of the prominent merchants of Tabríz and an old, earnest Bahá'í. He and his family migrated to Adrianople and were most happy to live near the Blessed Perfection. The old man opened a store and engaged in business. When the question of Bahá'u'lláh's exile to another distant point was rumored abroad, Ḥájí 'Alí Asghar went to Bahá'u'lláh and supplicated and pleaded to be included in the company. Having gained the permission he happily announced that on such and such a day he would sell all of his goods at auction, which he did at a very heavy loss, but he was so joyous because he was going to accompany Bahá'u'lláh that he did not care even if they brought him nothing at all. And so it happened that Ḥájí 'Alí Asghar, his wife, his son, Ḥusayn Áqá, and his three daughters were included in the Blessed company of exiles to 'Akká. When the exiled party reached the pestilential town of 'Akká, the authorities lodged them in the military barracks. Ḥusayn Áqá, at this time was a young man, and was detailed by the Blessed Perfection to the personal service of 'Abdu'l-Bahá. When the Beloved received guests - as he was not to do at all time - Ḥusayn Áqá was there to serve coffee, or tea and hubble-hubble or cigarettes. After two years of close confinement in the Barracks, the authorities gave permission to Bahá'u'lláh and his companions to leave there, rent house in the town and live within its limit. At this time there lived in 'Akká a Bahá'í by the name of Muḥammad Ebrahim Ameer - a Bábí veteran who took an active part in the famous events of Neyreez and whose history alone make a book. Years before he had left Persia and migrated to Baghdád to look in the face of his Lord and from that time on he never left Bahá'u'lláh. In the household of the Blessed Perfection there lived a nice, lovely girl and when they left the military Barracks, this girl was selected as the future wife of Muḥammad

Ebrahim Amir. Quietly and beautifully they were married and years rolled on, each year adding its quota of happiness and bliss. From this marriage, a girl was born and she was given the fascinating name of Badi-eh K_hánúm. Right under the protecting wing of the Blessed Perfection she grew up. Let us not forget that during all those years, Ḥusayn Áqá has been faithfully serving our Beloved and never leaving him one day. Unconsciously this girl and this boy had been developing and advancing toward one common destiny, and now the time had come for their stars to meet in the same constellation. Lo! Ḥusayn Áqá and Badi-eh K_hánúm are engaged and after the lapse of a time they are married. They live together most happily, the husband continuing his services at the Court of 'Abdu'l-Bahá. In the course of time God blessed them with six fine children, 3 boys and 3 girls. They are all living. The name of the boys are Muḥammad, Aḥmad and Ata and the girls' names are Fatemeh K_hánúm, Zeenat K_hánúm, and Hobour K_hánúm. The eldest girl, Fatemeh K_hánúm is engaged to our dear brother Mírzá 'Alí-Akbar who was with the Master in America and whom you all know and love very much. The middle girl, Zeenat K_hánúm is on her way to America to be the wife of our faithful brother Doctor Bag_hdádí and the youngest of all, Hobour K_hánúm is attending the college on Beirut.

It was a lamentable loss to the Cause when two years ago, while the Master was travelling in America, our dear brother Ḥusayn Áqá, fell from the window of his house in Haifa and passed away from this life on the same day. The believers of 'Akká and Haifa tell me that he possessed a remarkable memory in reciting all the particulars in connection with the history of the Cause, especially those events in which he was an active participant. Were he living I could learn from him many things which are now obscure and uncertain. While the Blessed Perfection was living the Master took a trip to Beirut and Ḥusayn Áqá accompanied him. After his departure, Ḥusayn Áqá went to Tiberias and then he was again with the Beloved. The character of Ḥusayn Áqá was irreproachable, he had a most amiable disposition, he was never seen in an excited condition but was always calm and even-tempered. His association was soothing and tranquilizing. Composed in manner, calm under all circumstances he impressed everyone who came in contact with him, with the sweetness of his spirit and the simplicity of his life. During his 40 years of service to 'Abdu'l-Bahá - everybody was pleased with him - pilgrims, strangers and the residents of 'Akká. Everyone remembers the and kindness of Ḥusayn Áqá. I have heard often the Master dwelling on his name and praising his inimitable virtues and merits. To illustrate the amiability of his character one of the believers related to the following story: years ago a number of pilgrims arrived in 'Akká to visit the Beloved. After staying their allotted time they received permission to return to their respective countries. Bidding the believers farewell, they left 'Akká for Haifa. Hardly half an hour passed when one of the Pilgrims was seen running back toward the house of the Master and inquiring for Ḥusayn Áqá. "There he is" he was pointed out. "Oh Ḥusayn Áqá!" he said. "Mírzá sent me back to get from you the 2 dollars that you owe him. In the hurry of our leaving he forgot to ask you." Ḥusayn Áqá looked at him a little puzzled and gave him the money without demanding any explanation. Taking the money he hastened back to join his companions. After investigation, Mírzá finds out that he had asked the money from the wrong person, as it so happened that there lived in 'Akká another believer by the name of Ḥusayn. He hurried back to 'Akká to offer his apologies to Ḥusayn Áqá for the mistake of personalities. "Why did you not tell the messenger that you do not owe me anything?" "Well!" he answered "I thought you need the money and I could afford to depart from it with pleasure. There is no difference between you and me."

All day the Beloved received many people and in the evening Mr. and Mrs. Holback called and he spoke to them on the equality of rights and afterwards, a large meeting was held in which he related many stories and delivered a spiritual talk.

5 March 1914

March 5th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

"Be thou a distributor of roses" the Master said as he handed a handkerchief full of roses to Mírzá Ḥusayn Ḥájí and in turn Mírzá Ḥusayn divided them amongst all the Pilgrims who were gathered in the large reception room to hear the Master's words of wisdom. The Beloved's desire is that every one of us may become the distributor of the ideal roses of the Kingdom of Abhá, the fragrances of which perfume the consciousness of all mankind. "Be thou a distributor of roses" he may just as well say to all of us; for this is the highest position in the world of humanity. While the roses were being distributed around, the Master continued his talk: "There are many kind of roses but this kind (I am sending 5 of them to Mr. Hannen) is the most fragrant. The extract of roses is taken from these. The Blessed Perfection always loved this specie of rose. Large bowls containing the same, decorated the table of his room all the time. The fragrance of this rose has a great refining effect upon the human constitution. Bahá'u'lláh loved perfumes very much and he always used the altar of the rose. The physical susceptibilities of the Blessed Perfection were very great. His sense of smell was very keen indeed and also his eyesight, and up to the end of his life he read the finest types without the aid of glasses. The Holy, Divine Manifestations are even superior and distinguished in their physical powers from the rest of mankind. For example, even when the Blessed Perfection was not feeling well, his pulse did not beat regularly like the pulse of a young man of 20 years old. For the last 3 years of His life he hardly ate anything. The servants brought the tray before Him, he looked at the various dishes, eat a few mouthfuls, and it was immediately removed, yet the pulse was normal. At that time there was a Greek Doctor who regularly called on the Family whenever any of us was not feeling well. One day he was allowed to stand in the Presence of Bahá'u'lláh. He looked into His Face and His Eyes and asked permission to feel His pulse. After due examination, the Doctor expressed his astonishment, and said he had never seen a constitution so highly sensitive as His."

Then he told them the story of the prison of the Blessed Perfection in Ṭíhrán, the sufferings of the Bahá'ís, their heroic stand and their unexampled fortitude in the face of the most dire persecutions. Everytime he repeats a certain story of the Cause, which I have heard before, he adds further sidelights, making it at once instructive and more comprehensive. Those additions I hope to add to the original stories recited in these letters. Whenever I find time for their revision in the future. After the address the older son of Elene Abhar - 9 years old - recited a wonderful Tablet from the pen of the Center of the Covenant. When the meeting was over, I wrote it down and I like to share the contents with you:

"O ye believers of God! Avoid the smell of ignorant prejudices, the blind enmity and hatred and the racial, patriotic and religious superstitions which are in inconsistent with Divine Religion, opposed to the good-pleasure of God and conducive to the deprivation of man from the Bestowals of the Merciful. Abstract yourselves from these imaginations and cleanse and polish the mirrors of your hearts from the dross of these ignorant prejudices - thus you may become very kind and loving to the world of humanity, serving mankind with faithfulness and entertaining not the least trace of ill-feeling against the individual members of any nation, any religion, any community, any race and any country. Exercise toward all the utmost friendliness and amity. Perchance through the Providence and Bounty of God the horizon of mankind may become purified and sanctified from those black clouds of unenlightened lives and ark hostility and aversion. Strive that day by day you may become the cause of love and amity amongst all the nations of this world. God has created you for admonition, exhortation, the readjustment of morality, the illumination and the spiritualization of the world of humanity. This is your duty. Upon ye be greeting and praise!

(Sig) 'Abdu'l-Bahá Abhas."

In the morning the Beloved walking through the garden called for Elene Abhar and for more than one hour he spoke with him about the cause in Tíhrán. Large meetings are being held in the last mentioned city, Ras_ht, Bakon and other points and people are increasingly attracted to the Cause of God. In a public meeting in Ras_ht, a nobleman who had met the Beloved in Paris says: "I am not a Bahá'í, neither am I interested in the movement but I had the pleasure of meeting 'Abdu'l-Bahá in Europe and I can declare fearlessly that he is two yards above the head of all humanity."

Our pilgrims from other parts report progress of the movement and are filled with the joyous service of humanity. Someone who asked the Master how he could best serve his fellowmen. His answer is universal and can be applied to all the believers. He said: "Be thou occupied in guiding the souls. If you want to educate a person you must strive for many years, him, advise him and train him with much difficulty. This one way of teaching the souls through the inculcation of moral lessons by slow degrees. The other way is through the guidance of God and the descent of the Holy Spirit. When a person is taught through the love of God there will come over him a radical change and his moral life will be transformed instantaneously and his conduct and manners will become spiritual. Therefore, the greatest service to be rendered to the human world is to guide it to the right Path, to be the means of the salvation of the souls - so that the dark ones may become illumined, the defective perfect, the earthly ones, heavenly; extinct ones enlightened; the satanic ones angelic - thus they may all attain to eternal life."

6 March 1914

March 6th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

After nearly 4 months of absence, our old friend Mírzá 'Alí-Akbar is back from Bakou, Russia, hale and hearty. With him comes his sister, her husband, a dear little girl of 3 years old;

S_hayk_h Muḥammad-‘Alí and his son of about 5 years old. S_hayk_h Muḥammad-‘Alí is a learned Bahá’í, a teacher and a writer of unusual ability and talent. He lives in Ashkabad and is well-known throughout the Bahá’í world. He is tall and vigorous. He has a dark but extremely pleasant face, penetrating eyes and a black beard. He is a vocal teacher and consequently chants the Tablets very beautifully. Their steamer arrived last night but they landed this morning. I was a little late in descending the mountain and so when I entered the garden I heard that the Beloved had asked for me two or three times.

I hurried to the reception room and found the Master engaged in conversation with our newly arrived pilgrims. They were telling him about the Cause in Russia and in turn he was inquiring about the health of the various believers. "No difficulty, no matter how insurmountable" he said "must discourage us. In the long run all the perplexing problems of the Cause will be solved. Our trust is on the Blessed Perfection. He will unlock all the sealed doors before our faces. Praise be to God that in these days wherever you go, you meet believers, who are making their utmost effort to teach the Truth."

After a few more minutes of talk, he bade them to retire and rest after their long arduous trip of 16 days. Then I was left alone in the room. He got up from his seat and commenced to walk. Approaching me to the point that I could feel his breath, he looked lovingly and smilingly into my eyes. With his gentle, warm hands he patted on my shoulders and touched my cheeks gently several times. It was as though he did set loose the batteries of his spiritual, creative energy and I felt myself trembling and shaking while the tears rolled down my cheeks. "Consider" he said with a firm tone, as he left me in this confused state and continued his walk "and reflect over the Favors and Bounties of the Blessed Perfection! How He hath made thee known throughout the East and the West! Today all my Tablets and talks are transmitted to the outside world through thee. Reflect over this station and appreciate then its heavenly value. Render thou thanksgiving unto the Creator of the heavens and earth for suffering thee to become the object of this Everlasting Glory. Thou art my friend of the "Cause"! Thou art my old friend! Praise and glorify God every moment of thy life so that day by day these eternal Bestowals may descend upon thee more abundantly. I will send thee to America, but I will send thee with such a power as to astonish the people and amaze the beholders. The Favors of the Blessed will encircle thee and His Graces will descend upon thee incessantly." (Oh! I was going to plead him not to send me away from him. I actually did so, but he turned his wonderful face and repeated the words twice:) "I will send thee to America! I will send thee to America. All the believers of God love thee now but when I will send thee back to them they will love thee more, infinitely more. I will send thee back with the heavenly Power, the Confirmation of the Kingdom and the Divine Potency. Rest thou assured of this! Rest thou assured of this! I will dedicate thy life to the service of the Cause. I will baptize thee with the Fire of the Love of God. Day and night, work and prepare thyself. Sanctify and glorify God. A person who is taught and instructed by me, a person who has associated with me by day and by night must move and thrill the world of humanity with the spiritual Dominion of the Kingdom of Abhá. Wait, wait and thou shalt see to what station I shall cause thee to ascend! The penetration and influence of the Word of God are miraculous! The Power and Majesty of the Cause of Bahá’u’lláh are extraordinary. He holds in His Grasp the Scepter of 'He specializes with His Grace whomsoever He pleases' and He Keeps in His Hand the law of 'He doeth whatsoever He willeth'".

By this time I was weeping like a child. I knew in my heart how weak and impotent I am, how truly incapable I am to fulfill even one of these lofty commands of the King of Kings. Daily he is putting more responsibilities on my shoulders and making me feel their moral and intellectual insights. It is impossible to desert the camp. One must go forward and onward and only through the prayers and supplications of the friends, spiritual assistance is secured and

Then he started to dictate Tablets for Mrs. Helen Goodall, San Francisco, California; Mr. and Mrs. Gregory of Washington DC, Mrs. Asayah Allen; Mrs. Dixon and Stuttgart believers. While he was dictating the above Tablets the effect of his words to me was so great that I could not stop the tears falling from my eyes.

Today all the Pilgrims went to 'Akká but as it was raining all day they could not visit the Holy Tomb, so they did not return in the evening.

In the afternoon I was pleased to stand again in the Presence of the Beloved. He gave me six mandarins and ordered Bas_hír to bring coffee. of habit he said: "Formerly I was so accustomed that I slept in 'Akká in the same small room with 13 other souls, but now if there sleeps another person in my room, I lie awake all night. Once there were many pilgrims and I asked Faki Mans_hádí to come and sleep in my room. He was my roommate for nearly a week but I could hardly sleep. Habit is bad and as much as possible we must shake off its tenacious effect."

7 March 1914

March 7th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Descending the mountain is now a pleasant daily task. As soon as I get up I go to the Pilgrims Home, pay a short visit to the friends, drink a cup of tea and then with Mírzá Mahmond or a member of other believers start for the abode of the Beloved. I hardly stay in my Nest nowadays except in the evenings. These are active, happy days. The Master is well, the Cause is progressing everywhere, the believers are united and in harmony all over the world, the Pilgrims arrive with every steamer from the East and the West with the cry of ye Bahá'u'l-Abhá reaches to the ears of the dwellers of Mount Carmel, and there is a spirit of jollification and thankfulness abroad. As we descend the mountain, the thrushes of cheerfulness perching on the branches of the trees of our hearts break into songs and the hymns of happiness and rejoicing flow from our lips.

No sooner, had we arrived at the home of the Lord that he sent for us - Mírzá Mahmond and myself - and we were truly joyous to be the recipients of his ever gracious welcome. He said that his health is well and he is growing better daily, for which we thanked God. For nearly half an hour he spoke to us about the difficulties of the Cause and how all are crowding one after another demanding his attention. "I am all alone" he said "and I must attend to every small detail." Then he dictated about 5 or 6 Tablets for the American believers. While he was dictating the last one, the door opened and Mr. and Mrs. Holback came in. They had been away for two days, having gone to the place of Sacrifice - reputed to be the Altar of when the fire came down from heaven and burned the prophet's sacrifice. After reciting their thrilling experiences of donkey-riding and being caught in the rain on their return trip, the Master said: "The Altar of Sacrifice is the living heart of men and not a few pieces of dead stones. The fire that came down from heaven was no other than the Fire of the Love of God descending from the heaven of the Divine Will; the bullocks are human and carnal desires and appetite, which are entirely burned away by this Ideal Fire, leaving the spiritual altar cleansed and pure, and celestial qualifications and attributes will take the place of former blameworthy qualities. The killing of the priests of Baal means that the enemies of truth were so filled with wrath against the triumph of the Cause of righteousness that they perished by their own defeat." Then apropos of something else he said: "The Bible and the Gospel are most honored in the estimation of all the Bahá'ís. One of the spiritual utterances of His Holiness' Christ in his sermon of the mount is preferable to me than all writings of the philosophers. It is the religious duty of every Bahá'í to read and comprehend the meanings of the old and new Testaments."

Again he said: "Whosoever desires to know the history of the Cause and its tenets must come to us and not go to those who are prejudiced and biased. For if the seeker of information goes to the latter people, he will surely deprive himself of the real facts."

About noon I came out of the room of the Master. In the afternoon he called on a few officials of the town and later on dictated Tablets to Mírzá Munír for the Oriental Bahá'ís.

When evening came around, all the pilgrims were ready in the house, waiting the summon of the Beloved. Finally the time came and when everyone had taken his seat, the Master delivered a long instructive address, parts of which I translate herein:

"The greatest proof of the Blessed Perfection - may my life be a ransom to Him - consists in the fact that he was always manifest and evident under all conditions and circumstances. He was never concealed nor was he disguised for one day. In Persia, in Baghdád, in Constantinople, in Adrianople and in the most great Prison, Bahá'u'lláh ever withstood the persecutions of the enemies and kept his own ground in the face of all the world. Never he attempted to protect or shield himself for one second. Before all nations and all religions He proclaimed His Cause and declared His Teachings. The were resisting the spread of the Cause with the greatest hostility and His Blessed Breast was the target for a hundred thousand arrows. It is revealed in the visiting Tablet: 'Verily I bear testimony that the eye of creation has not witnessed a Wronged One like unto Thee. Once thou wert surrounded by the armies of hardships, again thou wert under the chains and fetters and then thou wert beneath the sword of the enemies.' Continually he was threatened with the darts and javelins of the adversaries. He cried out 'We have burned away the veil and the shroud and are enkindled with the Fire of Love. Like unto the candle we are set aglow and similar to the beloved we are ever present in the gatherings of the Lovers'

It is well-nigh beyond belief that notwithstanding all these dangers, the Blessed Perfection was protected. The condition like unto a deer, although surrounded by a hundred thousand hounds, attacking it from every side yet it is protected by an invisible power. The greater the Cause, the more stupendous its upheavals. The vaster the ocean, the more tumultuous its tempests. A lake is not as turbulent as the sea. The waves of the most great Sea are impetuous, ungovernable. The foams and scums of a great sea are huge, prodigious. The revolutions, the events and the happenings that transpire and the difficulties that arise in a movement are likened in the Qur'án to the scums and foams on the surface of a raging sea. It is said: When the different streams of a torrent descends from the heights of several mountains, becoming a great volume of roaring, boiling, tumbling, angry waters, on the surface of it, there shall unquestionably appear much debris and rubbish and foam and scum will be formed. The exact test is: 'We cause the downpour of the rains from heaven, thus creating a torrent. The torrent descending from the mountain fills all the hollow places and the cavities in the ground.' The Cause of God is likened unto the descent of the rain from heaven, revolutionizing the placid current of the thoughts of men. Then it is said: 'These scums are temporary and transient.' These events are ephemeral and do not last. That part of the torrent which benefits mankind remains as residuum in the earth. That which is the cause of life and salvation in the movement will last and its eternal and established.

Now in this age the most weighty Cause is the cause of the Blessed Perfection. It is the greatest Dispensation of all the bygone ages and cycles. Its revolutions are world-shaking; its obstacles are tremendous, its impediments are infinite.

The believers of God must dispel the darkness of these difficulties with heavenly perspicacity and super human knowledge. Like unto the light of this lamp they must cause the disappearance of the gloom of irresolution and vacillation. They must solve every problem arising in the Cause with the Power of Faith, the Power of Assurance, the Power of

Truth and the Power of the Holy Spirit; so that this Cause may not have another setback. Were it not for the successive visible and invisible attacks of the friends and strangers, this Cause would have been established by this time in the hearts of all mankind! Although after the crucifixion of His Holiness Christ, the apostles were shaken, yet soon they were awakened to the realization of their responsibilities and made aware of the character of their positions. They become as firm and steadfast as the rock. Then they arose to illumine the lamp of the lost Cause and straighten the path of the Kingdom. They forget everything and were filled with Christ. They left behind homes, families, rest, composure, friends and travelled throughout the world to spread the Gospel. His Holiness Christ was their whole thought, their Ideal, their desire and the moving principles of their lives. They guided mankind till the last hour of death and then they were martyred in the Path of Christ. That is the primal reason that Christianity became world-wide and is based upon the preaching of these eleven apostles. The work of these eleven disciples was more efficacious than the work of eleven hundred or eleven thousand or eleven hundred thousand. Often one man is equal to a thousand. That is why the cause of God was protected and promulgated broadcast; the banner of God was upraised, the Divine Fragrances were diffused and the Sun of Reality shone upon all the regions.

In a similar manner all of us must banish from the spheres of our minds all the names, mentions and thoughts save Bahá. To know and recognize Bahá and his commands. This is our heavenly power!

This is the Confirmation of the Kingdom. This is the cause of our spiritual attraction! This is conducive to our Everlasting Glory! I declare by God nothing else will benefit us. This is the source of our salvation in the other world and the motive of our honor in this world. As each one of you, present in this meeting, return to his respective home, let him carry away these words with him and speak about them to the believers; so that all the friends with one heart, one resolution, one spirituality, one attraction, and one spirit arise in the service of the Cause, unfurl the Flag of brotherhood, diffuse the rays of the Sun of Universal Peace, plant the new seeds of heavenly civilization, scatter the Teachings of the Unity of religions, dispel the darkness of dogmas, declare the Glad-tidings of the oneness of the world of humanity and uplift the children of men from the depth of despair. Let the of the believers be Love; love of God and love of man."

8 March 1914

March 8th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

"I am not the lover of the house, but I am the lover of the householder" says an Arabic verse. The Bahá'ís are not the worshippers of forms but they are the adorers of Reality. They love the truth, no matter from what source it appears. This morning the Beloved was speaking to a Bahá'í Hájí who has just arrived from Damascus. He is a very old man with a long white beard and stooped shoulder. The Islamic world gives the highest reverence to the black stone in Mecca and no person's pilgrimage is accepted unless he touches that stone and kisses it. Thus the Master in his talk with the Hájí dwelt on the formulistic aspect of this custom of generations. "The mass of mankind" he said "are yet breathing the poisonous air of ritualism. They have not elevated their minds to the highest altitude of divine worship. They are yet incapable to worship God in Spirit and in Truth. Like children they are in need of an outer symbol. Like people they cannot walk without crutches. They visit the House of God but they know nothing about Him. They hear the voice of God but they do not answer. Such people merit to worship the stone and not the Lord of mankind. To admire the vase and not inhale the fragrant bouquet is not the quality of the true worshipper. Now, millions of people have forgotten the bouquet of flowers and have attached their hearts to the empty vase. During the days of Muḥammad, people did not recognize him. As he passed through the streets they threw refuse over his head from the roof of the houses, they lamed him by casting large pieces of stones upon his feet, they broke his teeth, they chided him a lunatic and rebuked him as an erratic man, a disturber of peace and a corrupter of morals. But now kings and rulers, princes and 'Ulamás pride themselves by being spiritually related to him, and worship the very ground which was blessed by his feet. While the inner Reality was present in their midst they ran away from him but when only the outer and exterior was left they gathered around and hastened toward it."

After this meeting he called in other pilgrims and he spoke to them about other things, always joy-imparting, always dynamic, always exhilarating, always inspirational. From Ebne' Abhar he inquired about many teachers and his two sons chanted the prayers. When they left, again I was fortunate to be alone with him in the room. For one hour he walked to and fro, not speaking a word but he was in deep thought. Then he asked the time from Bas_hír and finding that it was noon, I retired. The two wide-awake sons of Ebne' Abhar contribute a great deal to his happiness. They live with their mother and sister in the Holy Family and in the morning and evening they chant Tablets, prayer and Bahá'í poems for the Beloved. Although very young they are extraordinarily intelligent and "teach" the Cause in a very effective manner.

The Master asks them many questions and they give wonderful answers. In the afternoon the Master dictated many Tablets for the famished Oriental believers and when the evening came there was no meeting. Just the same the believers and Pilgrims gathered in the room, speaking and reading the Words and when the time came in the charming moonlit night we ascended the mountain while singing songs of gladness and joyousness. Again my old and

tried friend Mírzá 'Alí-Akbar walked beside me, relating the story of his four months of work and teaching out in the field.

The best way is to bring this letter to a close with the life-giving words of the Master. To the German believers he writes:

"O ye friends of God and the maid servants of the Merciful! Your letter was received. Its words and significances implied a susceptibility of consciousness. Praise be to God that the heavenly benediction hath descended upon that country; the Ensign of Truth is upraised, the clouds of superstitions are being scattered and it is the beginning of the dawn of the Divine Morn from the horizon of Significances. I turn my face toward the Ideal Heaven and in a supplicating and imploring manner beg from the Lord of Hosts to illumine always the transparent hearts of those friends with the effulgences of the Sun of Reality and the nostrils of the believers be perfumed with the muse-diffusing fragrance! May the hearts be more enlightened day by day and the spirits be more attracted!

Upon ye be Bahá'u'l-Abhá!

(Signed) 'Abdu'l-Bahá Abhas."

To another believer about the importance of the International Panama Exposition in San Francisco he writes:

"O thou herald of the kingdom of God! It is the early morn and you, your beloved daughter and Mrs. came to my mind. Immediately I occupied myself in writing thee this Epistle. Truly I say, you are the cause of the happiness of the hearts and always thinking to serve the Kingdom of God.

The believers of God must from this date think about the International Panama Exposition, so that during the Exposition they may arrange meetings, deliver eloquent speeches and announce the Glad-Tidings of the Kingdom of God; stating in their talks that the Sun of Reality hath dawned from the horizon of Persia and flooded the regions with its glorious lights. Then mentioning these principles which I have declared in meetings and assemblages. For everyone goes then either in the hope of amusement, or recreation or commerce or trade, but you, who are the believers of God enter ye the exposition with the hope of summoning the people to the divine Kingdom and obtaining the Breaths of the Holy Spirit. If from other cities of America, some of the believers of God come to California to cooperate with you in the diffusion of the Fragrances of God, this is also permitted and acceptable."

9 March 1914

March 9th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

An American minister by the name of Mr. Briggs called on the Beloved this morning. He was accompanied by Mr. and Mrs. Holback. They had met him last night in the German Hospice. Conversation at the table brought them to the subject of the Bahá'í Revolution, and Mr. Briggs having heard something about the Movement in the United States expressed the wish to meet the Master. For the last nine months he has been travelling through Honolulu, Japan, China, India and now here to see what he can of the Holy Land. He is mainly interested in the study of the work and method of the American missionaries in Foreign lands.

When he entered the room the Master arose from his seat and welcomed him. After the exchange of the preliminary courtesies the Beloved asked:

"Are you fully informed of the Teachings of Bahá'u'lláh?"

"I have read a few addresses given by you in the churches and meetings of America" he answered.

"The human principles of Bahá'u'lláh have enlightened the East. They have laid waste the foundation of prejudices. The structure of creeds and dogmas is destroyed and the primal object of the religions is revealed. He has proclaimed the oneness of the world of humanity. The Ultimate object of all the religious is one: Dogmas have differences. All the religionists concur together that these must of necessity be an intermediary between God and man. Our community claims that intermediary to be Moses; another cries out: 'No, no, you are all wrong, the Divine Intermediary was Jesus Christ'; and the followers of Islam over must emphatically that the channel was Muḥammad. Strange to note that none of these so-called devout champions have seen their prophets and would not recognize them if they appeared today before their eyes. Thus you observe clearly that all these dissensions and quarrels are over the name and not the reality. Fighting over the supposed superiority of one name over another has retarded the progress of the world and led to bloodshed and rapine. (Here the Master told him the story of the 5 men who were of as many nationalities and a stranger to each other's tongue. With a piece of coin which belonged to all, each one desired to buy "grapes" but could not understand that his brother wanted the same thing. Misunderstanding each other's motive they disagreed, but when a tray of grapes was brought in by one who understood their languages they saw they all wanted the same thing.) As long as they were holding to the names, they fought. When they observed the significance behind the names they agreed. Now as long as the devotees of the religions are disagreeing amongst themselves there is no unity and peace in sight but when they start to investigate the reality back of these names, the ultimate truth will be revealed to them."

"How long will it take before the religionists come to believe this, and attain to this lofty summit?" Mr. Briggs asked.

"God willing: in this 20th century. The rays of the sun of Reality will dispel these clouds and all things will be seen in the light of this Universal consciousness. Thou has been in Asia and hast observed with thine own eyes the influence of prejudices and religious fanaticism. The Bahá'í Movement is the nucleus for the brotherhood of man and is growing day by day in beauty and stature. Already in Persia the adherents of different religions involved with the Bahá'í principles associate with each other in one meeting with the utmost joy and fragrance."

"Which one of the great religions of the world is nearer to this Ideal?"

"There are prepared souls in every religion. Today God is working in all the religions, instructing a number of souls in the school of Celestial brotherhood. These souls are related together by the invisible tie of the spirit. Through the instruction of the Holy Spirit they are ripened. While I travelled in America I met many illumined Jews who are aware of the Mysteries of the Kingdom."

"Which and where is the Cause that shall bring the final unity of humankind?"

The Cause that will render such a service is the recognition of the common spiritual basis of all the religions; it will be a synthetic Cause - the combination of the moral and spiritual laws of all the religions into a Whole, through the power of the Holy Spirit."

Before Mr. Briggs' arrival, the Master received all the Pilgrims and while he was reading and signing the Tablets he spoke to them, interpreting certain verses in the Qur'án and causing them to laugh heartily by telling in an offhand manner a number of funny stories, always with a veiled or plain moral to each.

In the evening Muḥammad Taqí Esphahani and Doctor Saleh arrived from Egypt and the Master uncleaned them by kissing their faces with an effusion of spiritual love. At first he spoke about the death of Mírzá Abu'l-Faḍl and how deeply the news affected him and how Mírzá ever lived in accord with the Teachings of Bahá'u'lláh. Then when all the believers came in to the room he praised very highly Muḥammad Taqí Esphahani for his services to the Cause saying: "he has served us most faithfully, he has served all the friends. His aim and central thought has been to win the good-pleasure of the Blessed Perfection. Whenever I think of him my heart becomes happy. His face is radiant in the Kingdom of God as well as in the congregation of the elect." Then he became general. "The good deeds of man are like unto the sweet fragrances emanated from the musk. They perfume the nostrils of everyone more especially the doer. As his deeds have been performed with no references to the applause and commendation of men, he enjoys them more than anyone else. But when the deeds of man are not in accord with the good-pleasure of God, whenever he thinks of them, he becomes sad and his heart beats faster. From this standpoint Paradise is the good-pleasure of the Lord; Hell is its absence. The most burning fire is the very disobedience to the Command of God. For example, one of the greatest moral crimes is murder. Now murder itself is hell and burning fire and a punishment. The jail, the remorse and the penalty of the laws are only the concomitant results of murder. Similarly in a case of robbery or injustice." Toward the end of his talk he illustrated his points by two stories, showing how the lives of two men were entirely transformed through the Power of the Love of God. "The greatest reward for a man is to see his life well-spent and useful. The reward of

the lamp is its own illumination. It does not require any other compensation. Good deeds are their own rewards" he said. Freely we have received freely we must give. In this manner we will win the good pleasure of the Lord.

10 March 1914

March 10th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

"The Wilderness and the solitary place shall be glad for them; and the desert shall rejoice and blossom as the rose. It shall blossom abundantly; and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the Excellency of Carmel and Sharon, they shall see the 'Glory of the Lord' and the Excellency of our God." Isaiah 35:12.

Thin head upon thee is like Carmel, and the hair of thine head like purple." Solomon's Song 7:5.

In these poetic words and expressions the Bible extols the Mount of God, I have been living on its green, beautiful slope for the last 3 months and have realized the fulfillment of these predictions with my own eyes. It is a matter of historical interest in connection with the above verses of Isaiah that Mount Carmel nowadays remains green throughout the whole year, a very unusual phenomenon in Palestine. Its flowers at this time of the year and later throughout the spring are so varied and so charming that baffle description. It is indeed rich in vegetation, including oaks, wild almonds, pear trees, figs and pines. Mount Carmel has been regarded from the earliest period as the 'Mount of God' and the miracle of Elijah (I Kings XVIII) has invested it with special sanctity for both Jews and Christians. With the dawn of the Sun of Reality from the horizon of this Mountain, God has made it an object for universal veneration. The eyes of mankind have seen in these latter times how "the Glory of the Lord" (Bahá'u'lláh) and the "Excellency of Our God" became manifest on this Holy Spot. We know that Bahá'u'lláh was banished to this part of Palestine with a large number of his followers, about 72 men, women and children and that is why we read in the prophesy "the wilderness and the solitary place shall be glad for 'them'." Indeed since the arrival of the "Glory of the Lord" this whole country has blossomed as a rose.

Often I have numbered within the limit of a few 100 yards as many kinds of wild flowers as 15, showing in an unmistakable manner the realization of the prophetic words "It shall blossom abundantly". Moreover out of this mountain has gone forth the law for the Unity of nations and religions and it is concerning this place that the prophet foresees "And many people shall go and say: Come ye and let us go up to the mountain of the Lord...and He will teach us of His ways, and we will go in His paths." Is it not true even in a literal sense that Pilgrims from all parts of the world - Persia, Turkey, Arabia, India, Russia, Egypt, Europe and America - are coming to Mount Carmel to learn the way of the Lord and walk in His path? How wonderful it is that we see with our own eyes the fulfillment of these mysteries of the Kingdom of God! Thus it is plain to discern that the ground of this mountain is hollowed not only by the feet of the old prophets but by the Manifestation of God himself and the center

of the Covenant, 'Abdu'l-Bahá. One privilege is great and our rejoicing must be great correspondingly. For we are living in the Day of the Lord, in the cycle of Lights, each day of which is equal to a thousand years. It is impossible to realize the grandeur and spiritual significance of these peerless days! God is establishing in the hearts of men His Kingdom of Peace and good-will. Blessed are those who have taken part in this glorious work. They are the sons and joint heirs of the Kingdom of God. If we thank Him a hundred thousand times every moment we have not expressed in an adequate manner our appreciation. All that we can do is to labor with heart and soul to hasten the final triumph of His Kingdom and to usher in the dawn of the brotherhood of man and the Fatherhood of God and the fellowship of the Holy Spirit. The world is dark and is in need of this light; it is dead, it requires this spirit; it is deaf, blind and mute, it longs for the senses of hearing, seeing and the power of speech. It calls to the followers of Bahá! Let them pitch in and work.

This was a lovely day full of beauty and innocent laughter, calm and sweet. The Master now walking in the garden, now calling on the strangers and now speaking with the friends of God. A day of happiness and satisfying quietness, like a smooth river, rolling along green pastures or like unto a restful summer afternoon, when the gentle, cooling breezes are not hushed but wafting through the branches of the trees - effect of the whole atmospheric lolling one into languid repose and ineffable ease. When I stood in his presence this morning he looked well and happy. The photograph of Mullá 'Alí-Akbar (a wonderful Bahá'í teacher who has now passed into the other world - an old man with long beard) with chain around his neck and shackles on his feet stood on the library table. In his walking, he stopped before it and gazed at it tenderly. Then he took it in his hands and kissed it many times and said: "Look at him. Although he is he has sat on the chair like a king in his audience chamber, commanding, assured and confident. The glory of all the kings shall pass away but the sovereignty of this man will last throughout all centuries and cycles. How fearless and courageous he is sitting! This is through the Bestowals of the Blessed Perfection. The believers of Persia have so sacrificed their lives in the path of Abhá! This chain is greater than the crowns of the emperors of the earth. This Mullá 'Alí-Akbar endured imprisonment several times in his life. Before his acceptance of this revelation he was a great Muḥammadan Mullá and he gave up everything for the sake of the Cause. Whenever the government instigated by the clerical order, started to arrest the Bahá'ís and he would hear about it, he took his coat and go straight to the jail, telling the prison authorities that he had come to share the fate of his brothers. He is the father-in-law of Ebne' Abhar, who is now visiting us and whose two sons are the cause of the happiness of my heart."

To a young believer who lives in Haifa, he said: "Masha-allah! Thou hast grown very much. Tell me, hast thou grown only in body or also in mind? Art thou one of those who seem to have a great body but a small mind? There are some people who grow only on the physical plane, like cows and donkeys but there are others who grow in the strength of body and the grace of mind. I hope thou art one of the latter."

To another one he said: "Were it not for the favors of the Blessed Perfection no one would have given us any importance. There are some people who become proud and haughty and forget this fact. In their utter blindness they consider themselves to be somebody; then they fall from their high pedestal and great is the noise thereof. Meekness and humility are the hallmark of faith. As soon as a believer feels himself the least bit superior to others, the beginning of his spiritual decline has commenced, all, unaware to himself. There are no

offices in this Cause. I do not and have not 'appointed' any one to perform any special services but I encourage everyone to engage in the services of the Kingdom. The foundation of this Cause is pure, spiritual democracy and not a theocracy. The difference between me and others is this: I confess and acknowledge my own inability, weakness and humility and know that all these outward confirmations are the Favours of the Blessed Perfection but there are some people who think, and little by little come to believe that all these spiritual successes are through and by them."

In the afternoon he dictated about ten Tablets for the American believers. Then he talked about the life of the Blessed Perfection in Bag_hdád and related a story in connection with it. In the evening he spoke briefly on the principles of the oneness of the world of humanity, showing clearly that there are no strangers; all are the children of one Father; there are no enemies, all are friends; there are no satans, all are angels. The mission of the Bahá'ís is to inculcate this lesson in the lives of all the children.

11 March 1914

March 11th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

A book under the name of "Almanac of Confessions of Faiths" published in Lugan by Maison d'édition du Coenobium in the current year contains beside many others the Confession of Faith by Prof. J. K. Chayne of Oxford, England. As he is already known to the Bahá'í world a few translated extracts from his Confession may be of interest to our friends. He says: "Religion always occupies my thoughts but almost never do I find it necessary to observe forms and ceremonies. Now that I am old, I am less inclined than ever to form. I am impatiently desirous of the epoch in which all religious souls will be conscious of their unity rather than have a dogmatic basis for their common spiritual experience. I distinguish between Religion and religions. These last are in good part are formal and conventional while the first is the experience of the ideal Reality and is therefore moral and spiritual. Be it from you to understand that I deny the religions a greater or less portion of the spirit of true Religion, for it is precisely for the absorption of this element that they have continued to live up to the present time. At various periods great prophets have arisen or men who reveal and apply religious truths. Their country was nearly the orient although I dare not refuse the 'title' of prophet to Dante, Carlyle and Ruskin. Among the modern oriental Prophets we may make special mention of Bahá'u'lláh. I do not believe it useful to construct theories about God but on the other hand it is impossible not to fashion some idea concerning the attributes of Deity. There is a God, a hidden God and there is a God that manifests himself in whom we live, move and have our being. To be conscious of God, in reality, seems to me the greatest form of prayer and means to be immersed in the ocean of his love; of his strength and of his truths. In the inaccessible and deep cells of our memories live the remembrance of our childhood's prayers. The religious sentiment is the consciousness of an affinity with the most sublime ideals, the Fount and the Center of which the believers joyously call God. The religious sentiment is a requisite necessity to religious experience. It is

present in a greater or less degree in all the human races. Perhaps the most efficacious means for awakening it is in the cultivation of the artistic instinct and the contemplation of works of arts. This you can apply to the study of history and natural science. My religious and in consequence I never felt in my youth any acute religious emotion. Later the wonders of nature and art opened my eyes to the Ideal and awakened my religious sentiments. The problem of a future life never left my thoughts from the time I studied Bible Criticism and recognized the weakness of the arguments for the resurrection of Jesus. Now I would prefer to consider immortality as a natural consequence of the divine nature of .

I believe as the Indian thinker that God is the only permanent Reality. Reflecting on the changeableness of religious expressions it seems absurd that an assemblage of theologians should establish for all times a law concerning the form of belief and religious thought. A church founded on dogmatic forms cannot last. Faith and science belong to different spheres; however in the process of purification which periodically religious expressions must be subjected to science can render valuable aid. I am not persuaded of the existence of a malefic being, opposed to good. Sin is the shadow of good. I wish they would read in the schools extracts from the sacred Scriptures of humanity and as much as possible explain them historically trying to penetrate their real significance."

This is the message of an old man who is one of the Biblical authorities, critics on the world of who now feels himself so deeply attracted to the Bahá'í teachings that at this advanced period of his life in spite of physical infirmity he is engaged in writing a book on this Cause.

From morning till evening the Master met the believers individually and spoke with each according to his capacity. Nine of the Pilgrims are given permission to leave for their homes after 3 days. Many of these were received by the Beloved in private, answering their questions, supplying all their spiritual sustenance and encouraging them as much of their time as they can spare to the spread of the Cause of God and the promotion of the Word of God. "This is the most important work. This is the light of the religion of God. This sea must ever be kept tempestuous. This fountain must always flow. This garden must never turn into autumn. The believers of God must not relax in their labor of teaching, not even for one second. The Cause is the cup, teaching is the ruby wine with which the souls are intoxicated. The cause is the body, teaching is the spirit animating and energizing that body." In these and similar words he would exhort everyone who stood in his Presence.

The following extract from a Tablet revealed this morning to a believer in Ras_ht may bring this letter to a close:

"O thou who art firm in the Covenant! Thy manifold services in the Kingdom of Abhá are mentioned and thy hardships in the path of God are well-known and evident. Truly I say, in those parts, thou art the means of the promotion of the Word of God. This is through the Invisible Confirmation of the Blessed Perfection; for every soul is not worthy to serve the True One and every person is not deserving of self-sacrifice in the lordly Path. This is the Crown of Providence, every head is not entitled to it. This is the necklace of everlasting sovereignty, every neck is not qualified for it. Thank thou God that thou art assisted and confirmed with such Bestowal. Glorify Him a thousand time with every breath for thus thou art honored with such Graces. Praise be to God that the Sun of Reality has cast a brilliant effulgence that household; so that the members of that family may become eternally

dignified and elevated with this Garment of Divine Favor. We are adorers of the light of Justice, no matter from what horizon it may dawn. We are lovers of the beauty of the rose, no matter in what garden it may grow. His Holiness Bahá'u'lláh in numerous Tablets hath called the attention of the Bahá'ís to this matter and hath awakened them and taught them that they must entertain no religions, sectarian, racial or patriotic prejudices, but be under the Flag of the oneness of the world of humanity. Amongst other injunctions, addressing the world of humanity he says: 'O ye people of the world! Ye are all the fruits of one tree and the leaves of one branch.' Again he says: 'Glory is not in this that a man loves his country, but glory is rather in this, that he love his kind.'

The Master was interviewed by an Arabic correspondent today and with him he spoke in detail on the principles of the Cause and his journey through America and Europe.

12 March 1914

March 12th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

A Bahá'í means a joy-giver. Are you a Bahá'í in this sense? A Bahá'í is conscious of his divine birthright and lives eternally on the mountain-top of idealism. A Bahá'í does more good unto others than unto himself. He arranges the plan of his life according to the principle of 'above all nations is humanity'. He is a fruit-bearing tree planted by the Hand of Providence beside the river of Life in the Paradise of Truth. He expresses in his common daily deeds the spirit of cheerfulness and mutual helpfulness. He is neither elated by the praise of his friends nor discouraged by the blame of his enemies. A couch of silk or a hard floor of stone or wood are the same to him. His confidence is or the source of all-good and his reliance is on the confirmations of the Holy Spirit. Prompted by the universal ideals of the 20th century, he strives to serve his fellowmen without ostentation or flourish. He may now and then stumble and probably fall into a mood of despondency and apparent lethargy but he will rise immediately and profited by the experience will continue his upward journey with fresh inspiration and new, scintillating hope. The life of every Bahá'í is a palace of Kingly thoughts and imperial ideals. He is a spiritual dreamer and dreams the dream of the future brotherhood of man and the final disarmament of nations. Dreamer as he is, he is yet a practical and constructive builder, working day and night for the realization of universal Peace and cooperating with those mighty, beneficial forces that are helping the forward advance of the same godlike Cause. The main-spring of his unfailing optimism is never dried; his faith in the ultimate goodness of humanity is never shaken; the flower of his spiritual conceptions are not perishable nor do they lose their fragrances. The heavenly pictures printed on the Tablet of his mind are not effaced and the masterpieces of the celestial portraits exhibited in the gallery of his heart are not destroyed. Trials and ordeals serve as fuels to kindle the fire of his confidence and constancy. Like unto a bird he builds his nest on the loftiest branch of the tree of God's Grace and similar unto the nightingale he breaks into the tumultuous songs of glorification and edification. The blue vault of his spirit - vast and overshadowing - is studded with the brilliant stars of firmness, steadfastness; sincerity,

loyalty, faithfulness, simplicity and devotion. In all his dealings with mankind he is guided by the light of noble emotions and refined susceptibilities. He keeps aloof from any form of prejudice as one shuns the poisonous fangs of a deadly serpents. He welcomes the rays of Truth, coming to him from the past and the present. The broad, royal vista of his vision lead him step by step to the heaven of blessedness. A Bahá'í is a diver who plunging headforemost into the sea of reality brings up the white pearls of knowledge and the corals of wisdom. Above and beyond all, he is a humble follower of Bahá'u'lláh, and all the messengers of God. He seeks to do good wherever he goes and wherever he is, throwing across the path of every man and woman the light of the guidance of God and the effulgence of the Love of God. True to himself he fulfills all his promises. He embodies his life the spiritual and ethical principles of the founders of all the religions and dedicates his ambition to the furtherance of sciences and arts and those means which usher in the epoch of reconciliation. His courage is not faltered, his trust in God is not weakened by any untoward circumstances. He lives on the plan of beatitude. He breaks the shatter of the dark prison of self and comes out into the sunlight of God's mercy. Through him the vast wilderness of materiality blossoms into the garden of spirituality. His life has not the shadows of unbelief, agnosticism, cynicism, grief and misanthropy. He makes the lofty attributes of Divinity livable and workable. He is a symposium of the majestic virtues of the Kingdom of Abhá!

Although I descended the mountain very early in the morning, I did not see the Master till late in the afternoon. At present there are about 4 scholarly, well-known Bahá'í teachers living in the Pilgrims Home and the Master was receiving them one by one, listening attentively to their reports and mapping plans for their future works in various parts of the Orient. Late in the afternoon he came out of the house and beckoned to me to follow him. While he walked for nearly 15 minutes in the streets of the German colony, he asked me various questions about the Cause and its progress in America but I could give him very little news. On his return, he met a young Bahá'í who was apparently taking a walk. To him he said: "A wise young man ever thinks of and studies those means which are conducive to his progress - mental, intellectual and spiritual. He lets all amusements and recreations go and applies himself to the acquirement of knowledge - thus he may become a useful member of the body politic. He does not fretter away his time in idle pastimes and unprofitable pursuits. There is an Arabic proverb which says: 'A dancer starts his performance by the slow motion of his shoulders, then little by little brings into poetic vibrations all the rest of his body.' Similarly a young man desiring to lay a good foundation for his later life must devote his first few years to the study of his chosen profession and forget all pleasures and sports which divert him from accomplishing his main purpose. This is success and prosperity. When he arrived at the house, the believers were scattered in the rose-garden, and in their long-flowing garments, and Turbans, they made a striking picture in the glowing sunset. Later on the moon arose, casting its magical spell over the hearts and creating these invisible longings of the spirit. While enjoying this calm, enchanting scene, we were called into the Presence of the Moon of the Covenant. Herein you find a few silver, white rays, whispering into your ears the message of love and peace: "The religion of God reforms the moral side of the life of mankind. it is the spreader of the virtues of the world of humanity. It is the founder of divine perfections in the hearts of man. It is nearness unto God. It is the cause of attraction and enkindlement with the Fire of the Love of God. It is conducive to the illumination of human consciousness. All the prophets are sent by God for the guidance of

the people; for the enlightenment of the minds of the inhabitants of the earth; for the promotion of the Word of Truth, for the education and instruction of the ignorant and for the disappearance of the gloom of prejudices. The Bahá'í Cause is like unto a garden in which one finds all kinds of flowers. In this garden you will find the flowers seen in others; and beside, there are other race flowers here that are not extinct anywhere else. It includes the Teaching of other revelations and has revealed numerous, distinct principles adaptable to the requirements of this age."

13 March 1914

March 13th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

With weeping eyes, shaking bodies, but with supernal faith and sublime confidence they go away, and with equal ardor and equal fervency they come; a seemingly interminable chain stretched from Mount Carmel to all parts of the earth. Today six of the pilgrims departed for their respective homes. They had the privilege of meeting the Master both in the morning and the afternoon just a few moments before they left for the steamer. Out of the deep silence that fell over them when they entered the room, the voice of the Beloved arose clear and strong, vibrating through every fiber of their sensitive, spiritual beings. "Praise be to God!" he waited for a full minute and then he continued. "Praise be to God that you have attained, visited the Holy Tomb of the Blessed Perfection and walked around the Holy Sepulcher of the Báb. For many a day we associated together with joy and fragrance. The great amount of work and the diversity of occupations prevented me from meeting you as often as my heart desired but spiritual association does not depend upon physical contact. I hope that the results of these meetings may become evident and manifest in your lives. The one who comes out of a garden must carry in his hand a few bouquets of flowers to perfume the nostrils of those who are left behind. I hope that you may return with divine, spiritual, with celestial fragrances, with attractions of consciousness and the flames of the Fire of the Love of God. Be ye not sad, for ye have attained to heavenly happiness and obtained lordly exhilaration. These souls having thus attained to this supreme joy are never grieved. You are always here. Be ye not unhappy. You are with me, your spirits ever hover around the Divine Threshold of Bahá'u'lláh. Do ye not weep, for it saddens me to see you crying. We are always together. We are never separated from each other. We hope that we may be gathered together in the Kingdom of God beneath the overshadowing protection of the Blessed Perfection. There, we will enjoy an eternal association, a divine fellowship and an everlasting intimacy. The believers of God must ever be ready to sacrifice their lives in the path of each other. This is one of the conditions of faith. They must serve each other with cordial love, prefer others unto themselves and the fire of their love and affection may so set aglow their hearts that its flame may illumine all the dark places and banish the gloom of hate and envy. This is one of the great commandments of God revealed in the Holy Books and Tablets. I am most pleased with the believers of Hesar and Namiz. Truly, I say they have exhibited great firmness and steadfastness. In reality these souls did not waver in the face of the most severe tests and under most harrowing ordeals; nay rather they

increased daily their constancy and resolution. The more they were surrounded with the hosts of afflictions, the greater became their power of resistance. The higher the tongue of the conflagration of persecutions, the more their hearts were ignited with the Fire of the Love of God. These souls (the active servants and teachers of the Cause) are mentioned in the Supreme Concourse; their names are recorded in the Kingdom of Abhá; they are the favored ones at the Threshold of the Blessed Perfection. They are the quintessence of creation; for they have arisen to serve the believers of God unselfishly. Continually do I supplicate and entreat at the Court of the True One and beg for them inexhaustible outpourings. These souls in my estimation are the embodied Graces of the Presence of the almighty. They constitute my wings with which I am enabled to fly heavenward. They are my associates and partners in the servitude of the Holy Threshold. I hope you may live on such plane as to find yourselves always in this Sacred Spot; that you may manifest such spiritual qualities and attributes as to attract others to the Cause of your Merciful Lord. I trust that all the believers in those parts may become assisted to render worthy services in the Religion of God. Such blessed persons are the members and limbs of my body. They are the generals of the army of Salvation and continually they are engaged on the battlefield, carrying away victory after victory. They are the trees of the Paradise of Abhá, producing luscious fruits in all seasons. They are the flowers of the garden of the Clement, diffusing all around the Fragrances of the Love of God. I hope that Muḥammad Bagar K_hán may become assisted to serve the Cause in a befitting manner. With this family we are closely knitted together. His grandfather and grandmother are distantly related to us. They come originally from the province of Mazanderan. Our relation is firm and old. When his father was a young man he lived in Bag_hdád for a long period. At that time I still was a boy and we used to play with each other frequently. Now that you are leaving this Holy Spot you must go away laden with the Divine Glad-tidings, each one of you must be a flame of the Love of God and a bright candle in the meeting of the friends, so that whosoever comes in touch with you will bear testimony that verily these people are the sweet flowers of the garden of reality and the singing nightingales of the Paradise of Abhá."

Then he embraced one by one and in a moment they were out of his Presence, the last tender word of his benediction in their ears. Almost all the Pilgrims accompanied them to the Pier and bidding them their last Bahá'í farewell they returned to the Pilgrims' Home, knowing full well that they must likewise to leave soon, but thankful for all the Bounties of God showered over their heads. They continued to sing Tablets, chant prayers, tell Bahá'í stories till almost midnight. Once the fire of enthusiasm burning in the hearts of these men is handed to the next generation, the fame and glory of the Bahá'í Cause will fill the whole world. They are a band of united workmen and the outlook of their whole concentrated life is dominated by one spiritual passion - Celestial brotherhood. Daily do I witness their sweet patience, their resolute faith, their undaunted courage and their uncommon piety and chastity. Surely God will crown these lives with eternal results.0

Many people come and go but only those who are closely watching the ever-changing scenes at close range get the psychological importance of each case. Endowed with deep insight and spiritual vision the Bahá'í pilgrims leave the Presence of the Beloved dedicated anew to the service of the Cause.

When this morning I entered the room of the Master he was walking to and fro and looking out of the window and admiring the fragrant flowers. "Well" he said, "what news have

you?" I had no news. "Are the Pilgrims happy? A number of them are going away." Then he faced me and smiled. "Come, come near me. Thou art my Aḥmad. I want to kiss you." And I was locked in his divine arms, feeling the glow and radiance of his kisses on both my cheeks. Then I fell at his feet and wept tears of joy and supplicated him to assist me to be just a servant of his servants. All day I felt the warmth of his kisses. I was riding on the white clouds of bliss and joy. "Thou art my Aḥmad." what else do I want in this world! Nothing.

14 March 1914

March 14th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria¹

Dear friends!

The Cause of God is making visible progress in Paris and a number of large meetings have been held during the past few months. The spirit of activity seems to pervade the atmosphere and the Master was pleased with this news. In a Tablet revealed to Madame Hysands Morc who accepted this Revelation during his last sojourn in that city he says:

"O thou who art attracted to the Kingdom of God! Thy letter was received. It became the cause of great joy, that praise be to God, through thy effort a number of souls are illumined with the Light of Guidance in Paris, are attracted to the Kingdom of God, are released from the sorrows of this ephemeral world and are rejoiced by the Divine Glad-tidings. Truly I say, were it not for these glad-tidings of God how could a man console himself and live in this dark world which is² brimful of infinite hardships and sufferings. This is unexplainable! The ordeals of this mortal world are like unto a dark night and the Glad-tidings like the brilliant lamps. If mankind live in this darkness without the light of these lamps, unquestionably they will perish through the intensity of grief and affliction. Now, praise be to God, that thou hast become the means of causing the Fire of the Love of God sending forth its flame in Paris. I hope that by day this Flame may become brighter; perchance, God willing, it may illumine that city."

To another believer and his wife who are from Paris and on their way to India he writes:

"Your letter was received and from its contents it became evident that you are journeying toward India. I am hopeful from the Divine Bestowals that this voyage may become full of blessings; ideal developments may be obtained by you and both of you may attain to perfect spirituality; thus the Graces of the Kingdom may be revealed in your³ hearts; your spirits be exhilarated; you may become the cause of the illumination and spirituality of others and render a worthy service to the Oneness of the world of humanity. The inhabitants of India are as a rule a simple people. Were there a perfect instructor many souls would have been educated, becoming the essence of the Love of God and the mercy of the Almighty. They would have become the ignited candles of the assemblage of the world of humanity and the transparent and clear mirrors upon which is reflected the splendor of the Sun of Reality. I hope that you may become confirmed in this."

To a new believer in Australia he reveals:

"O thou seeker of Reality! Truly I say thou art a seeker of Reality and a spreader of Reality! Thou art the cause of spirituality of the world of humanity and the promulgator of the oneness of mankind. Thou art a well-wisher and a lover of the of the earth. I hope that thou mayst be so confirmed and assisted as to upraise⁴ the Divine Flag in Australia, educating innumerable souls; so that like unto the trees they may yield abundant fruits and like unto the budding flower they may diffuse their fragrant odor."

Another Tablet revealed to Mrs. Isabel Fraser is as follows:

"O thou who art attracted to the Kingdom of God! Thy letter was received. The details of publishing articles in the newspapers and magazines become known. Truly I say thou art always engaged in the service of the Cause of God. Thou art resting neither by day nor by night. Thy service in London and Paris are always before the sight. They are never forgotten. Today whosoever occupies his time in the service of the Kingdom, the Divine Confirmation will environ him from every direction. Praise be to God that thou hast a heart enkindled with the Fire of the Love of God. Unquestionably its heat will have effect in the hearts of others and thou will become the means of the guidance of innumerable souls."⁵

Today the governor general of Beirut (Valí) who is at present in Haifa called on the Beloved. The Master spoke with him at length about his tour in United States and Europe and other topics. In his morning interview with the Beloved the Valí told him in the course of conversation that several years ago he was the governor of Tripoli. One day he received a cablegram from Sulṭán ‘Abdu’l- Ḥamíd that within a few days ‘Abbás Effendi will be exiled to Feyzan and that he must be present to transfer him, protected by a heavy squad of horsemen into the interior of Africa. Daily he was waiting for the arrival of ‘Abbás Effendi when the shells of liberty destroyed the castle of despotism and the forces of absolutism of the parliament. This story was related with more details tonight to the pilgrims by the Master himself. Then he ordered Mírzá Mahmond to read a prayer after which Mírzá Munír⁶ chanted a poem composed by the Master himself during the days that the Investigating Committee was in ‘Akká, expecting to exile him to Feyzan at any hour. The poem is in Turkish and as Mírzá Munír was chanting it verse by verse, the Beloved translated it into Persian for the sake of those pilgrims who did not know the language. Ḥájí Mírzá Ḥaydar-‘Alí was sitting next to the Beloved. "I am the commander-in-chief of the empire of Love" the master most naturally translated the verse just chanted and the Angel of the Mount Carmel very sweetly said "We all believe it", and a murmur of suppressed laughter and heartfelt consent rippled over those who were present. He uttered the living conviction on their hearts and minds. The Master continued: "All the lovers in the world are the self-sacrificing soldiers in my grand Army." The Beloved was very happy but exhausted, having spoken for more than an hour with the Valí and the⁷ Motasarraf of ‘Akká.

In a message to a believer in Chicago the Beloved says:

"Convey on my behalf my infinite kindness and tell her that I pray in her behalf, supplicating at the Threshold of God that she may become encircled with the heavenly confirmations, day by day she may become more perfect, day by day her character become more spiritual, day by day she may obtain more of the perfections of Abhá Kingdom and day by day she may be drawn nearer unto God - thus she may become a real Bahá’í."

To another friend in the same city he says:

"man must perfect himself in everything. As thou art already informed with some of the Principles of Bahá'u'lláh, thou must put forward an extraordinary exertion to master all these wonderful teachings and be ushered in the Kingdom of the Blessed Perfection."

To another believer he spoke as follows:

"The line of Progress is perpendicular and it has no end. Progress is infinite but there are many degrees. Each animate or inanimate organism advances along its own degree. For example however, much the mineral is advanced, it does not attain to the degree of man. It is susceptible of progress in its own sphere. The rock becomes diamond or in the vegetable Kingdom, the small seeds develop into mighty trees, producing blossom and fruits, but no matter how much they advance, they do not obtain the senses of sight and hearing. Similarly man makes advances along his discipleship to Christ; he does not become Christ. Christ is infinite, which man is finite in comparison to Him. Paul became Paul, not because he was a learned man but because he followed Christ; likewise Peter, otherwise they were men like any other Jews who lived at that time. The light of Christ was like unto the light of the Sun. He was the center, the reservoir, the powerhouse of illumination, but others received their light from him. Peter became great not through his own virtue but through the inspiration and qualities of Christ - that is he reached to this lofty station through the education of Christ. Thus in his own generation, Christ was the Supreme Master and all the rest of mankind were taught in His Divine Schools."

15 March 1914

March 15th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

For the first time, the "Bahá'í Nest" arose to the height of its possibility and the Nightingale of Love flew toward it to rest therein for half an hour. This made me very happy, for the visit was the realization of my expectation and the fulfillment of my fondest dream. Mírzá Ḥusayn Ḥájí had again invited the believers and the Pilgrims to tea in the reception room of the Blessed Tomb of the Báb and thus the Beloved graced the meeting with his spiritual Presence. It was probably about 3 pm when I left my nest and walked toward the Pilgrims' Home. Then, to my surprise, I found the Master sitting near the window speaking to the believers. After a few moments he left the Home and asked me to follow him. Once out in the open he walked toward the Nest and on the way he joked with 'Abbás Goli and myself to the effect that about 1000 piaster (\$40) have been spent in repairing my room and that I had to pay for it. "Do you hear 'Abbás Goli", he said. "Get hold of Mírzá Aḥmad and do not leave him till he pays you the money." By this time we reached the nest; I opened the door and the Divine Nightingale went in. He sat on the sofa on which I sleep, and reclining on the cushion closed his eyes. I sat quietly on a chair awaiting his command. After several minutes, he opened his eyes and spoke as follows: "How charmingly quiet is this room and how varied and entrancing is the scene spread before one's view. Since my childhood I have

always longed to possess a room like unto this - built on the undulating and verdant slope of a mountain, simply furnished, clean, airy and away from the reach of man. But this has never been realized. Look at the circling mountains in the distance, beyond the Bay! How their cones are always covered with that intangible, blue, haze - so soft and dreamy! The spiritual life is symbolized by simplicity; and contemplation combined with usefulness and well-guided activity. When we were living in Bag_hdád, according to the custom of that country, we slept on the roof during the summer months. I Always commenced sleeping one month earlier than anyone else did and stayed one month and a half longer at the end of the season. The members of the family always insisted that I should come down because it was getting too cold, but I did not listen to them. I loved the perfect quietness, the mystic silence, the awe-inspiring, heavenly scene! Long after midnight I would get up, communing with God in spirit and watching the stars circling in their majestic spheres. There was such a spirituality in that Eastern silence that whenever I think of it, I feel myself of transported to those divine nights of concentration and contemplation!" Then leaving the sofa he went out on the porch and looked toward the ascending tiers of the Mountain. Just now, they are carpeted with gorse, a lovely garment of yellow flowers which are delicately fragrant. "See how beautiful are these farges! The fields, the plains and the hills are crowned with them!" Stepping down from the porch, he walked on the green pastures toward the house of Áqá 'Abbás Goli. He asked me to go in with him. Here he read several letters from Persia which he had taken out of his pocket, and drank a cup of "Zoufa". When he finished reading he said: "I am not saying anything, but every work I receive great news about the progress of the Cause in Persia. Most important personages have embraced the Bahá'í revelation but at this crucial time, wisdom requires that their names be kept secret. The teachers of the Cause of World Peace and the World-Religion are not sitting idle. Day and night they are working. The hearts are being illumined with the rays of the Sun of Reality and the souls are awakened through the Breath of the Holy Spirit. The Spirit of God is using these instruments in all parts of the world to create a mighty synthesis of all that which is best in the past religions - thus all mankind may associate with each other with the deepest fellow-feeling and universal consciousness." Leaving the room to join the friends in the meeting, he saw the mother of Áqá 'Abbás Goli in the vestibule.

She is a sweet woman but not yet confirmed in the Faith. "Ha! Ha!" the Master laughed, as he looked at her. "What do these Bahá'í tell thee? Art thou not afraid of them? Come mother! You and I will join our forces together and fly away from them. Then when they waken in the morning and find us not here, what will they do? Will they not worry themselves? But by that time we will be far away, very far away. Wilt thou come?" And he said a few more words and after a moment he was in the reception room where all the believers were awaiting his arrival. Áqá S_hayk_h Muḥammad-'Alí was chanting prayers when 'Abdu'l-Bahá entered and he asked him to continue. When the chanting was finished he said: "Áqá S_hayk_h Muḥammad-'Alí chants the Tablets very sweetly. He enunciates the words clearly and distinctly. The one who chants or sings must be moved more than the listeners by the effect of the ideals and longing back of the words, the audience will be thrilled with the new vibrations, the music will be appreciated and spiritually and artistic uplift obtained."

As his talk was mainly on prayer and fasting, will you permit me to translate parts of it?

"These days are the days of Bahá'í fasting but the Blessed Perfection has commanded us not to keep it in Turkey, so instead of this we keep the fast of Ramazan. For the present this is in accord with wisdom. As we keep the latter, the former is left aside. My highest longing is to keep this fast, but wisdom must be considered. However, in other parts of the world, the believers should keep the Bahá'í fasting. The time will also come for this country. Through this fast great spirituality is obtained and joy and fragrance realized. The sweetest thing in this world is to obey strictly the commands of God and shun His prohibitions. Through this the attractions of the Love of God will be created in human consciousness. If all the people of the world arise with swords in hand to prevent one from carrying out the commands of God they will be unable to do so. This is of course true of those souls who are mindful and aware, but the commands of God will have no effect upon those who are negligent and heedless, only except to increase their heedlessness. Those persons who are cognizant and conscious of Truth obtain joy and fragrance, spirituality and cheerfulness whenever they obey the laws of God. For example; there is nothing sweeter in the world of existence than 'Prayer'. Man must live in a state of prayerfulness. The most blessed condition is the condition of prayer and supplication. Prayer is 'conversation with God'. The greatest attainment, the sweetest state is no other than 'conversation with God'. It creates spirituality, generates mindfulness and celestial feelings, begets the attractions of the Kingdom and engenders the susceptibilities of the Higher Intelligence. The highest attribute given to His Holiness Moses is in the following verse: 'God carried along a conversation with Moses.' What is prayer? It is 'conversation with God'. While man prays, he sees himself in the Presence of God. If he concentrates his attention he will surely at the time of Prayer realize that he is 'conversing with God'. Often at evening I do not sleep and the thoughts of the world weight heavily on my mind. I toss uneasily in my bed. Then in the darkness of the night I get up and pray - 'converse with God'. It is most sweet and uplifting! Prayer and supplication are so effective as to inspire one's heart for the whole day with high ideals and supreme serenity and calmness. One's heart must be sensitive to the music of Prayer. He must feel the effect of Prayer. He must not be like an organ from which streams forth softest notes having no consciousness of it."

In the morning the Beloved spoke in details about certain new developments in the Theosophical Society in India and their theory that there are five Masters living in this day.

"There is always" he said "one sun in the sky during the day. There are not five suns. Christ was single and peerless in his own day; likewise Moses and Bahá'u'lláh. Every principle must be attached with reason and logic and not based on mere assertion."

16 March 1914

March 16th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

"The Editor of a newspaper or a Magazine" the Beloved said to the writer of a Beirut daily this morning, "must ever take the side of Truth. Every fact before its publication must be

thoroughly investigated. An editor is the molder of public opinions, the educator of the masses of mankind. Truth is his sharpest weapon. Forceful, strong statements his impregnable fort, and plain, direct language his shield. He must be a worshipper of Truth, the standard-bearer of justice and the champion of civilization. He must look upon his position as a sacred not to be bought by the phitocrats and so-called captains of industry. He must divest himself of all prejudice and his aim must be altruistic and advantageous to the whole community. He must believe consciously that he is the real servant of the public and not their overbearing lord.

He must serve all, irrespective of any personal predilection or inclination." Then he spoke about other interesting objects, describing to him the reproduction of the palace of Al-Hamrah which is visited during his sojourn in Stuttgart. When the editor left, he was not only made conscious of the duties and responsibilities of his position, but he was also informed with the principles of the Cause and a short history of the Movement.

Then the Master sent for Ebne' Abhar and he presented to him a most exhaustive account of the progress of education amongst the Bahá'ís in Persia and how in every city that are taking active initiatives to found schools not only for boys but for girls. From every part they are writing to Tíhrán for teachers; girls and boys are most eager to learn and the liberal members of the community are doing their utmost to satisfy this universal hunger for knowledge. The Master was most pleased with this glowing report. "Yes, yes" he said "the Bahá'í must be the real servants of the Cause of public education. They must not fall behind in any branch of science. They must be in the -guard of the army of education. Education is the life of a nation. Without it the nation is dead."

The name of Mary Magdalene was mentioned and 'Abdu'l-Bahá gave a glowing, eloquent tribute to this peerless woman of Christianity. "Having already made firm and steadfast the shaking and thoughtful apostles, Mary Magdalene on her famous journey toward Rome - the then renowned Capital of the Roman Empire. When she reached Rome, one of the Roman generals who was formerly in Palestine and knew her intimately, met her. Not knowing of the change which had come over her during their separation, he rejoiced in his heart that the old relations would be established between them, and therefore he greeted her with open arms and great demonstration. But something in her attitude and bearing stunned him, and a flash from her penetrative eyes conveyed to him, in a vague manner, the tremendous moral transformation that had taken place in her life. 'No! No!' She cried out. 'This is impossible. The past is dead. Not one trace of the old condition remains behind. Hast thou not heard of the appearance of Christ? I have embraced his Cause. I have become His humble disciple. I have burned away all worldly desires at the altar of His Love. I have felt in my heart the throbs of regeneration. I am intoxicated with the wine of His Teachings. I have quaffed from His hand the water of everlasting Life. He has instructed me with the spiritual precepts of celestial sanctity and holiness. I have left behind - oh! So many hundreds of leagues behind - those dark, sordid worlds of moral laxity and looseness. I have washed my state clean. I have left the zigzag byways of passion and am walking straight in the Path of the Kingdom. Since the day I believed in Christ, I have collected the broken and scattered fragments of my life and dedicated myself to the service of my fellowmen. Lo! Friend! The star of a new hope is shining over my horizon; the fire of a Holy passion is burning in my heart and the waters of a divine fountain are gushing from my inmost being.' The General feeling the spiritual force and vibrations of these words fell back on his own

resources confused and ashamed. He had not expected such direct rebuff, and although he did not at the time comprehend fully the far-reaching significance of her words, yet they gave him the most uneasy feelings. Realizing that this was the psychological time to gain her. She started to talk again before he was able to control himself: 'I have only one request to make of thee, not for the sake of the past friendship, because that is dead, but for the sake of the Cause that I have at heart. Arrange for me an audience with the Emperor. IF thou bringest about this meeting between the Emperor and myself, then I will give my consent to become thy wife according to law.' He protested that this could not be done; but she insisted that he could do it. The General left her and after several vain attempts to present the meeting, he was successful and the time was set for such an audience. Alone, fearless and self-confident, Mary Magdalene stood gracefully before the Emperor. She made an ideal picture of repose and undisturbed calmness. The Emperor, looking at her, thought she was a pitiful supplicant, who had come to ask for a gift from his hand or intercede for his mercy for the injuries wrought by the legions. Inspired and with simple eloquence she raised her voice: 'Sire! Surely thou hast heard of the coming of Jesus Christ in Palestine! In Jerusalem he was crucified through the accusations of the high priests and Rabbis. I am one of his humble followers. The Christians have delegated me to come to thee with the following message: It is well-known that the high priests and doctors condemned Christ to death. They incited the populace to demand his crucifixion from the government. Thus the governor was forced into this act by the urgent demand of the public. Now that their mad passion is calmed down, they have realized how they were fooled by their religious leader in condemning a Holy Man to death. Hence they have arisen with great fury to persecute and kill their high priests and doctors of religion. But Christ does not approve of vengeance and those who are walking in his footsteps are not pleased with it. The principles of Christ's life were love and mercy. He prayed for his enemies on the cross. He came into the world in order to show men a new application of the law of Love and he embodied this divine Idea in His life. He was the founder of the law of non-resistance. Now the Christians beg your Majesty to issue a royal edict to the governor of Jerusalem to stop the Jews from presenting their own leaders. This was my message.' The Emperor was greatly moved and impressed by such a strange request, it is said, he issued afterward such an order to the civil authorities of Rome in the Holy Land. Later on the General married Mary Magdalene and she lived in Rome till the end of her life - ever serving to the best of her ability the Cause of Christ and inviting new souls to the Kingdom of God."

From this most wonderful story of the Beloved turned his attention to a poetic description of the life of St. Barbara and her glorious martyrdom at the hand of her own father. From morning till noon we sat in His Presence and the priceless words of the treasury of the Kingdom flowed from his lips. It is simply impossible to describe these hours of heavenly association. In the world of existence there is nothing more glorious than to have a Beloved like unto 'Abdu'l-Bahá. When he starts to speak or smile I am lost to all that may be going on around me, my whole attention is centered on his words and the marvelous effect they have on the hearts of the hearers. Beside his love I wish for nothing else. Everyone knows that we are not even worthy to receive a drop out of the ocean of his love. Who am I? Who are you? Who are we? Nothing. 'Abdu'l-Bahá does not need any one of us. He does his own work. Are we led to assume superiority over others because we can deliver a lecture before an audience, or are writing a few insignificant letters, or are travelling for the sake of the Cause, or because 'Abdu'l-Bahá has been kind and gracious to us? How narrow is our

thoughts! How small is our brain! Are we going to make this holy Cause a source of distinctions and privileges? Do we think to suffer others to believe that 'Abdu'l-Bahá bestows upon his disciples any worldly titles? Is this our conception of the Cause? Is this our understanding of the spirit of this Movement? Is this the church of Rome to have priests and cardinals and monsignors and Fathers Superior or the camp of a Military Napoleon to confer the titles of Field-m Marshals, generals and adjutants? Great heaven! What are all these ideas? Where do these unholy broodings and the greatest and most heavenly titles - if titles we may call them - are "servants" and the "maid-servants". What title has our Beloved selected for himself? "I am the Servant of God. I am the servant of the servants of God" he says repeatedly. At the end of every Tablet he sends out into the world, how does he sign himself? Friends! Let us always remind ourselves that his is purely a spiritual Cause and those who have accepted it should never think for one moment that they are going to receive any titles or involvements. The Bahá'ís are a community of servants and maid-servants, brothers and sisters. The only mark of distinction is active service and its results are humility, meekness, the absence of any feeling of superiority, and utter submissiveness.

In the afternoon the Beloved received the Valí of Beirut and other officials and entertained them for longer than hour with the stories of his trip to America and Europe. Later in the evening we had a meeting. As I was translating for Hájí Mírzá Haydar-'Alí, I arrived a little late, but I caught up the thread of his talk. He was speaking of the decadence and complete disorganization of the present order of the 'Ulamás, and their former power and influence. He illustrated his point by a story from the rich records of the Muḥammadans at the time of the conquest of Constantinople. Tablets were chanted and the meeting was brought to an end. The believers were filled with the Fragrances of His Words.

17 March 1914

March 17th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Everywhere the Great Cause of Universal brotherhood is advancing. The world of humanity is ready for it. Oh! The light of the Sun of Truth is breaking upon us; the lamps of guidance are paving the way and the songs of praise are heard from all the four corners of the earth. O ye soldiers of the Kingdom, gird up the loins of endeavor, put on the armors of service, rush toward the arena of activity and join your voices with the conquering hosts of human solidarity. In these days successive good news is received from India. Our friends are working unsparingly to spread the Glad-tidings. With the lighted torches carried high in their hands they are running through the darkened valleys and are gathering around the Banner of Reality, men and women from all religions and nationalities. India is being prepared for the triumphal entry of the spiritual king; the people are expectant. Right and left they ask: 'When is He coming? Are we not going to see with our own eyes the Servant of God? We are so poor, oh so poor, we are unable to travel but we long, oh so long to touch the hem of his garment. Will he not come to us? Does he hear our constant calling to him from India? We would gladly sacrifice our lives if we could just look into His Divine face. Are we not

worthy of his bounties? We are living in darkness and we yearn for the light of his countenance. We are hopeless, we desire to become hopeful through his active examples in our midst. We are his sheep, we beg for the protecting power of his rod. We are indigent, we hope to receive a portion from his endless treasury. Is he coming to us real soon? Daily we pray that he may come, bringing with him spiritual healing and comfort. All other countries will be indirectly benefitted through his trip to India." Such cries and echoes are received from that land.

Mrs. Stannard in a long letter written from Madras from which I quote only short extracts says: "I have called here on high class Hindus connected with the friends I used to know. They own one of the leading Magazines in the section of India. They are the friends of Mr. Eric Hammond, our cultured London friend. The Bahá'í Cause is little known in most parts of India and we must leave no stone unturned to raise our voice, teach the Cause and get printed matter out for the information of the public. Here as elsewhere our only channels are the Theists, Brahma Somaj and a few Rama Krishna people. I looked up the young Editor of the Vedanta Journal, Brahma Vadin and we are good friends. He is much struck with the magnitude of our movement. I have lent him the Hidden Words and the clippings of my lectures. He has suggested that I write a small article, stating how much in harmony I find the Gospel of Ramakrishna and the Bahá'í teachings. The next number of Brahma Vadin is going to be a give Veve-Kenanda number so if I get something in it will be of great benefit to the Cause. He knows that his journal is not universal enough and wants to act on my suggestion of widening it through our movement. I have given him 'Abdu'l-Bahá's Edinburgh lecture to print a thousand copies as leaflet for me to give away after lectures. Tell the Master with all my love that I am getting up leaflets through all these groups I meet. They have their own aims and objects of inter-religious amity. In a few weeks I shall have a lot of materials for further lectures as the Indians just rush for literature after each talk. I shall try to do something like that in Calcutta and have sent to Rangoon for some Hidden Words which suits the Hindu mind. They are tremendous readers here and when I get the book lists for them they crowd up and all are busy taking down names. I wish so much the Master could see sometimes the strange sights of these religious Hindus as they sit and listen to the unfolding of the story and tragedy of the Cause, of the way the great Light arose, how the Revelation spread over the world from behind prison doors, how the Great manifestation did not stand up and lecture or preach openly and how the Will of God lead Him to the Christian and Judaic Holy Land, and how His son 'Abdu'l-Bahá left the prison to meet all the school of religious learning of Europe and America etc, and his great success. Then the mission of Universal Peace spread by this Revelation etc, etc. By the time I have spoken one hour, the room is in deep silence and they are as rigid and still as if carved in stone. Not one eye deviates from my eyes. They seem as if they were just listening, or watching blocks of wood. When I have finished, some seem quite dazed and then a rush is made for books and information. It is a deeply interesting psychological study and oh! how necessary it is here to link up forces. My whole work is to bring unification of ideals and principles. We are all working to reach the same goal and half of these Theists are really Bahá'ís in spirit. The Brahma Somaj have to be carefully dealt with as they have a horror of the Christian dogma of incarnation. The Bahá'í Movement wants powerful cooperation with certain practical groups. It is indeed very pathetic to hear these Hindus asking eagerly: 'When is He coming? Do you think He will come to India?' Often I cry into their ears: 'This is the time of Krishna and the period of Zoroaster! Oh men! Your Promised Deliverer hath come. Through Him we

must plant the flag of inter-racial and religious Unity. We can make this Cause a great Universal pivot of Brotherhood between East and West and a bond of Unity between religions. God is shaping things in His own way."

From another quarter comes an interesting bit of news, written by one of the Bahá'í students of the College in Beirut. He says: "An incident worth nothing took place last week. The President of the College on the occasion of the of Badi Effendi to the chairmanship of the literary club, referred to the Cause in the Presence of an audience mainly composed of the Professors, members of the Faculty and their wives - a well balanced, intelligent audience. President Bliss spoke in high terms of the benign effect of the Cause on the world in general. He referred especially to the attitude of the Cause to the Peace movement that the Bahá'í Movement has set the world astir and made it conscious and aware of the Barbarism and savagery of war that still permeates the atmosphere of civilized nations. He admitted that this was a noble ideal which should be followed by all who are working to secure true happiness and success to the world of humanity."

For the last three days a strong was blowing over Haifa. It is the most oppressive, relaxing wind coming from the Lybian deserts. It has the effect of slackening one's energies and making one and sleepy. It seemed to me that I wanted to sleep all the time. It was however a little abated this evening before I come to bed.

Early in the morning the Beloved came down twice to meet Hájí 'Abbás who has been brought here from the Hospital. He was very kind and loving to him and dictated a Tablet to an old believer in 'Akká about him, arranging his transference to the latter town. Before the Beloved left the room, he put in the palm of his hand several English Pounds. Later on the day I was called into His Presence and he spoke briefly about the dangers which have always surrounded him from his childhood. I asked him about the significance of the "horn of salvation" mentioned in one of the Gospels. He said: "Christ was known by the name of the Lamb. The only means of defense that a lamb possesses are his horns. Now the means that the Lamb of God defended himself with were his horns - in other words, his utterances, his teachings. From the spiritual standpoint he 'saved' the world with his horn - his Teaching."

In the afternoon there was a general meeting at the Holy Tomb of the Báb at which the Master was present but he did not speak. In the evening Mírzá Hádí, Monovar K_hánúm, Rúhâ K_hánúm, Mrs. Hoagg and others arrived from Beirut after a week stay there. Two young men from Tihrán arrived on the same boat and one from Cairo. Many pilgrims expect to leave their homes after the New Year.

18 March 1914

March 18th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Consultation in all the affairs pertaining to the Cause is the inalienable right of every Bahá'í Assembly. It is a right granted by Bahá'u'lláh and will never be abrogated. It is unchangeable and the bed-rock upon which our spiritual and institutional life is reared. It is the Magna Carta of a Bahá'í organization. Without it the body will remain lifeless, the fountain will be dried up, the eyes will grow dim, the hands limp, the feet halting and all the active members of the constitution fettered and chained. Consultation is the vital force of the Bahá'í work. Without it this tiny seed will not become a mighty, overshadowing tree. It is the sun of this Day and Dispensation. Its penetrating rays have dispelled the gloomy darkness of the long night of ignorance and iron-clad rule. Through its heavenly effulgence the world of humanity is illumined, the minds purified, the hearts be-gemmed with the stars of wisdom, the slaves are liberated, the potentialities unfolded and unlimited progress in all the directions made possible. Consultation is the sea and we are all the divers; without diving to its bottom we will not gather the pearls of ripe judgment and the corals of sound decision. It is a broad highway prepared for us by the Lord of mankind. Surely this is much preferable to the extremely crooked trail through the dense jungle of human opinions which is filled with thorny undergrowths and poisonous. Consultation is the spiritual electricity of this ultra modern age. Today if the useful service of electricity is withheld from a civilized city all the activities of life will not only be impeded but stopped. We will not be able to talk without friends through the telephone or sent them messages over the wire. Electric cars will stop and inter-urban communication suspended. The well-ordered systems of the people will be thrown into utter confusion and by night darkness will spread its wings over the city. Things robbers and assassins will come out of their hiding places to plunder and kill, spreading a reign of terror everywhere. In a similar way if the light of consultation is restrained from a Bahá'í Assembly, spiritual oligarchy will in the long ran raise its ominous head; moral despotism will enforce its will; theocratic assumptions and graded priestly will come into use, thus threatening the simple, loving people into obedience; spiritual autocracy with its Prime Minister absolutism will stalk abroad naked, unabashed, cold, heartless, prying around for its innocent victims and stamping under their feet the common, basic laws of humanity. Consultation is the 'Strong Rope'. Let us hold fast to it. Consultation is the fundamental principle of a Bahá'í Constitution, let us protect it. Consultation is the palace of welfare and prosperity, let us abide in it forever and never leave its majestic portal. Consultation is the Ark of Salvation, let us sail on it till we reach the haven of safety. Consultation is one of the effulgences of the Holy Spirit, let us not deprive ourselves from its bounties. Consultation is the solvent for the solution of all our human spiritual difficulties, let us apply it. Consultation is the panacea for the healing of all our social and moral diseases, let us employ it. Consultation is the universal energy which is feeding daily all the institutions and organization, let us avail ourselves of its inexhaustible supply. Through Consultation the Cause will be promoted, the Glad-tidings of the Kingdom will be declared, the Fragrances of the rose-garden of Paradise will be diffused, the banners of the army of God will be hoisted, the hidden Mysteries of Truth will be disclosed and the army of the Lord of mankind reinforced. Through Consultation unity of purpose is obtained, Esprit de

Corps is realized, the aims of the divine society are manifest, the Countenance of the beloved of the Covenant is unveiled and the good-pleasure of the Lord gained.

In a Tablet published in Cairo several years ago, the Master gives the following view concerning the principle of Consultation:

"You have asked concerning Consultation, to the practice of which we are all commanded. The cardinal idea of consultation is based upon the principle that the unanimous counsels of several persons is heavier than the opinion of a single individual. The combined force of a numerous army is unquestionably greater than a single man. Consequently Consultation is beloved at the Threshold of the Almighty and is one of the commandments. Consultation is necessary in all the common, human affairs as well as in the most important, general matters. For example, should a person desire to undertake a work, if he will consult with a number of his brethren, undoubtedly, through deliberation, careful discussion and investigation, the acceptable course will become clear and the real situation manifest and evident.

To go a step further: If the inhabitants of a village consult together about their own affairs, it is certain that the Right Path will be disclosed to them. Similarly the members of every guild and profession. For example the members of the Art's Club hold meetings to discuss artistic problems and further the idea of civic beauty and proportion. Likewise the merchants consult together about their own concerns. Now Spiritual Assemblies (i.e. Board of Consultation or Committee meeting or any name you might give to such a consulting body of men and women, the Master calls it 'Spiritual Assembly') are organized in various parts, the members of which consult together about matters pertaining to the Cause, such as the education of the children, taking care of the orphans, helping the incapacitated and diffusing the Fragrances of God etc. The members of such 'Spiritual Assembly' are elected according to the rule of majority."

Today a large number of European Jews called on the Beloved. He spoke to them at length on the Principles of the Cause and the abandonment of prejudices. Mr. and Mrs. Holback were present and took down the notes. It was a most instructive talk and they were very pleased with it. When they left the room they were most impressed with the lofty ideals and divine conceptions of the Master. Afterwards he dictated Tablets till noon, when I left his presence joyful and happy. In the afternoon we were again privileged to listen to his words of Truth and then again he revealed a number of Tablets for the Persian believers.

Mírzá 'Alí-Akbar received a letter from Russia telling us how drama about Bahá'u'lláh composed by a Russian poetess is staged in St. Petersburg before a crowded audience of nobles and important personages. The press has received the drama with unspeakable praise and commendation and the critics have given excellent reviews.

There was no meeting for the evening and the Beloved spent the early part of the evening with 'Abdu'l- Mahy, an Indian scholar of unusual intelligence. He asked many questions on religion, prayer, pilgrimage and other topics of interest to the Islamic world. He has come especially from India to meet the Master and ask a set of questions and so for the next few days he will be a frequented caller. One of the Bahá'ís from Yazd told me of the supreme steadfastness of Mírzá Muḥammad Riḍá who was arrested by the government. As he was

taken to the prison he was bastinadoed before a large crowd at every turn of the streets. At one of these places while they were inflicting upon him the punishment he covered his face with his coat. The executioners thought he is weeping and when they came around and uncovered his face they saw to their astonishment that he is cleaning his teeth with a brush. "What art thou doing at this time?" he asked. "Oh! I am cleaning my teeth. One of the commandments of our religion is the cleanliness of teeth. Realizing that I have nothing else to do at this time, I am cleaning my teeth."

19 March 1914

March 19th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

"He hath made one all nations of men." One of the principles of the religion of Bahá'u'lláh is the oneness of the world of humanity. He hath made this the foundation of the Bahá'í Cause and the sharp weapon with which they are fighting against the disintegrating powers of darkness. Every Bahá'í lives in the rarified atmosphere of divine brotherhood. Irrespective of race, nation and religion he considers all mankind as the members of his own family. "The world is my home" is the simple motto of all the Bahá'ís. God has deposited the love of his children in their hearts. They are prompted by humanitarian ideas and have completely discarded the veils of prejudices. They have broken the ideals of plurality and have entered the Temple of God's Unity. To serve their fellowmen is the greatest honor and privilege. No word is loved by them more than the word of 'Service'. With the dawn of the sun of the Beloved serves the world, relieves the want of the individuals, meets people of all faiths, cheers up the despondent, and sheds the sunlight of happiness all around him. Thus this morning as soon as I arrived and was walking through the flowerbeds, the Master sent for me and I hurried up the steps with the same longing and yearning of a newly arrived pilgrims. He was walking with firm steps and as I approached the door he came near and smite on my right cheek. "Is this enough for today?" He asked. Before I was able to answer he told Bas_hír to bring me a cup of tea. Then he started to dictate Tablets to the Persian believers and a very long one to America. For about 3 hours, the heaven of revelation was rent asunder and the heavenly manna was continuously descending. Surely this pure water shall irrigate many lands and the thirst of many people. In these days, his good health permits him to attend to the vast amount of increasing correspondence and quite a number of these petitions are being answered. In the afternoon our Indian Philosopher called on the Beloved and again propounded a series of questions, philosophical, theistic and theological; such as the existence of God, predestination, the relative station of Christ and Muḥammad, the spiritual power of the Manifestation of God, and the Unity of the essence of all-pervading Intelligence. Numerous quotations were made from the Bible, Qur'án and traditions to substantiate his remarks, the man becoming more and more interested till at the end of a three-hour conversation, he expressed amazement and satisfaction. Just before his departure the Beloved dictated a wonderful Arabic oration to Mírzá Munír, the eloquence and fluency of which astonished our Indian philosopher. Then he was completely

captivated. He knew the charm and beauty of the Arabic language and so while the Master was uttering those words of truth he sat there marveling and lost in a sea of contemplation.

Seldom have I seen the Beloved manifesting such wide range of knowledge and such infinite versatility of information on the deep subjects of Eastern philosophy and religious lures. It made me most happy to be present and listen to him who holds in his hands the scepter of power and wisdom. Surely this Indian scholar had come with other thoughts in his mind, but after hearing the Master for three hours, he was wholly changed. Speaking about the opinion that God is the Creator of both "Good and evil" he said: "It is self-evident that God is the source of Confirmation. Were it not for his confirmation man could accomplish nothing. Help must come from Him. For example the power of a provincial governor must come from the central authority. If he is not vested with executive powers by the S_háh or the King he is unable to accomplish anything. He can treat with fairness and justice his subjects ordeal with them in the spirit of a tyrant. But the King has given him the laws so that he may be fair and just in all his dealings with the people and not commit any injustice."

Speaking about his own station he said: "Just as you are a servant of God, I am also the Servant of God. I am the absolute Servant of the Almighty without implication or interpretation. I glorify in my servitude. This Servitude is my glorious Crown, my Ultimate Hope, my highest aspiration and my holiest station. I have no other titles save this. All other titles are superfluous, empty ideas and spurious presumptions. This Cycle is the cycle of light. There are old terminologies based upon ignorance and superannuated superstitions. The quintessence of our purpose is servitude at the Holy Threshold. Whosoever is the servant of God he is a follower of all the teachings of the Divine prophets; those spiritual teachings which were taught by Muḥammad, Christ and other Messengers of God. We must obey and practice these principles. These are the virtues of the world of hmanity. These virtues consist of the Love of God, the Knowledge of God, philanthropic deeds, service. Forms and rituals may be necessary to some people but the primary foundation of divine religion is the Knowledge of the Almighty through scientific and reasonable proofs. Now we have forgotten this essential object and have clang to a set of dogmas and creeds which will not help us at all. These ceremonies are like unto the body and the spiritual Teachings like unto the spirit. Imitation in religion is not allowable. We must find the 'why' and the 'wherefore' for ourselves. The religion of God does not consist of prayers, fasting and genuflections and going to Mosque. God hath said: 'I have created man so that he may 'know' me.'"

In the evening the believers of God gathered in the reception room and the Beloved received them with evident joy and pleasure. He spoke briefly, only for a few minutes, because the afternoon conversation had exhausted him. Then he asked Ostad Muḥammad-‘Alí to chant a poem by Bahá’u’lláh.

20 March 1914

March 20th 1914 Bahá’í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Tomorrow will be our new years' day and for the last few days the Pilgrims have been reminding each other of the glorious privilege to be on Mount Carmel at such a time and receive a share from the Bestowals of the Almighty. This morning the steamer from Port Said brought Aḥmad Yazdí, Muḥammad Yazdí, and Mírzá 'Alí-Akbar Rafsejanmy who had spent nearly 50 days in Stuttgart, teaching the Cause. Of course his (preliminary) report of the state of the Bahá'ís in Germany was most glowing and pleased the Beloved very much. Many, many meetings were held there during his stay and many new souls were attracted. Consul, Mrs. and Miss Schwarz are serving the Cause with real devotion and love and their activities are becoming more and more centralized in this movement. Almost daily meetings have been held, speechless delivered and the public interest waxing more and more.

Then the Beloved started to speak about the wonderful faith and the staunch love of the German believers. "In reality" he said "they are worthy to be called the sons and the daughters of the Kingdom. They are the fragrant roses of the Paradise Abhá. They are ever ready to sacrifice everything in the path of the believers of God. They have understood the reality of this Cause, grasped its spiritual significance and realized more than anything else its universal aspect." He went on for more than 15 minutes speaking now of this believer, now of that, saying that at the Divine Threshold he is praying for all of them. Then he spoke very enthusiastically about the family of Consul Schwarz and how they are set aglow with the Fire of the Love of God. "Miss Olly Schwarz, Farídeh K_hánúm is the 'embodiment of lights'. Although still young he speaks about the Cause with eloquence and sincerity. She loves this Cause passionately" he said at the close of his tribute to this noble, truly Bahá'í family.

Miss Rosenberg had asked from London, whether it is allowable to pay the travelling expenses of a Bahá'í teacher who leaves his home and goes into another city to lecture on the Movement, especially at the invitation of the Bahá'ís. The Beloved spoke as follows on this question: "A teacher must never ask for money for any of his personal needs but the believers must by themselves in a voluntary spirit provide him with his travelling expenses, etc, especially when he cannot pay for them. This must be done very quietly without any public announcement. It may be done either by the committee, or one or a few individuals. When the question of money comes up and arguments of a financial nature are vehemently presented in many cases the people lose their spiritual fragrance. Therefore all the friends must dispatch the financial obligations of the Cause with the utmost joy and spirituality. Money questions must never become too prominent in any Bahá'í community - as they would put out the spiritual mission of the Cause, i.e., to awaken the souls from sleep, to verify them with the Breath of heavenly civilization and to guide them into the Riqván of Reality. The Bahá'ís must live in accord with the exhortations of Christ when he says: 'And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not neither do they spin. Wherefore, if God so clothed the grass of the field, which today is, and tomorrow is cast into oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, what shall we eat? Or what shall we drink? Or wherewithal shall we be clothed? (For after all these things do the Gentile seek?) for your heavenly Father Knoweth that ye have need of all these things. But seek ye first the Kingdom of God and his righteousness; and all these things shall be added unto you.' The bonds of cooperation and mutual assistance bind all the Bahá'ís together and they are ever

ready to sacrifice their lives for each others' sake. Therefore they must help each other not by compulsion but by voluntary contributions. In Persia the teachers are assisted in many ways and in the majority of cases all their traveling expenses are paid but without any publicity."

What I know on the subject and have heard from the lips of many teachers and believers who come from every part of the East to meet the Beloved is this: There are many assemblies - Tīhrán and Ashkabad for instance, which for the last several years have been sending teachers to various countries of the Orient and paying not only their traveling expenses but everything else. Ashkabad alone has maintained four active teachers in the field, the yearly expenses of each amounting to hundreds of Dollars. And let it be understood that the friends are not wealthy and beside this one item of expense they have many other expeditions, such as the upkeep of Mashrekal Azkar, Bahá'í school, etc. etc. All these things are done without the blowing of any horn or the of publicity. In such manner the Bahá'ís of the Orient attend to their duties without any apparent exertion on their parts.

During day several Arabs called to the Beloved and in turn he paid them a visit. He went out three times during the day each time I watched his firm steps and majestic bearing.

The marriage of our dear brother Mírzá 'Alí-Akbar of Russia to the daughter of Ḥusayn Áqá is settled for after tomorrow and so everybody is congratulating him. He has not seen his bride, in fact none has seen her. Mrs. Hoagg tells me she is a charming girl but that is all. Those who are advanced in their ideas of social equality think the custom of oriental marriages is the most strange and inexpressible. How a couple who have never seen each other or talked to each other, even one word, consent to be united together all through their lives is incomprehensible to them!

In the evening the Beloved gave a talk on one of the Bahá'í episodes in Baghdád, have a governor who was fallen into disgrace and prison was released through the prayers of Bahá'u'lláh. Then he said: "The German believers are loyal. They are attracted and sincere. How wonderfully significant it is that Mírzá 'Alí-Akbar, a Persian, goes to Stuttgart and receives so much honor and so many meetings are prepared for him! This is no other than through the Power of Bahá'u'lláh."

21 March 1914

March 21st 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Many cablegrams from the believers in America, Europe, Persia, India, Russia, Turkey, Arabia, etc., sent their best wishes and Bahá'í greetings to the Presence of the Beloved. They are the white-winged of good-will and fellowship between the East and the West. They are binding the hearts of the people in the Love of God and the divine principles of human life. This morning we are with thankfulness because the sun of a new year was rising from the Eastern horizon. The world was flooded with sunshine and the beautiful flowers filled the air with their sweet scent. Joining the Pilgrims we descended the mountain about 8 am to greet the Lord of mankind. The reception room was decorated with roses and the Master received all the friends with genuine love and friendship. What an all-glorious day it was! The birds were twittering outside on the branches of the orange trees and the believers were supremely happy inside, because the heavenly nightingale was singing the songs of joy and beatitudes. Roses were distributed amongst all the believers. "Our feasts" he said "are very wonderful. They are unique and peerless. During the days of the Blessed Perfection we celebrated this National New Year's day with great festivities. Everybody was in the utmost joy and happiness, attraction and hopefulness. The New Year's day is a day of pleasure and delight. Although in those days we were prisoners, yet according to our ability the room of Bahá'u'lláh was decorated with roses and flowers and a variety of candies and bonbons which were distributed amongst the friends with his own hands. These days are the days of feasting and rejoicing, days of love and good-fellowship, days of receptions and banquets, days of meetings and assemblies. Because these days are vacation days, great commenting and congresses must be held wherein people gather together to deliberate on measures of universal import. They must strive to solve such problems as yield eternal results and consult about such matters will benefit the world of humanity; so that at the end of the vacation the members of the community may have become richer morally, spiritually and intellectually and better means of livelihood for the poor will be provided - thus may they become happier and more comfortable. For example if during such days a Great Consultative Bahá'í Convention were to be organized, its results would be infinite. Each session must be devoted to the consideration of various vital topics and humanitarian principles and several sessions be devoted to the discussion of the way and means for spreading the Cause in different parts of the world and declaring the Glad-tidings of the Kingdom to all mankind. The benefits of such a Convention will be universal and all the Bahá'ís will be made very happy and enkindled with the Fire of greater activity and zeal. The Bahá'í world will be inspired with newer vision and will be impelled to enter into broader field of labor. On such feast days the rich members of a community must spread large feasts for the unfortunate ones and contribute toward the maintenance of charitable, educational and philanthropic institutions - thus the spirit of holiday and merry-making may be shared by all and not only by the well-to-do. On such days the wealthy as well as the indigent must become mirthful, lively and joyous."

After relating a short, touching story of how he spent a similar New Year's day with Bahá'u'lláh in a lovely garden near Baghdád and how its memory is never effaced from his

mind, he asked Shikh Muḥammad-‘Alí to chant the Tablet of the Feast especially revealed for an occasion like this by the Supreme Manifestation. I had never heard it before and if I get an opportunity I will translate it in the course of time. When the meeting was brought to a close and the Beloved left the room, all the believers started to wish each other a happy New Year, each embracing the other and kissing the cheeks three times. What love and genuine affection exist between these sturdy men who have never seen each other before! I thought I had hidden myself in the corner of the room watching this wonderful scene of the manifestation of the spiritual love, but I was found and driven out of my hiding place. In a second I was surrounded by all the men - young and old- each clamoring to kiss me first. I fell into it for good. All the avenues to escape were barricaded and I had to yield to the inevitable. After this happy reunion we were all scattered in the beautiful rose garden and till noon we were talking together about the privileges of these spiritual days. Mírzá ‘Alí-Akbar gave a large dinner on the slope of Mount Carmel inviting all the believers. Tables were laden with delicious viands and fruits. The women folks were entertained with a similar feast in the house of the Beloved. In the afternoon, Persian, Arab, Turk, Zoroastrian and Jewish Pilgrims chanted poems and Tablets and the utmost love and amity ruled the hearts. Many believers came from ‘Akká and joined us in the feast. Mírzá ‘Alí-Akbar was the center of felicitation wherever he happened to be. In the afternoon a number of young Bahá’ís took the bridegroom under the Pines and we passed an hour of blissful remembrance of those days that Bahá’u’lláh passed under them.

Our Indian philosopher called on the Beloved about evening and had another long conversation with him on the philosophic and religious questions of Islam. This time he was more attentive and wrote down everything the Master told him. When he returns to India filled with these spiritual teachings he will be an indirect influence in the promotion of the Cause.

22 March 1914

March 22nd 1914 Bahá’í Nest, Mount Carmel, Haifa, Syria

Dear friends!

The translation of a Tablet to the members of the Washington Bahá’í Assembly regarding the life of that great teacher Mírzá Abu’l-Faḍl will be of interest to our friends far and near:

"O ye believers of God and the maid servants of the Merciful. The letter of condolence and sympathy expressing grief and affliction at the death of His Holiness Abu’l-Fazael was perused. It conferred consolation to the heart. Praise be to God that the believers of Washington are informed with the majesty of the station of that noble personage. With weeping eyes, and burning hearts they moaned and lamented at the Memorial meeting commemorating his departure. This glorious personage was a brilliant orb, a luminous lamp, a blessed, fruitful tree, a waving sea of knowledge, a fountain of the Water of Life and established in the Ark of Salvation. From the beginning of his childhood he had the utmost faith and was imbued with a religious spirit. All his life was either spent in the acquirement

of knowledge or was engaged in the worship of the True One, or occupied in the pursuit of sciences and philosophies; - until he heard the call of God, hastened toward the Kingdom of God, listened to the melody of the Supreme Concourse, turned his face toward the Beauty of Abhá and became so attracted and enkindled that the believers and acquaintances became astonished, exclaiming: What a dazzling light which is ignited in this transparent lamp! What a glorious bestowal which has become refulgent in this Cycle!

In short, he severed his heart entirely from this ephemeral world and turned his gaze completely toward the Realm on High! He closed his eyes wholly to the rest, comfort and honor of this material earth, and attached himself to the spiritual glad-tidings, merciful fragrances and divine outpourings!

Whosoever and propounded the most abstruse questions on divine Philosophy, would listen to most rational and satisfactory answers from him. His blessed heart was the spring of realities and significances, allaying the thirst of every thirsty one. In the demonstration of the Cause of the Beauty of Abhá, he wrote books and innumerable pamphlets a number of which are published and circulated. In the path of God he forsook his native land and travelled in many parts of the world. In every city he summoned the inhabitants to the Kingdom of God and imparted to mankind the glad-tiding of the dawn of the Sun of Reality. In his lectures he brought forth the most irrefutable evidences and incontrovertible proofs - intellectual and scriptural. He was endowed with an eloquent tongue and a fluent utterance. He had a luminous heart and an extraordinary intelligence; a marvelous memory and a miraculous capability. Having visited many countries blessed with a late pilgrimage to the Holy Land he domiciled in Alexandria. For a few months, day and night, he was associating with 'Abdu'l-Bahá and was busy writing his last work. Then for a change of air he went to Cairo from Alexandria. While living in the former city he ascended to the supreme Concourse. Like unto the yearning nightingale, he winged his way to the rose-garden of the Luminary of the regions and similar to a thirsty fish, he hastened toward the fathomless sea. Although the hearts were scorched with the fire of separation, the souls of the Bahá'ís were burned like unto the candle and from all the cities, the cries of lamentations and moaning were raised, the eyes wept and the spirits consumed - yet that leader of the lordly ones was released from the narrowness of this world and soared toward the infinite apex. The drop was to the ocean and the ray returned to the Sun. He was liberated from the wilderness of separation and ascended to the Court of the Transfiguration of the Lord of the Covenant. Now he is submerged in the sea of Lights and enthroned in the Kingdom of Abhá.

Upon ye be Bahá'u'l-Abhá!

(Signed) 'Abdu'l-Bahá Abbas.

Only a few minutes in the Presence of the Beloved this morning sufficed to fill my heart with the songs of gladness and when I came out of the reception room, Doctor Muḥammad Sabh and Mohad Taqí Esphahaim of Cairo found their way into the Holy Presence of the King of Kings. They received their final instructions because they were going to leave tonight. They are two splendid whole-souled Bahá'ís - active, alert and sincere. The rest of the morning was spent with private interviews and personal talks with different individuals. In the afternoon our Indian scholar had a two-hour conversation with the Master, asking more questions in most subtle, theological problems and received answers which satisfied his

heart and soul. Little by little he is melted before the heat of the Sun of Reality and more and more he is convinced of the validity of this great revelation.

In the evening the Editors of two powerful newspapers in Syria spoke with the Beloved on the principles and history of this movement and received many jewels of wisdom for the spiritual enlightenment of their people. Thus daily the power of the Cause of Bahá'u'lláh is being more felt by the outsiders. Recently, a scientific and literary monthly called "Bayán" and published in Cairo, has written three serial articles on the teachings of this Movement which have aroused the whole Islamic world to the supreme importance of the revelation. Prof. Vambray's letter to 'Abdu'l-Bahá was likewise translated into Arabic and published therein. Many of us are fast asleep and are not aware of the spiritual activities of the Beloved and how he unites together the most antagonistic forces in the service and spread of the Cause. The result of this silent, noiseless work will become manifest in the not distant future.

23 March 1914

March 23rd 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Today ten pilgrims arrived from three widely separated points: six from India, four Zoroastrians, Bahaman, Shahreyar, Ras_híd, Key K_husraw from Bombay, one Muḥammadan, Siyyid Mostafa from Rangoon, one Hindu, N. R. Vakíl from Surat, three from S_hiráz, Andeleeb (nightingale) the famous Bahá'í poet, Mírzá Mahmond Assar and Mírzá Ayssa K_hán, one from Núr, Mazandran. The presence of these spiritually-minded people and their intense devotion to the Cause create in one's heart the holiest exultation and great enthusiasm. They are the visible signs of that invisible spirit of brotherhood which is ushering in a new era of divine humanity and correlating all the inner forces of celestial civilization. They are the heralds of the Kingdom of God and the spiritual guides of the people of the world.

While I was walking in the garden early in the morning, the Beloved came out of the house followed by Mírzá Hádí. He said he is going to call on the bridegroom. On his return he sent for Mírzá 'Azízu'lláh K_hán from Núr and spoke with him in detail about the early days of Bahá'u'lláh in that town. Two Turkish officers were the guests of the Master for lunch. In the afternoon a man whose son died lately called on the Beloved and he did much to console him and cheer him with assuring words. In his talk tonight to the assembled pilgrims, in the reception room of his home he said: "You are all welcome! A party of the Pilgrims went today to 'Akká to visit the Holy Tomb and another party will go tomorrow. In each case they have and will pray in my behalf. When the proper time comes, I will also go to and spent there my last days. My seat is 'Akká. Because my health was not good, the Doctors advised me very much to stay here, and as there were other matters to be considered, I continued to abide in Haifa, otherwise I would not have stayed here. Nowhere in my heart is at ease save in 'Akká, because it is the prison town of Bahá'u'lláh. Here the body is at ease, and the

heart finds true peace. For nine consecutive years, Bahá'u'lláh did not put his feet outside of the gates of 'Akká. He was either imprisoned in the barrack or closely watched and guarded in the house. The day of his departure from the town to the plain of 'Akká was considered as the most important in the Bahá'í Cause. A prisoner he was, and according to the strict royal of 'Abdu'l- 'Azíz, he was to be jailed in a cell all alone, not even one of us was to be allowed to see or talk to him, and to leave the town of 'Akká was a matter strictly forbidden. In brief, he was to be a life prisoner with these deadly restrictions. One day while he was walking in the house in the course of his conversation he said 'It is now nine years that my eyes have not beheld one blade of grass.' He loved the green pastures, verdant plains, blossoming trees and flowering spots; especially the of 'Akká which was wonderfully green and carpeted with wild flowers during the months of spring. For this reason he often remarked: 'The city is the world of bodies; the country is the world of spirits.' Hearing these statements from the life of Bahá'u'lláh, one day I took with me Núrí Bay, Hakki Bay and Mahmond Effendi Toupjes - all three political prisoners - and walked straight out of the gate into the plain of 'Akká. The strange part of this strange proceeding was that while the guards were stationed on both sides of the gate, they did not so much lifted one finger to prevent us from going out which was of course the most natural thing for them to do. On and on we walked, reveling in our new-found freedom till we reached the present palace of Bahajes. Here they had just laid an orchard wherein they had planted new apricot and peach trees. The wind blowing through the branches of the trees stirred our hearts with a quick and new vibration. It was a most ideal scene. That day we walked and walked around the green country and then returned to town. Several days passed after this even and then I gave a feast to the officials of the town under the Pines near Bahajes. This broke the talisman of incarceration and from that time I was allowed to go out and walk at my own inclination led me. There lived in 'Akká a man by the name of Muḥammad Pás_há Safvat who was most inimical to the Cause. He had built a palace about three miles outside of the town. For many days I searched for a suitable house to rent, but I could find nothing else but the palace of this man. After much delay and postponement, through the Confirmation of God, I succeeded in renting this palace from him at \$25 a year, provided I be allowed to repair the mansion with the rent of the first five years. Having repaired and furnished all the rooms, I ordered the carpenters to make for me a carriage with cover which was done in due time.

Having prepared everything and attended to every details, I went to Bahá'u'lláh and said: 'A good mansion is made ready for you outside of 'Akká. It is wonderfully situated and very charming. From one side, the lovely mountains and undulating valleys are seen; from another side there are large orange and mandarin orchards, the oranges like unto the red lanterns shine and glow through the green boughs; from another side verdant gardens and prairies full of narcissus and tulips are seen; the Mediterranean glistens in the distance; a strum of cool water flows thru the center; in brief it is an ideal place. I supplicate you to leave the town and live there.' Bahá'u'lláh answered 'I am a prisoner. The prisoner is not allowed to go beyond the town of 'Akká.' I repeated again my praise of the place and begged him to come out. But to no avail. Again he refused my request. I did not dare to go on insisting, so I chose silence and left his Presence.

"I thought a great deal over this matter trying to find out a solution to the problem. Finally I decided to send for Mofti, who loved Bahá'u'lláh and enjoyed freedom of conversation in His Presence. When he arrived I told him something had turned which no one of us was able

to with save him. He asked what it was, I said: 'We are all anxious that Bahá'u'lláh should go out of town. I have begged him twice, the believers have also entreated, but all have been refused. This is thy work. After sunset, thou goest to the house, knock at the door and if they ask thee what thou dost want, say 'I have come to meet Bahá'u'lláh.' Thou must not leave His Presence without His promise to go out.' "As soon as he was given permission to enter the Presence he went directly and threw himself at His Holy Feet, took hold of His Hand and bluntly said: 'My Lord! Why dost thou not go out? The country is charming, the weather is delightful, the pastures are green, the water is cool and the palace is made ready.' Bahá'u'lláh said to him: 'Mofti! I am a Prisoner!' 'Oh' he answered 'you are not a prisoner, you are free. Everything depends upon your own Will.' Again Bahá'u'lláh objected, but Mofti did not let His hands go and insisted and insisted till the much-expected Promise was given. Coming out of the house, he came to me and imparted the glad news. I was so overjoyed that I kissed his lips many times. On the next day when I stood in the Presence of Bahá'u'lláh, He smiled and said 'What a tenacious man you sent to me!' I said, 'now you have given your promise to Mofti that you will go out, the carriage is ready at the door.' I rode with Him through the streets of 'Akká and beyond the gate. Then I alighted from the carriage and walked to the palace of Mazeah. Bahá'u'lláh was most pleased with the place. It was about the month of February or March. The whole country was bedecked with flowers, the plain of 'Akká was dancing with joy and the mountains, the valleys and the gardens were intoxicated with the wind of happiness and were crying out 'O Rapture! O Bliss!' Those heavenly months and years were spent in the utmost rejoicing till it was found out that the place was too small to accommodate the growing needs of the Holy Family. Then there was another palace belonging to Abboud and his family. This was the palace of Bahajes. Abboud and his children got sick and went into town. I wanted to rent this palace from him, he wished to present it to me and insisted upon it. Finally I rented it from him at \$150 a year and Bahá'u'lláh and the members of the Family moved into it. From that time on He lived in Bahajes and 'Akká alternatively till the day of His departure came upon us and threw us into the depth of despair and sorrow."

Then he asked S_hayk_h Muḥammad-'Alí to chant the Holy Tablets and the meeting was brought to an end.

24 March 1914

March 24th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Most interesting and significant Bahá'í personalities are living on Mount Carmel. Each one of them is a power in his own community and has done much to push back the frontier of ignorance and dispel the darkness of prejudice and spread the light of divine Knowledge. N. R. Vakíl of Surat, India is an energetic young Bahá'í. Born and bred in the close confinement and narrow circle of Hindu cast system, he has leapt out of the limited bounds into the broad arena of universal fellowship. He has broken the chains and fetters of ancestral traditions and hide-bound dogmas and is now soaring toward the shining heights of common brotherhood. He has a sunny nature and as the Beloved said "always smile". He speaks the English fluently and writes it very perfectly.

Many articles written by him on the Cause have appeared in the English Press of India and there is a very instructive pamphlet from his pen. He is set aglow with the fire of the Love of God and is a living example of the leveling power of the Bahá'í Revelation. He has already taught many souls and will teach more when he is back amongst his own people, burning with this Holy yearning. What an illumined, loving, refined face he has! The first moment I looked into his face I loved him as one of my dearest brother. Tonight I spent a delightful hour with him in my Nest. My feeling towards him was mingled with the sweet fragrance of the roses, two large vases of which decorated my writing table. "My father" he said "is an orthodox Hindu and should he know that I have eaten at the same table, not only with a Muḥammadan or a Zoroastrian but with a Hindu belonging to another cast, he would disown me forever. Indian people are divided into four great casts, each one of which is subdivided into innumerable smaller ramifications. The members of these castes never associate with each other socially. Inter-marriage is rigidly forbidden and close communication not allowed. If a person invites a friend to dinner who is of another caste, he will set for him a separate table and he must consume his dinner all alone. The dishes he used are not touched by the members of the family and are kept entirely separate. It is most difficult for you to realize the importance of caste. The caste rule even forbids a member to leave India. I have three brothers, all of whom know something about the Cause but none of them had yet accepted the revelation." He talked with me about many other things, about Hindu customs and manners. "Now" he said at last "praise be to God that I have become a Bahá'í. I love all the people and my highest wish is to serve mankind. Our Cause is the Cause of salvation. All the people are eagerly expecting the arrival of the Master. We hope he will come to us and scatter far and wide the rays of the Sun of Reality."

In the morning the Master called into his Presence all the newly arrived pilgrims and Siyyid Muḥammad Mostafa gave a short, concise report of the work of Doctor and Mrs. Getsinger in Bombay and Surat. They are teaching many new souls and are holding high the torch of Divine Guidance. Several petitions from most important Hindu personages were presented to the Mater. "In India" the Beloved said "we need many able teachers who are familiar with the systems of Hindu thought and know the vernacular languages. Siyyid Muḥammad Mostafa is a perfect teacher. He fills all these requirements but we need many souls like

unto him." Mrs. Stannard work in Karachi was also reviewed and many hearts were made very happy.

The Beloved praised Doctor Bahrá́m and his active work in Surat. "He is attracted and enkindled and I hope he will make extraordinary progress in this glorious Cause."

After this meeting, the believers gathered around our Indian friends and greeted them with love and genuine affection. Siyyid Mostafa was the speaker of the hour and gave the highest commendation to the patience and perseverance of Mrs. Getsinger in the proclamation of the Glad News of the Kingdom of Peace. "She has delivered a lecture before the Jain Students Association and all of them are greatly attracted to the Cause. The President of this sect has asked her to form classes for their women and teach them systematically. He has written a petition to the Beloved and has supplicated Him to go to India, saying the Master's arrival will confer a new life to the Indian people, that these teachings flowing from his lips will illumine their hearts. 'O Lord! We are waiting' he says at the end of his letter. According to the Buddhist beliefs, they have expected the coming of fifth Buddha; four of these have appeared, the last one being Lord Gautama who appeared in India before Christ. They are now waiting for the coming of the fifth Buddha which according to our interpretation has been fulfilled in the Manifestation of Bahá'ú'lláh. Whenever we talk to them about the teachings in a general way, they express the highest pleasure but no sooner we tell them that Mitra, the fifth Buddha has appeared, then they make an objection to it. India is not ready for the Bahá'í principles."

The Master did not leave the house today and Gaemmagam and other officers called on him. The evening was spent quietly and sweetly with the Holy members of the family and thus there was no meeting; the believers ascended the mountain while a number of them were chanting improvised poems.

25 March 1914

March 25th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

"Serve thy fellowmen in whichever way thou art able and do not expect any reward from them." This is the belief of the President of the Jain Students Society in India as related to us by Siyyid Muḥammad Mostafa. This is a Bahá'í belief uttered from the lips of a Hindu worthy of all praises. The Bahá'ís are not bigoted and hail the truth no matter from what source it may appear. They are not restricted by any limitation nor hoodwinked by any false appearances. They are the servants of the Court of Reality and the worshippers of the image of the rose.

This morning the Beloved come out of the house accompanied by Mírzá Hádí and took a long walk through the streets of Haifa. On his return he greeted the believers with genuine courtesy, then entered the house and was engaged with his correspondence.

About eleven o'clock he came out again and sat in the rose-garden. For nearly an hour he spoke with the friends and joked with them by relating to them laughable stories. Then he

retired to his room for lunch and we ascended the mountain. Although there was no meeting in its stead, our Indian philosopher called on the Master asked many more questions. He spoke to him about the contents of one of his lectures in America concerning the four criteria of Knowledge the senses, intellect, authoritative religious books, and inspiration and showed clearly how each criterion, unaided by the other three, is defective. Then he discussed on the three kinds of compositions, accidental, essential and by the Will of the Pre-Existent Lord. When he proved conclusively the omnipotence of God, through the human limitations; the independence of God by our dependence, His Wealth by our poverty. His Knowledge by our ignorance, his illumination by our darkness and His perfection by our imperfection, the man was - beside himself with joy and ecstasy. Then the idea of pantheism and all-in-all was broached and elucidated, proving that it is the effulgence of the Perennial Will reflecting in these phenomena, and not the essence itself. The essence is sanctified above egress and ingress, ascent or descent. Speaking about the various denominations and sects which now and then crop up amongst the various religious he said: "They appear and disappear. They have no importance whatsoever in the religious world. They are not based upon a permanent foundation. They are built on the shifting sand of time. The essential varieties of the divine religions are changeless. How many sects have sprang up and again drowned by the sea of time! They are like unto hobbles which are and yet are not.

"The course of this stupendous creation is not changed through their blind, dogmatic assertions, but they are changed through the force of circumstances or the exigencies of the time. This world is like unto an orchard, there must need be a gardener. The world is a great school; we must have teachers.

"Every movement today cries from a new spirit of baptism and reformation. Where is the universal Reformer? For the dispelling of these darkneses there must needs be a Light. Now investigate day and night so that you may discover the source of this Light! It is well-known that the powers of philosophy and politics are unable to unite various nations and communities. Search then, for this source of illumination. Wherever you find, there are the signs of Fire, turn you face toward it without hesitation. Be thou a lover of reality and give no heed to superficialities. Love thou the kernel and not the shell. I hope that thou mayst partake of the fruit of existence and that thy life may be crowned with eternal results! Mayst thou ever become enlightened, radiant and spiritual! This is my prayer for thee."

When he left he was very anxious to kiss the hand of the Beloved but he did not let him do it; instead 'Abdu'l-Bahá kissed his face and for about half a minute they were locked in each other's arms, the Master kissing him several times. In this manner, the great antagonists are humbled before him. I will bring this letter to a close with the translations of the Holy Tablets. Addressing an American seeker of Truth he says:

"If thou desirest to dispel the darkness of the world of nature, enkindle thou a candle of Guidance. If thou seekest an abundant harvest; sow the pure seeds. If thou yearnest after luscious fruits, plant the blessed trees. That is: Illumine the heart with the Fire of the Love of God; live in accord with the Exhortation of the Blessed Perfection and read the Hidden Words. Strive so that thou mayst practice each one of those Teachings. Shouldst thou be assisted with such Bestowal, thou shalt be the means of the guidance of thy family as well as others."

"O thou seeker after the Kingdom of God! Thy letter was received. It contained praise and commendation. Truly I say she is one of the daughters of the Kingdom. She has a pure heart and a radiant spirit. She has the utmost longing to serve the divine Kingdom. Therefore her eyes are illumined and her ears are hearing. I hope that all of you will unite your forces together and raise the melody of the Kingdom of God, and become the means of the appearance of the oneness of the world of humanity."

O thou daughters of the Kingdom! Thy letter like unto the Song of the caused joy and happiness. Consequently I read it with the utmost attention. Continue the class of the study of the Book of . Likewise read other works revealed by Bahá'u'lláh. This will become the cause of your spiritual progress and you will become fully informed with the principles of the Cause of God. Similarly the study of the book of Mírzá Abu'l-Faḍl will greatly enlarge the sphere of your thoughts and confer upon you a new spirit."

26 March 1914

March 26th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

When our Beloved was in New York City, he attended a meeting in the Bowery Mission on April 19th 1912. Last year the believers got together and held another meeting on the same date commemorating this rather historic event. The Bowery Mission is an Institution devoted to the interests of the poor people and is trying to assist them not only physically but morally and intellectually. Last year, the Master sent them a message from Germany. This year he sends them his message from the foot of Mount Carmel. He says:

"O ye my beloved companions! The people of the world are divided into two classes. One class are the rich (capitalists). The rich make a display of the showy and gaudy tinsels of this material world and attach their hearts and souls to the wealth of this mound of earth; which wealth like unto a vanishing shadow disappears at every moment. The other class are the poor (laborers). They are free from the tarnished possessions and stained decorations of this earthly life. Hence they must attach themselves to the world of the Kingdom and connect their hearts with the heavenly Universe. This is the Eternal Gift! This is the everlasting Opulence! The treasure of this earthly sphere will in the end cause perplexity and vexation; whereas the treasure of the Kingdom is increased day by day, conducive to the tranquility of the heart and the soul, confers never-ending Life and causes its possessor to shine and gleam like unto a star from the horizon of the Realm of Night. Thus it is revealed in the Holy Book:

Blessed are the poor in spirit: for theirs is the Kingdom of heaven.

Blessed are the naked: for they shall be clothed.

Blessed are the hungry: for they shall satisfy their hunger at the Table of Divine Sustenance.

Thus it has become evident that we who are poor, although we are deprived of the earthly food yet we have taken a portion from the Table of God's inexhaustible supply. Although in the estimation of the people we are lowly, yet in the eyes of God we are dear. Although we are hungry, yet we have partaken the heavenly bread. Although we are naked, yet we are honored with the Garments of the Most Eminent Bestowal! A tree destitute of leaves and blossoms will become green and verdant through the grace of the spring. A piece of earth freed from all other plants will be transformed into emerald meadows and charming flowers. Although we might have difficulties and afflictions in this ephemeral world yet composure and bliss are destined for us in the realm of night. Although the terrestrial lamp is extinguished in our home and nest, yet we enjoy the illumination of the heavenly Lamp. Although we are bereft of the mundane pleasures and comforts yet we have received a share from the ideal delights and super-mundane enjoyments.

The prophets of God and the Holy, Divine Manifestations did not attach their hearts to the comfort, composure and riches of this impermanent world. Even His Holiness Christ crowned His head with the Diadem of Poverty and attached his heart to the treasure of the Kingdom. From this it is made manifest that poverty is not the cause of the degradation of man, neither wealth does ensure the honor and felicity of the world of humanity. Were such the case, unquestionably all the prophets of God would have been rich and Christ would have been the first multi-millionaire in the human world. While in reality, his bed consisted of a few spans of earth in the wilderness; his lamps were the stars of heaven and his food was no other than the grass of the field. Hence it is clear that indigence is not the means of humiliation. Undoubtedly that Divine Being could never obtain every way of comfort and ease for himself, but in order to make his advices effective upon the others and to console the hearts of the poor, he clad himself in the garb of Poverty, crowned his head with the Diadem of Poverty and outwardly he was homeless and shelterless.

Likewise His Holiness Bahá'u'lláh spent many days in utmost poverty. During the term of his imprisonment in Tīhrán, his daily ration was one loaf of bread only. According to the opinion of some people it is impossible to imagine greater poverty than this. Often he passed his time amidst the greatest want and need. While He was easily able to gather around himself the means of livelihood, affluence and .

The accumulated wealth of the present day nations of the world in comparison to that which is hidden in the earth is only a drop compared to the illimitable sea. How many rich gold and silver mines are concealed within the bowels of this earth and how many precious gems are buried under the ground! Consider how rich is this weak earth, and all to no purpose!

Therefore as long as you are able, yearn for the treasure of the kingdom, seek ye the wealth of the celestial world, search after the everlasting Bestowal, abide and live in the heavenly Palace and partake ye a share and a portion from the Divine, Spiritual Food. Thank ye God that ye are the object of the compassion of the Lord of mankind, for His Holiness Christ says: Blessed are the poor.

I hope alas that your daily bread may be provided and in the Most Eminent Bestowal you may become the partners and associates of 'Abdu'l-Bahá. I beg of God that the means of prosperity and success be prepared for you from all directions.

(Signed) 'Abdu'l-Bahá Abhas.

Having already written something on the question of Bahá'í Consultation, I would like to quote herein the text of a Tablet revealed today to one of the Western Assemblies - thus showing his latest utterance on this most important subject. He says:

"The letter that thou hast written to his honor Mírzá Aḥmad Sohrab was perused. The Board of Consultation is radiant and spiritual and is most acceptable. It is the cause of confirmation from the part of the Clement Lord. Consequently, I pray that this Board of Consultation may be continued and remain firm and steadfast. It is assured that such a Board of Consultation will have most great effect."

About the conditions of a teacher he writes:

"Concerning the teachers of the Cause. They must live in accord with the Instruction of His Holiness Christ, so that in whichever city they may enter, on the eve of their departure they may shake even the dust of that city off their shoes. They must live in utmost state of severance, attraction and independence; but if someone through pure love and with the utmost insistence assists them, and they accept such voluntary contribution, they have not committed any wrong.

Notwithstanding this, it is better for them to live with infinite sanctification and holiness; unless they are in great ."

The most interesting event of the day was the visit of a dozen of American tourists to the Beloved. They had sent word that having heard and read about the movement they will consider it a most great privilege if the Master would be very kind enough to receive them, so the time was arranged for the evening.

The meeting was very much like one of the gatherings in America. When they arrived, the Beloved welcomed them with open arms and gracious manners. One of them asked about the teachings and the history of the Cause and this gave the Beloved the opportunity to speak for more than one hour stating the principles one by one and emphasizing them with such force and power that the listeners were greatly impressed. Toward the end of his speech he said: "I hope the day is coming when all the nations gather together in the spirit of fellowship and embrace each other with perfect amity, that they may live together like a flock of doves." "This will be a heavenly state!" one of them exclaimed. "Yes" the Master said. "We must establish heaven on the face of the earth." "If we live here such a life of brotherly love will be heaven" another one said. Then the Beloved discussed in detail the questions of international Peace and Universal language and pointed out the benefits which will be accrued to the world of humanity through the adoption of both. When they left the house the Master retired to his room very exhausted but in good health.

This morning the Beloved while walking to and fro in his own room dictated a number of Tablets to the believers in Persia and England giving them instructions regarding the various matters in the Cause. While 'Abdu'l-Bahá was dictating, an Arab was announced and after a few minutes another one came in. In a psychological way 'Abdu'l-Bahá realized that these two grown-up children of nature were not friendly with each other and as a subtle

mechanism of human nature, he started immediately to establish conciliation between them. One of them sat there inwardly growling at his enemies. At first 'Abdu'l-Bahá spoke to them in such a manner as to make them laugh. They did not want to laugh, neither did they want to look at each other, but they could not help both. Thus the ice was broken. Then with his deep insight into the disposition of these men, he said:

"Are not men really childish? The life of man is but a few days, then overtakes him. Is it not foolish to attach one's heart to worldly love and hate? Why should we let envy and hatred separate us? The strange part of it is, that they have no outward existence. Happiness is the king of our hearts. Let us not part from it. If the candle of happiness is ignited in the chamber of the heart all the forbidding gloom of evil suggestions will be dispelled. My home is the home of happiness. My home is the home of unity. My home is the house of Peace. My home is the home of joy and delight. My home is the home of laughter and exultation. Whosoever enters through the portals of this home must go out with a glad heart. This is the home of Light. Whosoever enters therein must become illumined. This is the home of Knowledge, the one who enters it must receive Knowledge. This is the home of Love, those who come in must learn the lessons of love, thus they may know how to love each other. Whenever I see the people exercise love and good-fellowship amongst themselves, my heart is exceedingly rejoiced.

"God willing you will always have each other. Praise be to God that you are brothers in faith, you are the citizens of one country, the inhabitants of one town, the members of your family have known each other for years. Then why this feud? Why this ill-feeling? Why this mutual hatred?" Then he related to them story after story making them now laugh and now serious. Finally when he observed the time had come, he got up from his seat and asked them to kiss each other and be true friends ever afterward. "Is it not much better to be friends than enemies?" he told them. Then he went into another room and brought candy and two silk handkerchiefs for each one. "By this token you are pledged together forever." With what patience, perseverance and loving-kindness he made these two enemies, friends! "We are the slaves of 'Abbás Effendi. We will do the holy bidding. It seems God directed our steps to your home this morning", they said. While 2 hours ago they could not look in each other's face, now they left the house laughing and holding each other's hands as a sign of their amicable relation.

27 March 1914

March 27th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

A number of the Pilgrims from India found their way into the rose garden this morning while the Beloved was walking through the beds of roses and hyacinths that perfume the air with their fragrant odor. Now and then the Master would stop in his walk, pluck a rose here, a carnation there and after inhaling its fragrance give it to the anxious Pilgrims who would in turn preserve it and carry it with them as a never-to-be-forgotten token of his Love. N. R. Vakíl was amongst the Pilgrims waiting to hear the Word of his Lord. Chairs were brought

out and he ordered them to sit. Then he sat himself. The rays of the morning sun flooded the space with warmth; there was an air of peace and charming quietness. Oh! it was so lovely to be here, so beautiful to bask under the sunshine of Divine Bounty. The flowers and the trees, the mountain and the sea, all nature seemed to give praise to the Lord. In their unconscious tongue they were whispering to each other 'it is good to be here'.

Then the Beloved spoke: "The Spiritual Food is prepared! Blessed are those who eat there from. Material food is not important. Nowadays mankind gives more importance to material sustenance than spiritual Food. There are millions of carnivorous men, while the sentiment of herbivorous or vegetarianism is gaining impetus and followers all over the world. While I was in America one of the believers by the name, Mon Bourges of New York City who is a vegetarian invited me to dinner. Such nutritious dishes were prepared with nuts and vegetables and rice that anyone could easily dispense with meat-eating. I said to Mr. and Mrs. Bourges if you can concoct such delicious dishes with vegetables and nuts, I can assure you many people will join your crusade against slaughtering animals and eating their flesh.

"Creationally, every moving object is supplied at the time of its birth with distinctive instruments for the mastication and digestion of its food. From these organic instruments, an intelligent person can recognize the kind of food and edibles to be consumed by each creature. For example, lion, wolf, leopard and seal are well-known to what category they belong. Their masticating instruments are carnivorous. Having large and sharp teeth with more or less crooked edges, they are structurally adapted to feed upon flesh. Eagle or falcon likewise belong to this order. It is impossible for them to pick up grains. The projection of the upper points of their beaks are crooked and longer, while the lower endings are shorter. The teeth of a lion are curved, showing clearly that it cannot live on grass or grain. It is creationally a flesh-eating animal. On the other hand, another order of Mamalia such as sheep, cows, camels, etc. are herbivorous animals. Their teeth are constructed similar unto scythes. This makes it self-evident that their food is grass.

"Man's formation of teeth is structurally different. He has molars for grinding hard substances, incisors which are adapted for cutting vegetables; and the canines and the lucuspids are not made for meat-eating. Thus it is manifest that in the creation of God man is not endowed with carnivorous instruments; his food consists of nuts, vegetables and other products of the vegetable kingdom. Now through the practice of long ages of meat-eating, man has subverted this divine plan and were it not for the invention of culinary art, it would have been a matter of impossibility to eat meat. The sustenance of man is fruits, grains and sweet, fresh vegetables.

"From the standpoint of modern physicist or molecular scientist with his microscope, man is daily eating thousands, nay millions of molecules, living invisible 'animals'. The bacteriologist frightens us with his microscope by showing millions of live bacteria in all the edible things, such as cheese, milk, fruits, etc.

"He taunts the vegetarian by saying: 'Thou art abstaincy from eating the flesh of the big animals such as sheep, cows, chickens, etc., but please do come for one hour into my laboratory and I will show thee in a piece of cheese through my microscope, the countless, moving, crawling animals, too minute to be seen with the naked eye. From a humanitarian standpoint there is no difference between the big and small animals. Thus although thou art

refraining from eating the flesh of large animals thou cannot abstain from eating the small, invisible ones.'

"From another philosophic standpoint all the animate and inanimate organisms are subject to the unchangeable law of 'eater and eaten'. Behind this law there lies hidden a deep, cosmic wisdom, thus every primordial atom may travel through all the infinite degrees of existence and in each degree appear in a different form and manifest a particular virtue and through its upward march may gather the experiences of all the Kingdoms of life. For example, the invisible molecule first appears in the mineral Kingdom, migrates through the forms of the universal life, and in every form acquires a certain virtue, then having completed its apprenticeship and gained all the experiences pertaining to that world, steps into the vegetable world fully prepared for its new experiences. Slowly and by degrees, it travels through the vegetable, animal, and human kingdoms, gathering at every step new experiences, new forms and new virtues. Herein lies the meaning of the philosophic epigram: 'all things are involved in all things'. In this manner all things march upward and unlimited progress is obtained. For example: the power of life innate in the soil is appropriated by the seeds and the growth of grass is made possible; in turn the virtue augmentative latent in the grass is absorbed by the animal. Although outwardly, the form of the grass is lost yet it has gone into the make-up of a higher life, thus the death of one confers life upon another. There is one more point to be considered and it is this: Every inferior degree does not grasp the experiences of a superior degree. The vegetable kingdom is completely out of touch with the animal life. It has not the powers of hearing and sight. Similarly the animal steeped in the faculty of sense perception does not comprehend the world of intellect. In its own language it cries out: Where is the world of intellect? In like manner of unspiritual man denies the immortality of soul. Why? Because he is living in an inferior degree. Just as the cow denies the existence of the intellect the materialist negates the immortality of the soul."

In the afternoon the Beloved called me into his Presence and many letters were read to him from America and Germany all of which gave him much pleasure and joy. The moment he started to answer them, then five young Arabs called on him. He spoke to them with the wealth and flowers of the Arabic language, about the ancient history of Syria its present importance and how the morality of the people must be bettered before they can take their place in the family of living nations. The progress of the East has been always through the appearance of the light of the Sun of Spirituality. Through this avenue alone they can make stupendous advancement.

Then these young men left refreshed with the invigorating breeze of his words and others came. They also received their share of the graces and bounties of the Lord of mankind. Then he sent for Siyyid Mostafa, from Rangoon and N. R. Vakíl of Surat. The former gave an intelligent and clear review of the religious conditions of India and the motives animating the various sects and creeds and castes, all of which went far to demonstrate that the Indian people have a great deal to get rid of, and that would be done very quickly that the Bahá'í revelation may built the palace of brotherhood on the old ruins. The time is approaching the Bahá'í must take an active part in the religious reformation of that country.

Turning his face to N. R. Vakíl the Beloved said: "From India I have received many letters praising and commending you. Now I see with my own eyes, that praise be to God, those

praises and commendations are not only fully manifest in you but your character looms larger and more significant. You are greater than the picture portrayed in the letters. Often it happens that we hear a great deal about a person, but in the very first meeting all our good opinions about him are wiped away, but praise be to God that in our first meeting you become very dear to me. Are the members of your caste investigating, searching or are they satisfied with their old customs? How significant with you are the first believer in that community? I hope that when you will leave this Holy Spot, you will become the cause of their guidance, and God willing thy breath shall have a great effect upon their hearts; you will go away with a new fire burning in thy heart and a new power impelling thee onward, and thou shalt become confirmed. Now you must raise the voice of the Kingdom of all over India, summoning the people to the Paradise of Abhá. I am very pleased with thee. I love thee very much. Thou hast a radiant face and a luminous heart."

In the evening we had a lovely meeting but only Tablets and poems were chanted, the Master was too tired to speak. The room was however throbbing with his divine spirit of Love and compassion. These are such wonderful nights; these people coming from every clime and belonging to every religion in the Pilgrims Home with spiritual unity and accord. Every night is a religious session of deep interest. If there was a Persian stenographer, he could hand down to posterity the most instructive report.

28 March 1914

March 28th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria¹

Dear friends!

Nobody will object, I am sure, if I open this letter with the translation of four lovely little Tablets written with the Master's own blessed hand. The first two are for the Zoroastrian believers in Bombay:

He is God!

O God! Suffer these wanderers around thy abode to become Thy passionate lovers, freed from the known and the unknown. Verily Thou art the Powerful and the Mighty.

(Sig) 'Abdu'l-Bahá Abhas

He is God!

O Thou Kind Almighty! Bestow Thou a refuge and protection to this homeless and shelterless servant of Thine, Rostam Írán - under Thy Shade and confer upon him joy and fragrance.

(Sig) 'Abdu'l-Bahá Abhas²

The other two are revealed to the Ashkabad believers:

He is God!

O Lord! Clothe this Thy servant with the Garment of the Most Great Bestowal and protect him from every evil. Verily Thou art the Clement and the Merciful!

(Sig) 'Abdu'l-Bahá Abhas

He is God!

O God! O God! Verily I place my head on the earth and beg of Thee. O Thou Lord of Lords to submerge these believers of Thine in the river of the Water of Life! Verily Thou art the King of Kings!

(Sig) 'Abdu'l-Bahá Abhas

In the afternoon the Master entertained many strangers who listened to his words with rapt attention and were uplifted into the heaven of joy. With spiritual vision he explained the difficulties of everyone and illumined the hearts of all.³

The believers were gathered in the reception room at 8 pm and the Mater after welcoming them addressed them as follows:

"In the material world perfect composure and tranquility are not destined for man. Somehow, somewhere he is attacked by the depressing condition of time. He may be either physically or morally sick, he may have sorrow or grief or he may be enveloped with invisible enemies. In short if you search throughout the East and the West, inquire from each individual soul whether he is entirely happy or not, you will find that every person has either some kind of grief or he is ill, or his thought is confused or he has had some financial reverses or he is deflected in some of the struggles in life. History does not bear one record free from any or all of the human frailties. The law of change works mighty transformation in all the kingdom of life. When we were exiled to 'Akká, I was at the prime of my life.

these precious, spiritual letters to me. She considered these to be her greatest possessions. I have not thought to bring them to you.⁸

I am not a Bahá'í, I would not like to keep them without your permission.' Then I told her: Because this was her last wish, I am sure you are the proper person to take care of these epistles.' There were even so many epistles! In those days, I dictated a large number of Epistles almost every day but now my health does not permit. Mrs. Cole was in reality very sincere, very faithful. She was the very essence of loyalty. She assisted the believers very much and severed them without ostentation. When she visited 'Akká she wanted very much to give me a large sum of money to be expended in the furthermore of the Cause. I did not accept. Then she begged me to accept a bed. As she insisted, I could not refuse. The bed was then sent to my room. Before that time, I used to sleep on the floor. The bed is yet in my room, the one on which I sleep now."

In the morning the Beloved sent for me and dictated⁹ many Tablets for the American believers till noon. Then I was dismissed. A few quotations from those Tablets will bring today's' letter to close:

"Verily I received your eloquent letter, the composition of which was wonderful. It was an evidence of your firmness in the Covenant and your attraction to the Beloved of the regions. It demonstrated your great sorrow and intense grief over the death of the glorious personage, Abu'l-Fazael. My sorrow and grief are greater than yours on account of his separation; but he left behind this nether world and soared toward the Supreme Apex. He was released from the environments of the earth and ascended to the center of the Kingdom. He was established upon the throne of everlasting glory and entered in the meeting of Transfiguration, while submerged in the sea of lights."

To the members of another assembly he says:

"O ye friends of 'Abdu'l-Bahá and the daughters of the Kingdom!¹⁰

Your letter informing me that a Memorial Meeting was held in behalf of his holiness Abu'l-Fazael was received. Praise be to God that you appreciate the value of that noble personage and you are imploring at the Kingdom of Abhá with the utmost supplication and entreaty to exalt his stations. In reality that reverend soul was fully established in the Divine Religion and under the protection of His Holiness Bahá'u'lláh, he attained to a very lofty summit. He was a brilliant lamp and a shining star! His station was unknown in his lifetime, the luminosity of that star of guidance is destined for the future centuries.

"The news of your unity and harmony imparted the utmost joy and happiness. I hope that day by day you may increase your love, your self-sacrifice, your firmness in the Covenant and Testament of God; so that every one of you may become a brilliant proof and an incontrovertible evidence to the validity of the Cause of Bahá'u'lláh."

To the members of another assembly he writes:

"O ye believers and the maid servants of the Merciful! Verily I read your letter of condolence concerning the departure of Abu'l-Fazael to the apogee of the Kingdom. I beg of God to suffer ye to become always aware of the mention of God, thus you may beg the exaltation of spiritual degrees for every believing soul who returned to his Lord with a contented, undisturbed spirit, especially the calamitous event, the death of that refulgent reality. I supplied the Almighty to bestow patience upon every afflicted heart."

To a believer in California he writes:

"O thou my daughter of the Kingdom! Thy letter was received. Praise be to God that in that state the banner of Ya Bahá'u'l-Abhá is upraised and the maid servant of God Mrs. Goodall, the maid servant of God Mrs. Cooper and thyself are confirmed with the heavenly assistance. Today whomsoever arises to summon the people to the Kingdom of God the armies of heaven will make him victorious. Praise be to God that thou art confirmed in the service of the Cause. It is assured that assistance and triumph shall reach thee."

TO Mr. Howard Ives of New York City he says:

"O thou my respected son! The letter that thou hast written with the utmost devotion and love become the means of perfect joy. Truly I say thou art striving day and night so that thou mayst win the good-pleasure of the Lord! It is assured that this blessed intention will have most great effect. The good aim is like unto the burning candle: its lights will be spread to all parts. Now praise be to God thou art displaying the utmost effort to ignite a candle of guidance in that continent, to plant a tree with the utmost freshness and delicacy in the garden of the world of humanity, to call mankind to the Kingdom of God, to awaken those who are sleep, to heal those who are afflicted with the spiritual disease, to widen the sphere of thoughts, to illumine the world of morality, to cause the advancement of the minds and intellects, to bring back under the fold of the real shepherd all the wandering sheep and to guide the exiled birds to the rose garden of Reality! Rest thou assured that the Eternal Outpouring shall descend upon thee and the Confirmations of His Holiness Bahá'u'lláh shall encircle thee! Convey to all the believers the wonderful Abhá greetings! Upon thee be Bahá'u'l-Abhá!

(Signed) 'Abdu'l-Bahá Abbas.

29 March 1914

March 29th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

A number of prominent S_hayk_hs from Damascus arrived today. They made this trip specifically to meet the Master and talk on religion and theology. For nearly three hours, they were in his presence, asking an infinite number of questions and receiving answers which satisfied their minds. I often wonder at the marvelous patience of the Master! It seems to me these theologians of Islam spent all their precious time on the discussion of these futile, unproductive questions of metaphysics and ultra-mundane problems. Their brain - provided does not work along those lines which would benefit to the world of humanity. While the Western people invent the Eastern nations philosophy.

In the afternoon all the Pilgrims and resident Bahá'ís of Haifa gathered in the garden of the Beloved and a photograph was taken on the steps of the Holy Home while He stood in front. This makes the fourth photograph that the Oriental believers have taken in the Presence of their Lord. How happy they are when they realize that they are thus privileged to be photographed with the Beloved of their hearts! Ebne Abhar, Sheehk Muḥammad-‘Alí, N. R. Vakíl, Siyyid Mostafa, Mírzá ‘Alí-Akbar Rafsanjany, Mírzá ‘Alí-Akbar of Russia and other prominent teachers of the Cause were present. After the photograph was taken, the Master took a drive in a carriage and returned after an hour.

In the afternoon, a number of Arabs called on him. In the course of his conversation on spiritual happiness and the glad-tidings of the Kingdom he said: "While I was living in Bag_hdád one day I was walking beside the river of Euphrates. Being Friday, many people had come for recreation. Suddenly my attention was attracted by a wild-eyed girl who was running fast toward the river pursued by a very large number of men and women. Without one moment of hesitation, she threw herself into the river and walked on and on till water reached her neck and then she stopped and turned her face toward the distressed crowd. They feared if they followed her one more step, she might drown herself. A man from amongst the crowd whose face was a picture of agony and could be no other than her father, cried out to her: 'Oh! my darling! O my beloved! Why, why dost thou drown thyself at the prime of thy age?' 'My heart is with this life. It is filled with sorrow. I wish to live no longer', she answered. The father thinking that he could win her by fair promise said: 'Come thou back! O apple of my eyes! I will prepare for thee whatever thou desirest. I will build for thee a fire house and fill it with rare treasures.' 'I wish none of thy house, tell me something that may gladden my heart' she answered. 'I will buy for thee all the jewels that thou cravest.' 'What can the jewels do for me? I long for something to rekindle the fire of my faith.' 'I will build thee the most enchanting gardens wherein thou mayst walk at thy own good pleasure.' 'I am seeking after the garden of Alláh. Hast thou a clue to it?' 'I will take thee to foreign lands and as far as Europe and thou wilt see many wonderful sights.' 'Can thou not lead me to the wonder spirit, where I may enjoy the heavenly gardens and cities of God?' 'I will get for thee a prince to be thy husband' the father cried out in desperation, not understanding her language. 'No! No! No!' the girl answered back. 'My heart is not attracted by anyone of thy fair promises. After a few years they all will perish. Now I know that none of you can supply my need. My heart longs for that thing the nature of which is unchangeable, but you are offering me things which are not only perishable but would increase my heedlessness. 'While the people looked at each other with astonishment and tried to interpret her words, she got further in the river and lo she was seen no more. Now it is clear that had they were able to give her the glad-tidings of the Kingdom, she would not

have drowned herself. Thus, every soul must strive to impart that joy and happiness to mankind the nature of which is permanent.

The other day, Baharam, the caretaker of the house of Bahá'u'lláh in 'Akká, and his wife and daughter started for Tíhrán Aleppo and Bag_hdád. His son, Fariborz is living there and they are going to be with him.

Today three Pilgrims received permission to return to their respective homes. Neyreez, S_híráz and Bombay. In his farewell talk the Master said: "Praise be to God that you have attained the object of your hearts. For many days you visited the Tomb of the Báb and prayed at the Threshold of Bahá'u'lláh. With the utmost spirituality and attraction you associated with me and repeatedly listened to divine Exhortations and advices. I hope when you return each one of you will become a divine banner and a shining lamp, that you may breathe into the dead body of the world a new spirit, become the means of the glorification of the Cause of God, and as pure channels for the promotion of the word of God. May you bestow heavenly spirituality upon the souls, and cause the appearance of the hidden virtues of attraction and severance! May it become manifest and evident in your faces that you are returning with a new power and enthusiasm! May you become the means of the awakening and enlightenment of others! I will always remember you and pray for all the believers. Convey to them my love and greeting and tell them: I have done all that I must do. Now it is your turn, you must work in the Vineyard of the Lord." One by one he embraced and kissed them. They were weeping hard, especially our Zoroastrian believer, Rostam Írán. These Persian believers! Who I tell you about them. Faith they have like fire; conviction they have like the rock of ages.

30 March 1914

March 30th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Eight S_hayk_hs - learned men of the Muḥammadan religion - were entertained by the Master all day. They were invited to lunch and thus we were debarred from his Presence! Many of these S_hayk_hs are interesting personalities. They are extremely picturesque with their long, flowing robes and turbans and black or white beards. The deference and respect they show toward the Beloved is nothing short of miraculous. With what concentrated attention they listen to him when he starts to speak. Today as I peeped in from behind the door of the reception room, I saw him surrounded by these old S_hayk_hs with their long beards and turbans. It was a wonderful sight. He was speaking to them with command and authority on the Word of God, taking the first chapter of St. John as his text. In the beginning was the Word, the Word was with God and the Word was God! I heard him repeating this golden text. Then a flood of spiritual interpretation flowed from his lips, sweeping away from before them every thorn of objection and every thistle of denial. These S_hayk_hs sat there motionless, enraptured with the sweet music of his words and enthralled with the celestial beauty of his discourse! Was it not wonderful and significant, that the Master was speaking to these old S_hayk_hs of the Muḥammadan religion from the Gospel of Jesus Christ and demonstrating to them the inspirational character of the book!

Today ten more Pilgrims received permission to leave and they left about 6 pm on a steamer leaving for Port Said. When they stood in his presence, he spoke to them as follows: "Praise be to God that the Favors of the Blessed Perfection have encircled you and brought you to the Holy Spot. The Protection and Providence of the Almighty hath chosen you from amongst mankind for the sake of His Love and Service. Live ye always in the utmost state of joy and fragrance. God has distinct for you the highest station in the Kingdom of Abhá. You must glorify Him under all circumstances, because you have attained to this exalted station. Announce to all the friends in various cities my longing greeting and salutation. Although they are outwardly far, in reality they are all with me. Those souls who live in accord with the good-pleasure of the Lord are with me."

This was a cold day, the rain was descending and the wind was blowing. Consequently almost all the Pilgrims stayed at the Home and came down about the evening to attend the meeting. When all had gathered in the reception room, the Master commenced to speak. He dwelt chiefly on the conversation he had carried on with the S_hayk_hs. "From 8 am until 6 pm" he said "I was speaking to them. They asked many questions, peculiar to their sects and denominations and I had to answer them in detail. There are times that one is obliged to speak, otherwise the opponents go away and spread the rumor that we have been unable to solve their problems. They indeed the most fantastic questions. For example, there are two sects in the Muḥammadan world; one holds that the Words of the Qur'án are 'Uncreated and Eternal'; the other one believes the words are 'created and finite'. Between those two contradictory schools of thoughts, many battle are raged and many books are written upon their subject. Now the answer must be given in such a manner to establish conciliation between these two schools holding such extreme views, and at the

same time the reality must be expressed. How difficult it is! By quoting to them several verses of the Qur'án, I established the fact that there are three kinds of Words. 'Finite Words', 'Creational Words' and 'Spiritual Words'. The conversations of men, being the result of the combination of sounds and vowels, are temporary, having no permanent effect in shaping the destiny of mankind or reforming the morals of the people.

These are 'Finite Words'. The 'Creational Words' are the laws of the prophets which are likewise changed from Dispensation to Dispensation according to the of the time. The 'Spiritual Words' are the ethical and moral teachings of the Manifestations of God. They are unchangeable and unattainable. The spirit behind those words is the spirit of God and therefore eternal. Therefore when one school states that the words of God are 'uncreated and eternal' they are right, because they mean the 'spiritual words' and when the other school asserts that the Word of God are 'created and finite' they mean the 'Finite Words' and the 'Creational Words', because their character changes from time to time."

Then he made a comparison between the intelligence of the American and European nations and those living in these parts. "The Western people" he said "think differently, argue differently, and reach at the truth from a different standpoint. They are always looking for results. It seems that the very convolutions and cells of their brains direct their powers in those channels of arts, industries and which alleviate sufferings of mankind and bring about better conditions."

Then he spoke about the eternity of the sovereignty of God and how this creation is ancient and without end. Just as the rays of the Sun are co-eternal with the sun, likewise the attributes of Divinity and creation, are and have ever been co-existent with God.

At the end of his talk he said he might go tomorrow to 'Akká to stay for a few days, because there are a number of things that call his immediate attention. I was made very happy to hear this news. Perhaps he will take me with himself. I have not been in 'Akká since our last stay and I long again to visit that holy City and drink from the fountain of its inspiration, live again in the Home of the Blessed Perfection and inhale the fragrance of its atmosphere.

‘AKKÁ

31 March 1914

March 31st 1914 Home of Bahá'u'lláh, 'Akká, Syria

Dear friends!

What a joy to live again in the Home of Bahá'u'lláh - the center of spiritual light and life, wisdom and understanding! One finds here a peace that passeth all understanding and marvels at the New Faith born in this world! Just picture in your mind the high, thick walls of the military barrack built in the center of a town surrounded by immense fortifications, ramparts, most and most careful defensive measures - a prison within a prison, a wheel within a wheel - dark, cruel, hopeless and unbearable. What would be your mental and spiritual attitude toward the world and mankind if they arrested you and your family without any substantial reason and incarcerated you for many years in a place like unto this! Naturally from a human standpoint, you would lost all hope. Why? Because all the means of communication with the outside world are closed before your face, and to all intent and purpose you and your cause are lost. But from behind the thick walls of the Military Barracks and closed door; from behind the closed gate of 'Akká; while groaning under the heavy chains, Bahá'u'lláh proclaimed to the people of the world the message of Universal Peace. Out of the darkness of despair, the white winged message of Hope shone forth; the rains of a new conviction and divine consciousness descended from the heaven of the Will of God. Out of the depths of the sea of revelation new pearls of enthusiasm and Faith appeared. Calm and serene all the believers of 'Akká manifest the same attributes and characteristics which were fully revealed in the temple of His Holiness Bahá'u'lláh. They are God's elect and are filled with the Faith, Hope and Charity as lived and interpreted by the Supreme Manifestation. They live the real Bahá'ís life, unostentatious spirituality and the practice of loving-kindness toward one another. Everyone loves them and tries to imitate them: the life of spirituality.

In the morning the Master called me and delivered into my hands a number of Tablets for translation. About eleven o'clock, I left the house of the Master to attend to some personal business in the Bazaar and as I was going back I saw a believer coming toward me with the message that the Master wanted me. When I entered, his Presence three of the Pilgrims were there and he was speaking to them about certain events pertaining to the old history of the Cause, and the misdeeds of Subhi Ezale, and how during his 40 years stay in Cyprus, under the English Rule, he enjoyed freedom yet he was unable to teach even one soul, while Bahá'u'lláh surrounded by the most insurmountable difficulties spread the Cause of God in all parts of the world.

Then when the Pilgrims left the room, the Beloved told me to be ready to leave in the afternoon for 'Akká. I hurried up the mountain and was ready in an hour. I locked the door of my Nest and not knowing exactly when I would return, and descended the mountain with youthful joyousness and happy heart. One hour spent in the companionship of the Beloved is equal to a thousand years in paradise. In half an hour the Master followed by K_husraw

came out of the house. A carriage was ready and he asked me to sit beside him. In another carriage; Monever K_hánúm; the wife of Áqá Siyyid 'Alí Afran and Khasro followed. While we were in the station the Master went toward on old, sick man whom he happened to know years ago and started to inquire about his health and so arranged for him to go to the hospital. Having bought the tickets we got our seats in the train, the Master had a compartment all to himself, the ladies have another and Mírzá 'Alí-Akbar of Russia, Aḥmad, his wife's brother, Khasro and myself in a third compartment. Looking out of the window we could see the calm, lovely sea on one side, the range of Mount Carmel on the other, and the green, flowery country on all sides. After one hour we reached the station and although the 'Akká believers did not know the Master's arrival, yet half a dozen of them were there to welcome him. There was no carriages in sight so the Beloved walked to the home. On the way he told us not to wait for him but hasten our steps as he would like to walk all alone. All the way long the people of 'Akká came forward and welcomed him back. The children were running toward him to kiss his hands. Having reached home we found more believers and the Master arrived a few minutes later. He spoke a few words with each and then ascended the steps to the second floor of the house. Meanwhile the believers gathered in the room and we started to talk about the Cause. Abu'l-Qásim and Áqá Mehdi were there with a number of bouquet of flowers from the Riḍván and the Garden surrounding the Holy Tomb. Many stories were related to me by a number of old Bahá'ís, all of them fascinating in their beauty; simplicity and they contain moral and spiritual lessons that can be imparted to those who are of hesitating feet and wavering faith.

After a while, the Beloved of the hearts descended the steps and entered the reception room. The old and tried veterans were there to salute him and he was delighted to look into their benign faces set aglow with the Fire of his love: "It is sometimes" he said "that I have been longing to come to 'Akká. Every day I was expecting to leave Haifa but difficulties were in the path and they had to be removed. Now praise be to God that I have come and will associate with you for the next few days."

Then a number of Arabs and Turks arrived and were welcomed by the Master. Just at this time two questions are much discussed in all the circles: women's rights and military projects. During the last few years suffrage, ideas have been spreading quietly behind the Hareems. The men were ignorant of it, everybody was ignorant of it and now suddenly the floodgate is set loose and at least the men of Constantinople have found it necessary to resort to drastic measures. Suffrage Clubs have been organized in progressive circulars incorporating their demands have been written and circulated; women's journals and magazines have sprung up, publishing excellent articles, and public meetings were held. Then one fine day, the members of the Clubs all of whom belonged to the substantial classes of the society, cast away the veils. They were not only 10 or 50 or one hundred but four hundred strong. The steady, fossilized class of the society was shocked, the good Muslims were alarmed, and the government forced into action. These four hundred liberty-loving women were divided into several groups. One group composed of forty were exiled to 'Akká and will arrive in a few days. Thus you see the lively gossip of the ancient city of 'Akká is one of the most puzzling modern questions. Everybody is talking about it, and it is really surprising to see how numerous are these who are in favor of removing the veils from the faces of the women. Many men with whom I have talked think the custom is not only archaic but thought stifling. The Turkish authorities thinking to extinguish this light of liberty

have greatly added to its flame, and their high-handed action has materially assisted the creation of a wider public opinion and a better understanding of this crucial problem.

The other question is the formation of a military and strategic quarter out of 'Akká. Although such was the former position of this town, yet of late it has been neglected but it is going to assume its bygone importance. I hear that six regiments of soldiers with their officers will be stationed here. Many officers have already arrived and are at their wit's ends how to live here. They are hunting for houses and as a result of this the rents have been trebled. Many soldiers are without any shelters and the question of housing and feeding them is the town topic.

Taking the present situation into consideration and the opportunity it affords, the Beloved spoke with whomsoever came tonight on Suffrage, equality between men and women, and Universal Peace. They listened to his words and advices with attention and marveled at his wisdom and thorough knowledge of these subjects.

Mírzá 'Alí-Akbar and myself were invited to sleep in the house of Áqá Ḥusayn Ash-jees. He is a very kind and hospitable Bahá'í.

1 April 1914

April 1st 1914 Home of Bahá'u'lláh 'Akká, Syria

Dear friends!

According to the reckoning of the Lunar Calendar this was the day of the Declaration of the Báb and the birth of the Beloved 'Abdu'l-Bahá. There is a Holy Tablet by Bahá'u'lláh especially revealed for this day which was chanted today in the Meeting in the Presence of the Master by one of the 'Akká believers. May the beginning of this letter with its translation:

"He is the Holy, the Supreme, the Abhá. Praise be to Thee, O my God, for Thou hast ordained this Day a Feast to the favored ones from amongst Thy servants and the sincere ones from among Thy beloved ones. Thou hast designated this Day by this Name (Bahá) because of it all things are controlled and the Fragrances of Manifestation diffused he heavens and the earth. Through it all that which was hidden in Thy Holy Books and Thy revealed writings became disclosed. Through it Thou hast gladdened the hearts of Thy Ambassadors and chosen ones so that they may prepare all for Thy Meeting, advancing toward the Sea of Thy Union, present themselves before the Seat of Thy Throne and listen to Thy sweet Call from Thy invisible dawning place and the Orient of Thy Identity.

I glorify Thee and praise Thee O God, My Lord for Thou hast cleared the Proofs and perfected the Grace and caused to sit upon the Throne of Manifestation, the One who is a sign of Thy Oneness and reflecting Thy Singleness and summoning all mankind to His Presence. From amongst the people a number turned their faces toward Him, attained to His Meeting and drank from the Wine of His revelation. I beg of Thee and by Thy Dominion

which hath triumphed over all beings, and by Thy Favor which hath encircled all phenomena, to make Thy beloved ones severed from all else save Him, so that they may turn their faces toward the horizon of Thy Generosity. Then confirm them in their effort to save Thee, thus it may appear from them in Thy country that which Thou hast decreed for them, that they may unfurl the Flags of Thy Victory in all the continents of the world. Verily Thou art the Powerful, the Mighty, the Omnipotent, the Knowing and the Wise!

I praise Thee, O God for Thou hast made the prison a throne in Thy earth, a heaven in Thy heavens, an Orient amongst Thy Orients, a dawning-place amongst Thy Dawning places, the origin of Thy Bestowals and the Spirit to the bodies of the world. I supplicate Thee to assist Thy righteous ones to act in accord with Thy good-pleasure. Then sanctify them, O God from that which would soil the hem of their garments in Thy Day. O Lord, many things are done in various parts of Thy world which are not in accord with Thy good-pleasure.

I observe those who claim Thy Love commit such deeds which are perpetrated by Thy enemies. O Lord, cleanse them with this water through which Thou hast purified the holy ones from amongst Thy creatures and the faithful ones from amongst Thy dear ones. Purge them from all that which might injure Thy Cause in Thy country and veil the inhabitants of Thy world. O Lord! I supplicated Thee by Thy Name which is omnipotent over all things to guard them from following the dictates of self and desire and gather them around that which Thou hast commanded in Thy Book. Then suffer them to become the hands of Thy Cause, thus through them Thy verses may be diffused in Thy world and the appearances of Thy sanctity be spread amongst Thy Creatures. Verily Thou art powerful to do that which Thou willest, there is no God but Thee, the Omnipotent, the Self-subsistent."

Very early morning Áqá Husayn Ash-jee and his three sons prepared for us tea and long before sunrise we were up out of our beds performing our obligatory prayer, chanting Tablets and then while eating our simple breakfast, speaking and thinking of the privileges of this holy day and how, while the one light heralded the rise of the glorious sun, the other white light of truth was born into this world.

Soon we were our way toward the Home of the Blessed Perfection, walking in and out through the narrowest streets you have ever set your eyes on. Little by little the believers were gathered. The large table was decorated with beautiful bouquets of flowers brought from the garden of Ridván and the Holy Tomb, oranges and candies were tempting by arrangement. When the Master was heard descending the steps, and everyone was on his feet. After, he was seated and tea was served, he spoke as follows:

"May this feast be a blessing to all the Bahá'ís! This is the day in which the herald of the King of Kings announced the Glad-Tidings that mankind might be prepared to receive." Then he spoke about the history of the various rooms, how they were happy in those days notwithstanding adverse conditions and circumstances. "My happiness" he concluded "was perfect in those dark days of imprisonment and . I was happier then than now, because I had one will of my own. I was perfectly resigned. The life of this world is only a few days. Whether happy or unhappy, freed man or bonded man, healthy or ill, in comfort or in poverty - they will pass away. The one who is established on the throne and the one sitting on the mat - both will cease to exist here."

The feast was given by Mírzá 'Alí-Akbar. While the Master was speaking, a number of officials were waiting for him in the outer reception room. He joined them and started to speak with them on sundry subjects of interest to the people. After one hour, he returned to us and in the course of conversation, he said: "We must love all mankind and be kind to all, irrespective of any creed or nationality. In Haifa there is a charitable institution for the poor Arab people. In looking over the list of names, I saw many citizens contributing from ten to 30 cents a month, the most prominent paying 80 cents. But realizing that such an institution deserves assistance, I have subscribed one pound a month." One of the Bahá'ís said that a similar club has been lately organized in 'Akká and 'Abdu'l-Bahá promised financial help. Then with his own hands he divided fruits and candies between the friends. One by one, we stepped forward and he put into the palm of each hand two pieces of candy and one orange. The room was filled with His spiritual presence and everyone was filled with an inexpressible joy.

Again, Mutaşarrif, Gaemmagam; the Commander of the army and other officers called and for two hours he was talking to them in the Turkish language. Although I was sitting in the other room, I could hear his voice ringing out clear and strong. The intonation of his voice was like the successive of thunder and the flashes of lightning.

About two o'clock the little black donkey lately bought for the use of the Master was brought into service. A number of the believers followed it out of the gate into the plain of 'Akká toward the Holy Tomb. It was another truly Biblical picture. One could easily transfer his thought to the time of Christ when he was likewise riding a donkey now descending the Mount of Olives with his twelve disciples and casting out the money changers from the temple. "And when he came nigh...the disciples began to rejoice with a loud voice for all the mighty works that they had seen." Thus while we were following the Beloved the matchless scenes of the gospel were reviewed mentally and I praised God - not with a loud voice - for all the wonderful things that I have seen in this Day of days. The Blessed Lord spoke to us as we surrounded him on all sides; Khasro holding the in his hands. Suddenly it came to my mind to find out how many believers were following the Beloved. I counted them. How many were there? I will tell you some other time.

Finally we reached the rest house of Bahaji. The Master alighted from the donkey and for a few minutes walked in the garden. After drinking tea we walked to the Holy Tomb. The surrounding plain and valley were bedecked with red tulips, white, violet and yellow flowers. In the Holy Tomb he chanted for us the visiting Tablet and gave rose-water to each person. He told us not to follow him but went to town when he was out of sight. When we arrived in 'Akká, he was in his room resting. Then he went out to call on a number of S_hayk_hs and on his return, a number of people waiting for him, with whom he spoke till late.

Muḥammad Ibrahim Mas_hhadí Fatlah was our host tonight and we slept in his house. He is a very old Bahá'í and he lived in 'Akká long before the departure of the Blessed Perfection.

BAHJÍ

2 April 1914

April 2nd 1914 Tomb of Bahá'u'lláh at Bahajee, 'Akká, Syria

Dear friends!

Far away from the world and its roaring, stifling noise, away from the waving billows of the sea of time, one's heart finds true rest and pure spirituality at the Holy Threshold of Bahá'u'lláh. One's inner experiences are ineffable and ethereal, the sweetest thoughts float in the bright heaven of one's mind, the sublimest vision presents itself before one's view. The ideals of the worshipper are raised to the height of divine glory, his whole being is electrified with the unseen, infinite vibrations of the Spirit. He becomes infatuated with the contemplation of the Celestial Outpouring and quaffs the water of Life from the chalice of Immortality. He sees the heaven of human possibilities with its countless stars spread before his eyes and receives fair glimpses of the state of blessedness destined for man.

This morning we opened our eyes and found ourselves in the house of our friend and host. He served us tea and breakfast, entertained us with Bahá'í stories and then we left for the Home of the Beloved of the world. When we arrived the Master sent for Mírzá 'Alí-Akbar and gave him permission to return to his bride. He talked about the Cause and analogous subjects. His words were deep-felt, springing up from the well of his heart and expressing his inmost feelings. "Friends!" he said. "The time is coming when I shall be no longer with you. I have done all that could be done. I have labored night and day all the years of my life. I have served the Cause of Bahá'u'lláh to the utmost of my ability. Oh! Have I long to see the believers shouldering the responsibilities of the Cause! This is the time of the proclamation of the Kingdom of Abhá! This is the hour of union and accord! This is the day of the spiritual harmony of the friends of God. All the resources of my physical strength are exhausted and the spirit of my life in the news of the Unity of the people of Bahá.

I am straining my ears toward the East and toward the West, toward the North and toward the South, perchance I might hear the songs of love and good-fellowships upraised from the meetings of the believers. My days are numbered, the save this, there is no joy left for me. Have I yearn to see the friends united like unto strand of shining pearl, like the brilliant , like the rays of the sun and the gazelles of one meadow! The nightingale of significance is singing for them; will they not listen? The bird of paradise is warbling; will they not heed? The angel of the Kingdom of Abhá is calling to them: will they not hearken? The messenger of the Covenant is pleading: will they not obey? Oh my! I am waiting, exceedingly waiting to hear the glad news that the believers are the embodiments of sincerity and loyalty, that they are the incarnations of love and amity and the visible symbols of unity and concord: will they not rejoice my hearts? Will they not satisfy my cravings? Will they not comply with my request? Will they not fulfill my anticipations? Will they not answer my call? Oh! I am waiting. I am patiently waiting." These noble, divine words spoken in the very room of Bahá'u'lláh clothed them with a new significance. The eyes were wet with tears, the hearts torn to pieces by his words. All that I hope is that they will find a deep place in the hearts of

all the friends. I assure you, every word of this talk is translated with many tears flowing from the eyes. While I read them, I shake and tremble and weep. Even a heart of stone is melted. It is most difficult for me to report these sad, harrowing messages unconsciously given by the Beloved to the Bahá'í world, but thinking how important it is to preserve a clear record of his daily words and deeds I pull together my mental forces, overcome my painful feelings and share with you these spiritual counsel and exhortations, thus we may all arise to perform our duty.

After the talk, the Beloved descended the stairs and immediately started to speak with three learned S_hayk_hs on Faith and religion. They are invited to lunch with him tomorrow. Other men entered the room and after one hour he went out to pay visit to a number of officials.

As Mírzá 'Alí-Akbar was going to leave for Haifa in the afternoon we thought we would consume one hour in the Bazaar. At first we called at the stores of a number of believers who are the sons of the old men exiled with Bahá'u'lláh. The sturdy fathers are no more, but the sons have taken their places. With each we chatted a few minutes and then entered the Mosque built by Jazzar Pás_há about 11 years ago. It is very large building. In the center of the in the House of prayer and all around the building, there are rooms wherein the theological students and a number of S_hayk_hs live. Years ago the Master had also a room here and often he would patiently speak for hours with these fanatical Mullás. Here and there are large trees and little beds of flowers. There is a large sundial designating the hours of the day. The Tomb of Jazzar Pás_há was also shown to us. This man was the governor of 'Akká at the time the town of 'Akká was besieged by Napoleon and his army. Through his stubborn resistance, the governor shattered to pieces the dream of the little Corporal, that he would form a world empire with himself as the Universal dictator or emperor. Jazzar Pás_há besides building this Mosque, built the present fine bath, Inn, and other edifices as well as added greatly to the fortifications and battalions of the town, so that it was made almost impregnable. There were innumerable cisterns filled with fresh water and an inexhaustible store of provisions for the inhabitants to stand the long, indefinite siege. On the plain of 'Akká, facing the city, Napoleon constructed an artificial hill of sand on which he placed his batteries and cannons. Although the contour and the oval shape of the hill is materially changed yet, it is most prominent from the distance. Adjoining the hill there is a large palm grove. It is currently reported that when Napoleon came here with his army, they had carried with them many, many sacks of dates. As they ate them, they threw the seeds in the sand - the result being the present large grove. Once Bahá'u'lláh leaving the town of 'Akká, a tent was pitched for him on Napoleon's hill, the very place of which is shown to us by the old Bahá'ís. He lived in the tent several days. This is another link of that mystic chains of significant coincidence which has brought together again the ancient spirit of war and the modern Presence of Peace!

From the Mosque we walked through the deserted, old Bazaar and again entered into the new one with its many changing colors and shades. Then we went to the Inn where many Bahá'í families are living. Here was the old Pilgrim's Home consisting of one moderately large and a very small room, the small one belonging to Mírzá Ḥaydar-'Alí. The building contains 32 of the finest granite columns forming arches all around the structure. Here we also met a number of the believers and talked with them on their Bahá'í experiences. Another interesting was the former Bahá'í school room, on the side of which I saw the

chairs and benches piled up. This was a most instructive institution, but was discontinued at the time of the Investigating Committee coming out of the Inn we entered an Arabian restaurant and was in the course of eating our roasted meat, when Khasro entered the place and said that the Master wanted us. Without finishing our lunch we stood immediately. Mr. and Mrs. Holback having just arrived, the Beloved wanted me to take lunch with them at His table. I was of course delighted. Various subjects were discussed briefly and then the Beloved retired to rest. Mr. Holback asked him whether he would send me to America and he said: "Surely, I will send him to America."

About two o'clock, the Master asked me to accompany Mr. and Mrs. Holback to Bahajee because they were going to take a number of photographs. He told me to say to Áqá Siyyid 'Alí, the guardian of the Holy Tomb, to entertain them and including myself for that evening. We started on our way and after 45 minutes we reached our destination. Our host welcomed our brother and sister from England with happiness and hospitality. Their room was designated and then we had tea in the lovely garden begemmed with such a profusion of begonia, bourgevilia, trumpet and wall flowers, Iris, yellow and white Jessamines, stocks and carnations, roses and lilies and tulips, etc.

In the evening each one of us worshipped at the Holy Tomb separately. The candelabras and lamps were lighted, the sweet scent of orange blossoms perfumed the atmosphere, there was such a spirit of quiet charm and spirituality. I was there all alone. I chanted the visiting Tablet, prayed in behalf of all the believers and begged the Blessed Perfection to confirm and assist them. I did not forget you, dear readers, my beloved, silent companions by day and by night. You were in my mind. The door of the "Holy of Holies" - wherein the remains of the Blessed Perfection are laid was open and I took the courage to enter and throwing myself on the floor I supplicated in behalf of all of you. I walked around the Holy room 3 times and when I came out of the place, I was intoxicated with the wine of the Love of believers. The night was spent in holy communion in the room near the Tomb, a rare, precious experience never to be forgotten.

‘AKKÁ

3 April 1914

April 3rd 1914 Home of Bahá'u'lláh, 'Akká, Syria

Dear friends!

It was one of the most delightful privileges of my life to spend last night over the Tomb of the Blessed Perfection. My bed was placed in the room that the moonbeams were streaming upon my face from the open window. In my heart I was most thankful and on my lips were the praises of the Lord of mankind. For a long time I was lying awake praying for the believers of God. Then with the happy thoughts of peace and love, I started my voyage through dreamland. When I opened my eyes early this morning, I saw the sky beclouded and rain falling. With this weather, I mused, we cannot go out nor Mr. Holback can take any photograph. By the time we were all up, the rain had stopped and the sky was cleared, so that the sun could shine through the fleecy clouds. Looking out of the window, to my surprise and joy, I saw the sky, just a few hundred feet beyond the Holy Tomb, arched with the most gorgeous rainbow - a perfect semi-circle of red, rose, yellow, green, violet colors. Lo! There is the Ark of the Covenant of Bahá'u'lláh, embellishing the heaven with glory and majesty, the outer symbol of the Ideal Unity of mankind. How my heart danced with joy at the sight of this divine sign, beckoning us to work for the Cause of unity and brotherhood. The world is distracted with narrow schisms and sects and they need to be reminded of their common origin and true oneness. With the assistance and inspiration of the rainbow of the Covenant we must achieve this work and accomplish this service! Let this rainbow always remind us of our allegiance to the Covenant and faithfulness in the Cause of God.

After partaking of a hearty breakfast, we took a stroll in the garden and then decided to walk to the Mansion of Mazra-eh wherein Bahá'u'lláh lived six years prior to his coming to Bahajee. For nearly two hours, we walked through the fields, green and flowery. Then we passed a typical Eastern village built on a high hill. All along the way, the farmer with their loaded camels and donkeys wended their path toward the town. Then we reached many wonderful orange groves and walked through their shady roads. Here and there you see tall arches, moss and ivy-grown extending through the plain, upholding the aqueduct which carries the fresh water into 'Akká. The story of the building of this aqueduct will appear in another letter. To our disappointment we could not find the Mansion, because there were many other places and we were not equipped with adequate information. Any way we returned without obtaining our wish, but are enjoyed in our walk. It was about noon when we arrived at Bahajee.

To our delightful surprise we found all the Pilgrims from Haifa clustered under the pine trees. About half past three, the Master arrived riding on his little donkey. While the pilgrims were in the Holy Tomb, the Beloved entered the Blessed Spot and stood near the door in quietness and silence. S_hayk_h Muḥammad-'Alí was chanting the visiting Tablet and when it was finished, as we went out, the Master put a few drops of rose water in the palm of each hand. In front of the Holy Tomb, two photographers were taken of the Master

and the Pilgrims. At the command of the Beloved, we all hastened to catch the train, but after all our hurry, Mr. and Mrs. Holback and a number of the believers did not reach there in time, so we came back home. The Master arrived very late after sunset.

While we were in Bahajee, in the morning, Hájí Abba passed away in 'Akká and the Master attended his funeral and delivered a short talk on his life. Till noon he received the people and then lunched with and entertained the few S_hayk_hs. After a little rest, he came to the Holy Tomb. While today one of our old veteran Bahá'í died, a son was born to Mírzá Abdorra-ouf, who is the son of Mírzá Muḥammad Goli; the brother of Bahá'u'lláh.

When we all gathered in the room, the Master sent for Mr. and Mrs. Holback, who are going to be his guests till tomorrow afternoon. He spoke to them on the many things which he had attended to all day long, which fatigued him extremely. Mrs. Holback read to him a letter dated March 13th written by Mr. William H. Short, the Executive Secretary of the New York Peace Society. As the said Society arranged a reception for the Beloved while in New York and Mr. Short met him several times, I may quote his letter herein, thus our friends may know how the matter stands:

"I was very glad indeed this morning to receive your letter of February 18th and to be reminded by it of the pleasant acquaintance of the last year, and the interesting, inspiring visit of 'Abdu'l-Bahá 'Abbás. We, by the way, have his photograph presented to us with his inscription, framed and hanging on the wall of our office.

"His suggestion of a congress of all religions in the interest of international peace is an idea with which I am in full accord. After conference with Rabbi Wise of New York, I made the formal suggestion at the International Peace Congress of 1912 in Geneva. It has not yet led to anything. I should like to see the proposed influentially advocated from any source and could pledge a large amount of support from New York in its favor.

"I shall be very glad to convey to Mr. Carnegie the expression of appreciation contained in your letter on account of his recent gift made to the churches in the interest of international peace. His desire and expectation are, of course, that it shall be used directly in this interest but I think it cannot help having a strong indirect influence towards the oneness of the Christian churches. I am in touch with the movement which has as its aim a world conference on faith and order and know intimately some of the men who are leaders in the movement. It is one of the signs of a better day but from the larger project suggested by 'Abdu'l-Bahá and referred to , I should expect even larger results. I am glad that you have found in this movement an enthusiasm that has laid full hold on you and which is commanding your time and service. If I appreciate rightly the spirit of 'Abdu'l-Bahá, and I think that I do, he will not value the less my work because it is rendered under a different flag and my friendship which goes to him from the camp of another but not a rival religion. The oneness of mankind and the universality of religion are the great lessons which our age is learning, ."

4 April 1914

April 4th 1914 Home of Bahá'u'lláh, 'Akká, Syria

Dear friends!

The Bahá'í Cause is triumphant over the hearts and the hearts are set aglow with the Fire of the Love of God. The Hearts of the world is beating strongly in the body of mankind and mankind is receiving its spiritual sustenance from the Heart of the world. 'Akká just at present is the haven of rest and the shore of reality. The Home of Bahá'u'lláh is the focal center of the heavenly Graces; and the Fountain of Everlasting Bounties is at work, watering the arid ground of human capacity. Praise and glorification be unto Him for He hath caused the appearance of the refulgent lights and planted the seeds of wisdom in the soil of the souls. From 'Akká a clear, pure stream of Teachings is being issued from the folded lips of the Lord of Truth, the Illuminator of conscience. His is power and majesty. Every day his celestial potency in shaping the destiny of the Cause becomes more and more manifest. In 'Akká, he is busy from very early morning till late at night. He does not rest for one moment. The glorification of the Cause is his highest aim, the progress of the Movement is his cherished dream, the establishment of the Kingdom is his noblest aspiration, the oneness of the world of humanity is his goal, the spiritualization of the children of men is his ideal hope and the transformation of the earth into the paradise of God is his daily prayer. Slowly his inspirational thoughts are moving the sluggish hearts, and the various strata of national societies are deeply stirred by the successive waves of the sea of his wisdom. Although 'Akká is a small town yet the eyes of all the Bahá'í world are turned toward it, because the Center of the Spiritual life lives here, walks through its crooked streets, associates with all classes of men and sheds the rays of his Love over all creation. Every day humanity becomes more rich because 'Abdu'l-Bahá is living the life of God on this earth and with words and deeds is making people happier and more joyful.

I hurried this morning to the Home of the Beloved and soon afterwards he summoned me into his Holy Presence. Mr. and Mrs. Holback were called from their room and the Master welcomed them with a genuine smile. How happy they must feel to find themselves so near the King of Kings and to live in his own house, and partake of his material and spiritual food. How many thousands people all over the world long to touch the hem of his garment, to look into his godlike countenance and yet they are deprived. Happy are those who appreciate the value of these days! After talking with them for half an hour, their breakfast was served. "As long as life is in my body, I must work" was his parting words. Then Mofti, Motasarraf and other officers were announced and the Master came down to speak with them for more than one hour. As soon as they left, He dictated a number of Tablets in Turkish for his friends in Damascus and Jaffa.

Leaving for the moment, the Master alone in his room, I called on Mr. and Mrs. Holback, Mrs. Hoagg joined us also and we had a heart to heart talk on the Cause and kindred subjects.

In the afternoon, he called them again and the theme of discussion was the importation of the forty Turkish Suffragettes to 'Akká, and their approaching arrivals. These four hundred women, throwing aside the veils had attacked and stormed the Ministry of War, a number of policemen trying to block their entrance into the building received a sound thrashing. The ostensible cause was the summary dismissal of their husbands from their military services. These women objected to this procedure and not only demanded their reinstatement in

their former offices, but they demanded the granting of a number of privileges to their own sea in the Turkish empire.

As soon as Mr. and Mrs. Holback left for the station, a young tourist by the name of Mr. Hill from Scotland called on the Master. He knew Mr. and Mrs. Whyte of Edinburgh and especially their son who is a candidate for a seat in the House of . He has been travelling through the Holy land and having heard the name of the Beloved made up his mind to call on him. The Master spoke to him about general education and the good works done by the American College in Beirut. Then he said: "I am glad to receive one who is a friend of Mr. and Mrs. Whyte. They are real Christians. They live in accord with the commands of His Holiness Christ. They are free from any prejudice. I love them very much. They were most kind and hospitable to me when I was in Edinburgh and arranged many meetings. When you see them give them my heartfelt greeting and affection. I have not forgotten them and I will remember them always." No sooner had this young tourist left than the Master started for Bahajee to pray at the Holy Tomb. I had many things to attend to, he did not ask me to follow him. A number of the believers went with him, especially two newly arrived pilgrims from Neyreez, Ḥájí Mírzá Aḥmad and S_hayk_h Muḥammad Ḥusayn. They have been two months and a half on the way. Five years ago, 18 Bahá'ís were martyred in their city, their house destroyed and their property pillaged. One of the two pilgrims is the son of a Bahá'í whose six brothers were beheaded before their father. The executioners sent him the bleeding heads and he sent them back with the message: "When I offered the lives of my six sons in the path of God, I did not expect to receive even their heads." The other pilgrim lives yet in his desolate and ruined habitation, but both of them have happy, smiling faces, perfectly resigned to the Will of God.

In the evening the Master called them into His own Presence and inquired from them the condition of the Cause in their province. He spoke about the efficacy of the power of the Word over the hearts of men and promised them further confirmation and reinforcement if they continue to teach the Cause and diffuse the Fragrances.

5 April 1914

April 5th 1914 Home of Bahá'u'lláh, 'Akká, Syria

Dear friends!

A most busy day from before sunrise to midnight for the Beloved. He was out of the house long before I appeared on the scene. Often I wished I could follow him unnoticed at a distance and watch his divine deeds of charity and benevolence. When he returned it was about noon. As he entered the house he said: "I have called on more than a dozen people and also on a number of the believers who live in the Inn. In each case I had to ascend many flights of steps and thus I must rest for a while and shake off this extreme fatigue." One of the believers who was fortunate enough to follow him told me how he dispensed charity and aided the many needy ones by giving financial assistance. Long they have been looking forward to this occasion, waiting for Abbas Effendi to come so that they would receive from his hand help and aid.

In the afternoon a number of prominent citizens called on the Beloved and the question of recent election of a representative from 'Akká for the Turkish parliament was discussed. There are two candidates in the field and for the last few months they have been carrying a hot campaign in outlying districts to catch the votes of the people.

When they left the house the Master also went out again and paid calls on two learned S_hayk_hs who are here from Constantinople. It was quite late when he returned and while the believers had gathered in the room, chanting Tablets, speaking about the progress of the Cause he ascended the stairs and offered apologies for not being able to speak to them tonight. "Marhabá! Marhabá" he said "Praise be to God that you are the old companions of the Blessed Perfection. You have witnessed his glory and sang the anthems of his Truth. You have been submerged in the sea of his compassion and quaffed the water of Immortality from his hand." With those words he disappeared from our sight but his divine picture is engraved on the Tablet of our hearts.

The aqueduct bringing water into the city has a most interesting history and the narration of which may not be out of place. Jazzar Pás_há who was the Military governor of 'Akká about 120 years ago and who defeated Napoleon's forces after a long siege of the is the original builder of the aqueduct. About ten or twelve miles outside of 'Akká, right amidst the encircling mountains, there is a hill called "Kabry" on the side of which there is a little village. From the foot of this hill issue forth three or four springs. The surrounding orchards and valleys are irrigated and the third was directed by Jazzar Pás_há toward the town of 'Akká. Huge cisterns were built, wherein water was stored for the time of emergency especially under the mosque. The aqueduct supplied water to the city for sometimes and then suddenly Napoleon and his army appeared behind the gates of 'Akká. The first thing that the investing army did was to cut the water supply from the town and fill the aqueduct with earth in order to force the besieged to surrender. Napoleon did not dream that the town's cisterns and store-houses were filled to overflowing with water and provisions, so that they could stand the siege for many months. Jazzar Pás_há always forced the farmers to pay their taxes in wheat and cereals and these were in turn stored in government

granaries for such rainy days. After several desperate attacks on the town, Napoleon had to leave his futile attempt. Then Jazzar Pás_há died. By this time the aqueduct was filled as far as Bahajee and the people were too much occupied with other things to start its repair. There were laid many orchards in and around Bahajee as well as all along the road and the owners received a share of the water. Thus the dreariness of the desert was relieved by these and green oasis in the midst of the Sahara. In this manner we may assert that a higher power was working toward the fulfillment of the old prophesy; the desert shall rejoice and blossom as the rose.

Near "Kabry", Bahá'u'lláh pitched his tents several times and lived there peacefully for many a days. The fresh, cold water of the spring bubbles out of the ground and flows into a reservoir the top of which is covered. During the summer months, it is extremely cold, while in winter season, it is hot. The reservoir being filled in the water enters the aqueduct, now under the ground and again above the ground, through a system of pipes running over high arches built of strong masonry. Moss covered and ivy-grown, these arches are seen through the plain for miles and miles.

When Jazzar Pás_há died, another man, 'Abdu'lláh Pás_há, a near relative of his, became the governor of this semi-independent principality. Jazzar Pás_há although totally illiterate, was still a powerful man and defying the flues of the central government set up for the time being a government of his own. 'Abdu'lláh Pás_há desiring to imitate his predecessor, was more than anxious to hand down to posterity more than a mere name and strove to engrave his name in mortar and clay. Consequently aside from laying a number of large orchards and building, a number of edifices he laid the corner-stone of two mansions. When they were finished, the large and more pretentious one was inhabited by himself and family and the smaller one, which is no other than the present palace of Bahajee, was given to his mother. In his own Mansion, he built a very big reservoir of water, the bottom of which was decorated with wonderful mosaics and all around it there were most beautiful gardens with shady nooks and romantic surroundings. This great tank of water is seen even today but the mosaics are gone.

comes at least into the possession of Oudy Khammar. He introduced many changes and practically renovated the mansion. He and his family lived there till the time when 'Abdu'l-Bahá rented it from him for five years. At present two shares belong to Abhas Goli, the guardian of the tomb of the Báb and one share to a stranger.

Abboud, the then owner of this Home, the vice-consul of Russia and very prominent merchant. Oudy Khammar being his partner built another house next to it but not the two houses have become one, belonging to the Bahá'í Cause. Abboud often came into the Presence of Bahá'u'lláh and while glorious Tablets were revealed he would listen with rapt attention. One day Bahá'u'lláh said to him: "Abboud! Thou art now in a position to rebuild this aqueduct and bring the water into the town." But he did not do it and missed this golden opportunity. Hence it come to pass that the public contributed toward its construction. When the water was brought to the city, then Abboud at the suggestion of Bahá'u'lláh laid a line and brought it to this house which line exists up to the present day. However, before the water was brought to the town, there was a Persian Bahá'í by the name Azeem, who went once a day to Bahajee, filled two big jars and brought them on the back of a donkey.

A few years passed and another Mutaşarrif came to 'Akká. This man seeing the filth and dirt of the streets asked the inhabitants to subscribe toward a fund for the paving. An estimate was made that each person may contribute according to the space in front of his home. This work was done quite creditably. Today the narrow streets of 'Akká are comparatively clean. The water is quiet pure and sanitary, the weather is not as bad as in former times, there are three men who sweep the streets daily and are paid ten dollars a month, and here and there oil lamps dispel the darkness of the night. The world is changing, even the 'Akká of today is busier and cleaner than the 'Akká of 40 years ago.

6 April 1914

April 6th 1914 Home of Bahá'u'lláh, 'Akká, Syria

Dear friends!

Several times during the morning hours I stood in the Presence of 'Abdu'l-Bahá, listened to his words of love and affection and drank from the Salsabeel of his utterances. Many petitions from America were read to him and their glad news imparted to him rejoicing. Praise be to God the believers have reached a certain stage in their spiritual development that they are little by little enabled to solve their own problems and devise plans for the progress of the Cause. Relying on the Confirmations of the Kingdom of Abhá, they are teaching new souls and caressing new ears to listen to the thrilling story of the Bahá'í revelation. This is a good sign and it is hoped, while trusting entirely on the help and aid of the Beloved they will go on working unceasingly for the Cause of Unity. When the spirit of Unity gains control over the hearts of the members of a given assembly, then they will be enabled to spread the message; otherwise all their efforts will be utterly fruitless. Before everything else we must put our own house in order and then invite the people to come in. If the least trace of inharmony exists between the various members of a meeting, the principal aim of the religion of God is subverted. First unity, then the promotion of the word of God. Without the perfect realization of the first condition, the results of the second step, if there is any results, are temporary and eternal. As Bahá'ís, we must be teachers in the school of Unity; soldiers in the army of unity; stars in the heaven of unity; waves of the sea of unity; roses of the garden of unity; fruits of the orchard of unity; letters of the book of unity; shining lights in the assemblage of unity; and servants in the service of unity. Unity is power, and power is the foundation of every movement. The more the members of an assembly are united, the greater will be their powers of activity in the promotion of the Cause.

I am afraid these words of mine will have no effect on some people but I cannot help saying them because I feel so intensely on the subject. The Master has already written and spoken so much on this important point that it would fill volumes. Now is the time that we must actualize these lofty ideals and practice them in our daily intercourse with the people.

The general and a number of his staff called this morning on the Beloved. They are charmed with his eloquence and wonderful flow of divine wisdom. They cannot keep away from him and are impressed more and more with his spiritual character.

In the afternoon a number of Tablets were revealed from the heart of the Light of the world. While he was dictating, Áqá Husayn Ash-jee entered the room and spoke with the Master for a few minutes. Later on he told me that the scene reminded him of Bahá'u'lláh's days, because the Beloved was sitting in the exact place of his father when He revealed Tablets for the the guidance of the people of the world. Bringing to a close the dictation of Tablets up from the Divan and said: "Now we must go out to take a walk." Ebne Abhá, Siyyid 'Alí Afhan and Áqá Mehdi, the gardener of the Tomb of Bahá'u'lláh, accompanied him. He walked outside of the wall, beside the sea and while he was slowly walking, he spoke in reference to an Article from his own pen published in the Theo copy Journal in Scotland: "Although the Western nations have perfected the machinery of material civilization, my object in taking that long journey through the west was to awaken them out of this sleep. That they might not growl all the time in the world of matter and that they might not only think of eating and drinking. Whenever I spoke on these topics, I was myself greatly moved. When a person delivers an address he must first of all address himself and see whether the recital of those experiences will stir his heart or not. In this manner, one's talk will influence the heart and the soul."

While the Beloved was walking along the sea, everyone who passed by saluted him and meanwhile he points out to us the signs of the civilization and how a few centuries ago the gate of 'Akká was near Bahajee and the present plain was covered with orchards and homes. Here and there one could see the foundations of old buildings. A big Turk stopped on his way and after the customary salutation of the Master to him, the man invited him to go to his garden for a few minutes and rest. He accepted his invitation and henceforward he engaged him in conversation till we reached the door. Here we sat under the shade of a lovely and the Beloved continued his talk on the charms of Central Park in New York, and the Golden Gate Park in San Francisco, where one sees a very big lake over the surface of which there are hundred of tame swans and ducks. Then the customs of the Egyptians and the Luna Park built in Cairo were discussed and many other subjects were talked.

From this garden the Master called on an old friend of him, who was built a house and laid a garden outside of the gate of 'Akká. The second man was the neighbor of the first and thus we did not have much to walk. Here also the Master stayed for half an hour and spoke with the host on local affairs. Coffee and Sherbat were served. Bidding au revoir to him we traced back our steps toward the Home. The Beloved entered his room to attend to his correspondence and after an hour, he came out. He was quiet in the house of Muḥammad Effendi Saleh where a large number of people had gathered to hear him speak. The Qur'án and authentic tradition were his theme and for two hours and half he spoke with great fervor on the inner symbolism of those verses, and wherefore liable of two edged interpretation.

Our dear Miss Sanderson has just arrived from America. She is now in Haifa and coon she will receive permission to come to 'Akká. It will be a great pleasure to meet her in the Holy Land.

7 April 1914

April 7th 1914 Home of Bahá'u'lláh, 'Akká, Syria

Dear friends!

Mr. Shirogi, a young, energetic Persian Bahá'í of India who made a tour of the principal cities of that country in the interest of the Cause, lecturing before cultured Hindu Societies and attracting many people to the principles of the Movement, arrived today and found the haven of rest and peace in the presence of the Prince of Peace. A deep love of the Cause, a practical bent of mind and above all a deep-set desire to spread the Cause are his characteristics. The Beloved was in the Course of dictating Tablets for the Persian believers when Mr. Shirogi and Mr. Vakíl were announced and ushered in the room. The former was dressed in a long, flowing cashmere shawl coat and looked very picturesque. The Master looking up from a letter which he held in his hand beamed at him a heavenly smile and welcome.

"I have been looking forward to this meeting," the Master said. "I longed always for thy visit. Praise be to God that this is realized. Do not think that because I am not writing to everyone I do not know their material and spiritual conditions. I know. Truly I say, thou art sincere and steadfast in the Cause. The trip that thou didst make through India was for the sake of the Cause of God. Rest thou assured that the reward of that journey will be granted to thee by the Blessed Perfection."

Mr. Shirogi and Mr. Vakíl as well as the contents of a petition expressed the hope that the Master might visit India and illumine that land with the light of his face. "India must become prepared" he said. "A center of magnetic power must be created there in order to attract me. If such a center of attraction come into being, I might come." Then a Tablet was revealed regarding this matter which will be quoted in a future letter.

A paper containing the photograph of the Karachi Congress with Mrs. Stannard in the Center was showed to the Master by Mr. Shirogi. 'Abdu'l-Bahá looked through a newspaper and seeing the picture of Buddha he said: "It is really very sad to see how Buddha and Christ are fallen into the hands of the bad people of their respective followers. Without the exact knowledge of their physiognomies everyday they represent them under different forms. Now suffering Buddha to sit under the Lotus tree and another day the cross! At the very utmost photographs are for remembrance and not for worship. If we keep a photograph just for memory's sake, no harm is done. But if we offer to it extraordinary homage, it is pure idolatry. It was for this very reason that I always refused to be photographed. When I went to Egypt, Aḥmad Zakki Pás_há requested me to take my photograph but I did not accept. But when I went to London, I realized how impossible it was to ward off the professional photographers. For the first few days I succeeded them and hardly went out of the house. But one day there was a meeting in the house of Mrs. Cropper and I was invited to attend. In order to escape their cameras, I drew my Aba over my head and hastened to the automobile. They had however taken a snapshot and the next day I was surprised to see

it in every newspaper. Realizing at last how impossible it was to present them I asked them to come and take at least a good photograph."

Then facing Mr. N. R. Vakíl, he said: "In the future the members of your family will honor thy faith and glorify thy name. During his own days, Peter was calumniated, scorned, scoffed at and humiliated but after his death, many great personages glorified in his name." Then he related two stories to illustrate this point.

After lunch they left for the Holy Tomb to visit that blessed spot and on their return, the Master called them again and spoke to them as follows:

"May God ever assist and confirm you. Whenever you go to visit the Holy Tomb you must implore and supplicate that God may surround you with his invisible confirmations. Nothing in this world is accomplished without divine Confirmation. Even the dispatch of small, unimportant matters depend spiritual assistance. Often a very weak man is confirmed with divine assistance and he becomes the first man in the world of humanity. I hope that you may be always confirmed and the protective powers of God may encircle you from all sides; perchance God-willing, you may become the means of the illumination of your people and suffer them to partake of this heavenly food. Do ye not look upon your own capability and merit the Divine power transforms the mosquito into an eagle, the drop into a sea and the ray into a sun. Rely all your hope on the Blessed Perfection. Consider how this black soil is with multi-colored flowers through the Bestowals of the Sun, the downpour of the rain and the blowing of the winds! Although the earth was dark, yet through the benedictions of the four elements it was begemmed with such fragrant roses and produced such luscious fruits! Therefore in this glorious Cause we must not consider our own capabilities but rather expect the Grace of God. This is the foundation."

He gave permission for half of the Pilgrims to come tomorrow and spend the day in Bahajee. The rest of the time the Master was away receiving the strangers of many classes.

In the evening one of the believers told me that today the President of the charitable society of the catholic told him that Abhas Effendi came to him and donated 25 Ottoman Pounds toward the maintenance of their poor. Thus we see with our own eyes he is dispensing charity to all the nations and religions of the world irrespective of their creeds and dogmas.

In the evening he was a guest in the home of the verily elected members of Parliament from Haifa by the name 'Abdu'l- Fattah Sadi.

8 April 1914

April 8th 1914 Home of Bahá'u'lláh, 'Akká, Syria

Dear friends!

"China, China, China, China, word the Cause of Bahá'u'lláh must march. Where is that holy, sanctified Bahá'í to become the teacher of China? China has most great capability. The Chinese people are most simple-hearted and truth-seeking. The Bahá'í teacher of the Chinese people must be first imbued with their spirit; know their sacred literature, study their national customs and speak to them from their own standpoint and their own terminologies. He must entertain no thought of his own but ever think of their spiritual welfare of that people. In China one can teach many souls and train and educate such divine personage, each one of whom may become the bright candle of the world of humanity. Truly I say they are free from any deceit and hypocrisies and are prompted with ideal natives.

Had I been feeling well, I would have taken a journey to China myself. China is the country of the future. I hope the right kind of teacher will be inspired to go to that vast empire to lay the foundation of the Kingdom of God, to promote the principles of Divine Civilization, to unfurl the banner of the Cause of Bahá'u'lláh and to invite the people to the Banquet of the Lord!" Thus spoke the Beloved this evening to the assembled friends and I have recorded his words here feeling assured they will create the proper atmosphere and inspire the right kind of heart to arise and accomplish this great service. Then he continued: "For the last twenty years, I have repeatedly emphasized the matter of spreading the Cause of God. In every city there must be organized assemblies of teaching-classes to teach the young how to teach the Cause and prepare them for this most important service. Every Bahá'í must acquire the lessons of teaching. This will yield results. No other cause is as important as this. The Cause of the promotion of the revelation of Bahá'u'lláh is the most confirmed Cause. Every time one cause holds the most supreme importance. There is one season to harrow the ground, another season to scatter the seeds, still another season to irrigate the field and still another to harvest the crop. We must attend to these various kinds of activities in their proper seasons in order to become successful. Now is the time of seed-sowing but it seems to me some of the believers are thinking about crop-gathering. This will give them no results. Whosoever is thinking of any other thing, he is wasting his time. The promotion of the Principles of Bahá'u'lláh is the most dominant issue before the believers of God."

In the morning Mírzá Jalál came down and expressed the wish of going to the station to welcome the Pilgrims. I also followed him. When the train entered the station, we could see the heads of the believers out of the windows. There were many new faces, 8 students from the Beirut College, 4 newly arrived pilgrims and many of the old ones. The Master had told us to tell them to go directly to Bahajee. Except Shougi Effendi and Rúhí Effendi, the rest started on their walk to the Blessed Tomb of Bahá'u'lláh. Having entered the house, we found the Beloved engaged in conversation with the believers. Immediately afterwards, Doctor Zaki Bay of the Turkish garrison, an old friend of the Bahá'í Cause of called on the Beloved and the talk was mainly on the efficiency of the administrative officers, that they must be spirited and have a passionate desire for progress of the nation. "In the world of humanity, 'good intention' is the greatest means of personal development. If a person has 'good intention' he will succeed in all his undertakings", he said at last.

Speaking about the arrivals of the Turkish Military officers, he said: "So many important officers have come to 'Akká. Last night I was invited to the house of 'Abdu'l-Fattah Effendi, the newly-elected member of Parliament. Two large rooms were filled with these officers with their chief commander.

Many subjects were discussed and I stayed with them till late at night" Then he dictated a Tablet for Mrs. Holback inviting her and her husband to come to 'Akká and stay a day or two.

In the afternoon, the Master rode on his donkey, Khasro holding the rein. I hired also a donkey roundtrip for ten cents. When the Beloved reached the little rest-house he alighted from the little donkey and when the believers saw him they rushed out and met him halfway. He ascended the stairs and entered the small room built over the rest house. From the roof, one had a wonderful view of all the surrounding country. Then he sent for the new Pilgrims and the Beirut students. He said to them: "You must be very thankful to God that he has brought about for you such easy means. The President of the College is most pleased with you and expressed satisfaction with your behavior. For the present you are studying well and I am very pleased with you."

Then we followed him to the Holy Tomb. He chanted in a deep, spiritual voice the visiting Tablet and gave rose-water to each one of the worshippers. Coming out of the Tomb of the Beloved stood on the stairs and asked Badi Bashroyeh: "Dost thou know now well the English language? We need at least one hundred young Persian Bahá'ís who have mastered this language most thoroughly so that they may travel throughout America and Europe and proclaim at the top of their voices the Cause of Bahá'u'lláh. Their weapons must be divine virtue and spiritual sincerity. I hope that such pure instruments may be created by God. I hope also that each one of you may become a heavenly teacher." Then giving them his permission to return to Haifa he retired to the house of Áqá Siyyid 'Alí.

Altogether it was another lovely day, the Master shedding the rays of his love and affection all around and the pilgrims feeling perfectly happy.

9 April 1914

April 9th 1914 Home of Bahá'u'lláh, 'Akká, Syria

Dear friends!

"I am the servant of the believers of God. I must demonstrate my claim to service with deeds. Words are not sufficient. Were it possible for me I would have served the believers in the Pilgrim's home in the place of Áqá Muḥammad Ḥusayn. Today I will prepare the dinner for the believers who are coming tomorrow from Haifa to visit the Holy Tomb of the Blessed Perfection." Thus spoke the Beloved while he was preparing a sheep to be cooked whole in the oven. With Khasro on his right hand he worked over the sheep for more than two hours stuffing it with rice, nuts, saffron, and other spices. It will be browned little by little in several pounds of butter with not one drop of water. The lid is tightened with dough leaving no aperture anywhere. It will be sent to the oven tonight - in order that it may be ready for tomorrow noon to be carried to Bahajee on the back of a donkey.

In the morning a number of the Pilgrims arrived from Haifa. The Master sent for them one by one and held with each long conversation. The Pilgrims Home boasts of nearly 40 Pilgrims from the various parts of Persia, Arabia, Turkey, India and Russia, all consorting together with the greatest joy and unity. A large contingent of them will leave for their respective countries in a few days. Another portion of his morning hours was spent with the strangers who came and went and heard him speak on the various topics of the day. To one of them he said: "The world and its objects are transitory. Phenomena undergo change and transformation, but God and his servants remain unalterable and not subject to transmutation. We must attach our hearts to Him if we desire to be eternally happy."

That the English nation has not forgotten the part his gallant soldiers played during the Napoleonic siege of 'Akká may be well understood by the contents of a marble Tablet built in the wall of a narrow street. The contents is in English and Arabic. I had not seen it before and I was rather surprised as I looked at it today. The siege of 'Akká according to the date contained therein is peculiarly interesting for it was in the month of April 1799. And now again we are in the month of April 1914, just 115 years. Who would have thought that in the same month, probably during the same days, the Lord of Peace and Truth would live in 'Akká! What a contrast between the two periods! Then the gate was closed, the people were distressed, the noise of drum and warring soldiers was in their ears, but now the gate is open by day and night; in three places the wall is broken, the cannons are thrown hither and thither rusty; the inhabitants are peacefully following their trades and profession and the Teacher of good will and fellowship is living the life of Christ. I may quote herein the Contents of the Tablet as a memorial of those heavenly days:

This Tablet

Was erected in year 1907

By

His Britannic Majesty government

In Memory of

Major Oldfield of the British Marines aged forty three, who fell in leading a sortie from the garrison, when besieged by Napoleon Bonaparte and the French Army in the Month of April 1799. He was buried by the French with Military honors. A soldier "sans peur et sans reproche", he carried with him to the grave the esteem of friends and foes.

And of

Colonel Walker of the Royal Marines who died 1840 aged 68, during the operations which forced Ibrahim Pás_há to evacuate Syria.

The Orientals have many stories to illustrate the wiles and seductions of womankind. The following is an example: One day the lion of the jungle came across the domestic cat. "Thou art my brother. In every detail thou dost bear a likeness to me. How is it that thou has become so small?" The lion roared out. "Oh!" The cat complained. "I have fallen into the shrewd hand of woman." "Woman? Woman?" he asked. "What kind of creature is she? It seems to me that I have never seen her. Wilt thou show her to me and I will heap upon her head most direful punishments. My poor, weak, oppressed brother! What cruelty she had done to you!" "Come along" the cat answered. "I will show her to you." Having emerged out of the jungle they saw a plain, peasant woman working in the field. The cat pointed her out to his stranger brother. "What hast thou done to my brother? Why dost thou persecute him so much? Why is he so lean? O thou heartless, cruel woman! With what power thou hast imprisoned and domesticated him? I would like to see thy instrument with which thou hast captured my brother?" "Oh! How kind of you, Mr. Lion!" the woman was all smiles and gentleness. "Really! You are doing me a great honor. I would love to show you my instrument, but I am awfully sorry it is not with me. I was going to bring it with me this morning but I forgot all about it." "Well done! Go and bring it." the lion commanded. "I am very much afraid you will run away before I return, in fact I am sure you will." the woman courtesied. "Me, running away? Impossible! There is no one here that I should be afraid of. Do you not know that I am a lion and the lion is always fearless." "Of course. Of course! I know! Gracious me! You are indeed very valorous, very dauntless, but I am sorry to say that I have my own misgivings. I would rather not go, for surely it will be a waste of energy, because, I beg your pardon if I am too emphatic, when I return I will not see even your shadow." "Oh! You impertinent woman! Are you not ashamed to attribute cowardice to me? In order to prove to you that I am not a coward, I will submit to any condition you suggest." "Now that is much better. I am sure you are not afraid. Who dares to say such a thing about you. But in order to test your patience, I will bind you with this rope to the tree and return to you in half an hour." "Very well! Come and do your worst." Without much ado, she bind the lion to the tree and starts to beat him with lashes. He cries out: "What art thou doing?" "Oh! I have brought already my instrument from home. Dost thou not see it?" The lion realizing his plight wretched in agony but the woman did not show him any mercy. Finally he looked toward the cat and said pitifully: "Once she reduces me to thy size, will she not release me?" "I am afraid not" the cat answered and took its way homeward.

10 April 1914

April 10th 1914 Home of Bahá'u'lláh, 'Akká, Syria

Dear friends!

The party of the Persian students and about 20 other pilgrims including Mr. and Mrs. Holback arrived this morning on the train. The Pilgrims started immediately for Bahajee while the rest of them walked toward the Home of Bahá'u'lláh where his Great Son is living and spreading the Gospel of Peace. While we were waiting for the arrival of the train a regiment of soldiers headed by a band playing marshal music marched of the gate of 'Akká toward its vast plain; there to .

From early morning the Beloved has been receiving people and giving interviews because he will leave tomorrow afternoon for Haifa. Thus when the students arrived he had already seen many people. He met them only for a few minutes and told them to join their friends in Bahajee. He excused himself for not being able to go because he had so many other things to attend. The dinner which he had prepared for them was sent without letting anyone else touch it. The sheep was taken to them that thus they might serve it themselves. He told them to return at 2 pm so that there would be time for a meeting; especially for students who were going to leave tonight for Beirut to give a chance to the 3 other parties who are waiting to come one after another. The Persian girl students - nearly 10 of them - have also come and then there is the spirit of a general holiday in the air, stirring the hearts with joy and contentment.

In a personal talk with Mr. and Mrs. Holback, the Beloved said: "My happiness comes from the Kingdom of Abhor! My joy is from the Delectable Paradise. My health is gained through the rays of the Sun of Reality. My spirituality descends from the world of lights. My enkindlement is obtained from the Fire of the Love of God. My attraction is from the mainspring of all truths. My life is maintained through the fraternization of all mankind, the progress of the Cause of God and the unity of the friends. I have nothing to do with other people's thoughts and activities. I am the divine gardener. I am the heavenly farmer. God commands me to plant trees in the garden of humanity; to sow the seeds of knowledge and wisdom in the field of the hearts. He tells me 'Do not be worried about their growth and development, I will pour over them the rains of my mercy, will make to shine upon them the sun of my wisdom, and will waft over them the breeze of my providence. You are two trees which I have planted with my own hands in the garden of Abhá. I hope that your growth and fructification will be extraordinary, and your services in the Cause of God manifold.'"

Just about 3 o'clock pm the students and the Pilgrims having arrived from Bahajee, the Master sent down word that he will receive them but as the reception room is not large, they might be divided in 3 parts. I went in with the first party and stayed through to the end. The Master received us in one of the rooms of the first home facing the calm and lovely sea. He was sitting at the end of the long divan and now and then looking out of the window toward the ocean. The reflection of the rays of the sun on the surface of the sea made a most elusive picture. The Master was dressed in his soft brown Persian coat, his silky white locks falling behind his shoulders, his deep searching eyes illumined with the light of tender

benevolence and his smile and inimitable gestures of the hands were most attractive. Altogether he looked more like a noble, divine Patriarch of old than any other person. He was feeling well and the effect of his well-being worked like magic on our mental and spiritual condition. How truly wonderful it was to be in His presence on this Good Friday held so dear and sacred by the Christians. It was doubly significant to be in 'Akká, in the Holy Land, enjoying the Bestowals of the Father and receiving the blessings of the Son and be encircled with the Breaths of the Holy Spirit!

Our ever faithful Khasro was behind the Samavar and dispensed tea and served the believers with joy seldom seen in any other soul.

To Mr. N. R. Vakíl the Master said: "Thou art a tree which is planted with the hand of grace in the ground of Love. Thou art now watered with the showers of the Clouds of divine Bounty. I hope that thou may'st be ever protected and guarded from the contrary winds and become a mighty fruitful tree. I shall pray in thy behalf that thou may'st ever live in accord with the good-pleasure of the Lord."

The third party consisted of the students. In the morning, he had given to each one the petitions just received from America so that they would translate them and he could find out which one had made progress in the <93> art of translation. Having finished the translations, Shougi Effendi proffered them to the Master. HE read one or two and then said each translator must write his own name at the bottom of the page. Then he gave them a short, powerful, stimulation talk which will appear in full somewhere else.

In this morning I was told by the Master to accompany Mr. and Mrs. Holback to the garden of Riḍván; so we started immediately after the meeting. The Riḍván was in the height of its glory, all manners of flowers growing therein. Abu'l-Qásim was the embodiment of hospitality and prepared for us tea. We took around of the garden and the gardener offered to us little, lovely bouquets of violets, roses and carnations. During the spring months, the Riḍván is frequented by the inhabitants of 'Akká and its door is open to all. Hence we found a large number of Effendi loitering under the shade of the mulberry trees, beside the cool, stream of water. While we were drinking our tea, Motasarráf came in and Abu'l-Qásim was all attention toward him. The gardener was sorely distressed because the Master has not been in the garden. "All the flowers and trees are weeping because they have been deprived of the Face of the Beloved. They are disconsolate and will not be calmed down till they look on the countenance of their Ideal Rose! What can I do to bring him here for a few minutes?" He begged Mr. and Mrs. Holback to intercede in his behalf before the Master and beg him to visit the Riḍván this time of the year. It was just a few minutes before sunset when we came out of the garden and walked toward Napoleon's Hill. Its surface is level and very large. Everywhere, corn is planted, and thousand of pretty red poppies add to the charm of the rye fields. White and yellow daisies, asphodels, mignonettes and other wild flowers abound. When we reached the top of the hills, the surrounding valley, the distant chain of mountains, 'Akká with its single Minaret, the calm Bay between the historic town and Haifa and the glorious sun setting in the west added to the indeferiable beauty of the scene. We sat down for a few minutes holding silent communion. Here the crusaders fought with the Saracens. Here Christian Emperors and Muḥammadan Kings entered into the longest religious war for the possession of the Holy Land. Here Richard Coeur de Lion, Napoleon Bonaparte and their hosts pitched their tents in the different periods of the world

history! Here Bahá'u'lláh upraised the flag of international Peace! Although I heard the voice of the muffled drums of the weary soldiers bivouacking all night before their lag-fires and then the clarion voice of Bahá'u'lláh, the Prince of Peace, ring my ears, clear and strong, calling to all nations to lay down arms, arbitrate all their disputes and wage war no more. These and other kindred thoughts passed through my mind and when I opened my eyes I saw Mrs. Holback writing a short note of the description of the place in the dim light of the afterglow of sunset.

I will quote herein what she wrote: "‘Akká, from the Town of the Crusaders. A vast green plain stretches like a sea all around the Mount. The wind sweeping through the field of waving rye, make a soft rustling in my ears. The whole sweep of the bay of Haifa, its nearest shore girt by palm groves is before me; with Mount Camel bounding the further shore, a long edge of mountain half veiled in mist. The sun is setting over ‘Akká and the old fortified town with the slender minaret proclaiming the faith of Islam is silhouetted against the light. ‘Akká is built on a promontory running out into the sea, the Mediterranean stretches on both sides of it, the dwindling crest line on the bright leads to Tyre and Sidon on the historic towns of old Phoenicia. Around me is a carpet of wild flowers and the magic beauty of the sunset hour illumines all the scene." On our way back to the house, we passed by the and the fortifications and as we looked behind the full moon was slowly ascending, flooding the magic scene with its silver lights.

In the evening the Master gave a most interesting talk about his childhood days in Tīhrán after the imprisonment of Bahá'u'lláh in the government's prison.

HAIFA

11 April 1914

April 11th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

It is passed midnight and I am writing you this letter from my nest. The room was locked and when I entered therein tonight, I saw all my flowers - roses - have withered. I emptied the vases, filled them with fresh water and Áqá Rahmatullah brought to me two large bouquets of roses and carnations from the garden of the Tomb of the Báb. Again they have filled my room with sweet fragrance and I am happy. Oh! How I love flowers! Wherever I go, I like to surround myself with them. They convey to me the gentle aspirations of the friends and their perfume is a symbol of the spiritual lives of the believers. Of course you too love flowers. I do not claim this as a privilege, for each one of us share in it equally and enjoys their association with the same enthusiasm and favor. Flowers more than anything else speak to us of subtle, lofty emotions of the heart and convey to us the charm and beauty of friendship. Again I was glad to walk on Mount Carmel while bathed in the moonlight.

For the last few days, the believers in Haifa were not quite happy because the Beloved of their hearts was away for the time being, but having heard last night that he would come today, then faded hope was revived. This morning we got up early and Áqá Husayn Ash-jee had already prepared tea. Mr. Shirogi was also his guest, so together we walked to the Home of the Master. The acting governor was in his Presence, holding a long interview. When he left the house, the Master came down and asked the believers into his Presence. In answer to the pleading of Mr. Shirogi about his journey to India, he said: "India must become a magnetic center of spirituality so that I may be drawn to its shore. If the fragrances of God waft incessantly over the people of India, it will attract me." Then he left this house and was not in till noon Mr. and Mrs. Holback left for Haifa this morning knowing the Master will take the afternoon train.

About 2 pm the Beloved left the house to call on the commander of the garrison, a few other officials and visit the Ridván in order to fulfill his promise to Mrs. Holback. He told us to join him at the station. While we were walking toward the station, just outside the gate, we saw a large number of black shrouded women weeping and screaming very loudly, not knowing the cause of it, and thinking that probably one of their nearest relative was dead, I inquired into the nature of their lamentation. I was informed that these are the mothers of the sons who are being forced against their will into the Military service by the Turkish recruiting officers. They have gathered here to have the last view of their sons and bid them their sad farewell. It was really one of the most heart-breaking sights that could be witnessed anywhere on the face of this earth. How much cruelty is committed in the name of the country to satisfy the insatiable desire of the god of war.0

After a while the Greatest Holy Leaf, Moneever K_hánúm, Shougi and Rúhí Effendi arrived and took their seats in the . After a few minutes the Master appeared from the direction of the Garden of Riḍván, riding on his donkey with Khasro walking behind him. He entered the waiting room and immediately a number of S_hayk_hs and officers surrounded and saluted him. Many 'Akká believers were also in their station to receive the Master's last words of blessings. The commander was also going to Haifa, therefore the Master invited him most graciously to share his compartment. All along the road they were talking together. The three sons-in-law of the Beloved and a few other believers and pilgrims were in the station of Haifa and Isfandeyar had brought the landeau. Bidding farewell to the commander, 'Abdu'l-Bahá walked toward the landeau, entered, and rode away to the house. We had walked just half way when we saw Isfandeyar coming back with the landeau. The Master had sent him¹ to pick us up. How thoughtful of him! A large number of the Pilgrims had gathered in the rose-garden to welcome the Beloved back. It seemed to me the garden never looked so beautiful. There is a long and wide bed of gentle pink flowers, very similar to daisies, but they opened with the dawn of the sun and closed with its setting. This flower is called in Persian "Naz" - coquettish or capricious.

In the evening most naturally all the Pilgrims and resident friends filled the large reception room and eagerly watched the coming of the Master. As soon as they heard the noise of his footsteps, they were on their feet. He welcomed them as he entered the room: "How are you all? I hope everyone is feeling well. I have returned from 'Akká to meet you. Praise be to God that you are under the shade of the Blessed Perfection. His Bounties and Favors are perfected for you. You must appreciate the value of these Bestowals." Then because while was in 'Akká he had ordered limestone to be put on the graves² of two of the oldest Bahá'ís, Áqá Mírzá Mahmond and Áqá Riḍá, he spoke a great deal about their services in the Cause during the lifetime of the Blessed Perfection.

As our dear old Ebne Abhar, his two sons and family will leave on Monday, I may translate herein one of his many interesting conversations. He said this morning:

"In every person a power is hidden that once it is revealed, the teacher of the Cause through that power will be enabled to speak with the seekers in accord with wisdom and attract him to the spirit of the Movement. This power is developed in man through the inculcation of two qualities which are like unto two wings or two feet. The One is sincerity in the religion of God and the other virtue in deeds which proceedeth from him. when a teacher of the Holy Things is unselfish in his motive and virtuous in his actions with the assistance of these two qualities he will wing his way to the highest apogee of perfection or walk till he reaches the goal of his desire.³

Whenever an interested person comes in touch with such a teacher, as sooner does he looks at him then the right kind of talk will flow from the core of his heart. The hungry will be fed and the thirsty one will quaff the water of life. Little by little a teacher of the Cause will become a skilled physician who by a simple look at the patient merely holding his pulse, will diagnose his malady and then prescribe medicine accordingly. The teacher is always supported by Bahá'u'lláh. We must turn our faces toward him and beg the Confirmations of His Kingdom. Then and not until then will we be accounted as His real servants."

In these days the good news of the progress of the Cause in all parts of the world are the means of the happiness of the heart of 'Abdu'l-Bahá. Praise be to God that the teachers are leaving no stone unturned to proclaim the message of the Kingdom of Abhas.⁴

Continuity of service is essential to the advancement of the Cause. The stream of happy reports from America, England and Germany confer upon him real rejoicing. Let them not be discouraged because they receive no answer. Their reward is with the Blessed Perfection. Let the news be forwarded most regularly - so that there may be no break in the wonderful system of spiritual correspondence established between the East and the West. Each letter brings with itself the fragrance of Love and unity. Like a lamp it sheds the rays of joy and spiritual intoxication. Now that 'Abdu'l-Bahá lives in Haifa, he loves to hear the victorious news of the believers of God and those letters that are the carriers of good, cheering news are the white winged messengers of assurance and certainty. They are the immortal roses of the garden of faithfulness. Let the room of the Beloved be filled with them. Let him inhale their soul-refreshing-odor. The hosts of Light must become again most active to dispel the forces of darkness.

12 April 1914

April 12th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria⁵

Dear friends!

The sun is just rising from the eastern horizon like unto a blazing globe of fire flooding the crest of the Mountain of God with its iridescent rays and heralding the glorious dawn of another day. Those who are sleeping in their beds at the foot of Carmel are beginning to awake and take up the thread of their daily work. To many the wonders of God's creation and its awe-inspiring scenes have no significance. Like the giant they are contented with the dark homes in the holes of the mountains on the caves of the hills. They live a subterranean life and never raise their eyes upward. Their forefathers winged their ways to the refulgent summit of inspiration, but like groveling worms they are satisfied with the crevices and fissures of the earth. For them the sun is never rising, the world is not renovated, the fresh spring never returns and nature with all⁶ its wonderful colors, never reborn. They live in the mist of past ages. The surface of the mirrors of their hearts are covered with the dust of generation, nor have they ever tried to polish them. They cling to the past, live only in the present and never worry about the future. The accumulated weight of dogmas and priestly authority have so bounded their backs that they do not even make a small attempt to break these iron bonds that have held them so long in captivity and slavery. They go on from day to day, month to month, year to year, never thinking, never reasoning, never independently investigating. O men who are almost drowned in the sea of sleep and negligence! The sun of Truth hath arisen from the horizon of sanctity, why do ye not open your eyes. Through its penetrative rays the earth of human possibilities is carpeted with the unfading amaranths of Knowledge and the imperishable asphodels of wisdom. Do not let the clouds of your own imaginations and fancies rise toward the heaven of your consciousness and prevent its illumination. These clouds have no outward existence; they are made in the factory of our own minds. Just as the vapors rise from the earth toward the sky and hinder the shining of

the sun, similarly the clouds of pre-conceived ideas and nations rise from the mind and check the downpour of the rays of the sun of Reality. The sun has had neither an ascent or a descent, a rising or a setting, but is stationed in its Zenith of glory. The dark, wandering clouds are our own misguided conceptions and erroneous and faulty imaginings. Through the divine Teachings we must dispel these phantastic clouds of ignorance from the horizon of our intellects and let the sun of Truth shine unimpededly. The prophets of God and the divine Messengers have come for no other purpose save this. The mirrors of our hearts must be cleansed, old ideas must be discarded, old institutions must be thrown into the dust-heap, old cogitations are of no avail, old trees must be uprooted thus new trees be transplanted. Those who desire to conjugate the past tense are left behind; we must think of the present and our spiritual needs. We must reflect over the state of the future progress of humanity and how we can further it and bring it one inch nearer to the goal. Let us break the golden bars of the cage of self-complacent life and soar toward the heaven of mighty achievements. Let us come out of the caverns and dens of imperfections and engage in those things that would benefit mankind and the progress of the Cause of God. Praise be to God that the Bahá'ís are alive to the importance of those facts, are enthused with the fire of the world's anthem of fraternization, realize more than other communities the need of religious and moral culture, are imbued with the spirit of brotherly feeling and general cooperation are defining the principles of union and ignoring points of difference, have surrendered their human will and chosen the Divine Will, are inspired with the holy determination of service and are working day and night for the promotion of Truth.⁹

The laws of the material world are opposed to the laws of the divine world. In the former there is the struggle for existence, injustice, rapacity and defects, while in the latter one observes forgiveness, justice, liberality and perfections. The one is satanic; the other angelic. The infernal terrors are the postulates of the first; divine splendors are the rules of the second. The jingling discordant music of the one jars an aesthetic nature, but the seraphic melodies of the other ravishes the hearts of men. Therefore the spiritual laws of the divine world must become predominant and gain victory over the material laws of the material world. The divine world is illumined with the rays of the Sun of Reality; the material world is beclouded with the dark clouds of prejudices. Only through the power of Faith we will come out victors. Only through the inculcation of the divine precepts will we become worthy of the heavenly Bestowals. Every person must make a worthy attempt to represent the Cause in all its grandeur and majesty and embody the divine principles of the Kingdom.⁰

This morning the steamer arrived from Beirut and brought 7 more Bahá'í students. The Master received them and welcome them with wonderful, spiritual cordiality. Hardly he had spoken a few words than Riḍá Bay, a Turkish officer of Beirut was announced and 'Abdu'l-Bahá spoke to him the rest of time. He spoke about Saladdin and the Crusaders and the bloodshed of cruel men on both sides. Then he related several stories to show the kindness and humanity of Saladdin. 'Akká fell into the hands of the Crusaders only for four years and was taken aback by the unified attack of the Muḥammadan Hosts.

Then the Chief Commander called and the Beloved started to speak with him on other subjects and we retired from his Presence.

In the afternoon by the arrangement of the Persian students, two of the Professors of Beirut College called on the Beloved and I was fortunate¹ to translate his words to them. He spoke

mainly on Universal Peace and because the name of the Great Illusion by Norman Angel was mentioned, he dwelt on the follies of wars and the benefits of arbitration. Then he eulogized America and its ideal institutions of liberty and civilizations. "Every state is an independent sovereignty" he said "and freedom rules over the hearts of men. Every American considers himself responsible to hold the ideals of humanity and as such they are the guardians of the rights of men. Their splendid isolation entitles them not to interfere with the internal affairs of other nations. They are not imbued with the ruthless law of 'land grabbing'. I was most pleased with the results of my trip to America. I found a wonderful spirit of Peace hovering over that vast continent. The people are inspired with the thoughts of Peace and are working for its final realization. I hope they will be the first nation to unfurl the standard of Peace. I will ever pray for their success. Today this is the most2 great service to the world of humanity."

In the afternoon Mr. and Mrs. Holback came in and 'Abdu'l-Bahá talked with them for more than one half hour. They were refreshed by the downpour of his words and the beauty of his advices. Then S_hayk_h Muḥammad-'Alí was called. And in the course of conversation, the Beloved said: "The more the believers of God associate and consort with all the nations of the worlds, the more I shall be pleased with them. This is the clear text of the Book of the Blessed Perfection. The more the Bahá'ís are kind to other communities, the nearer will they be to the Threshold of God."

Today the wife of Áqá Mehdi, the gardener of the garden of the Tomb of Bahá'u'lláh passed away into the higher Life. She is leaving behind one son of probably 5 years old. Therefore the Master called him into his Presence and consoled him on account of his .

We did not have any meeting tonight so we ascended the mountain toward

13 April 1914

April 13th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

"Make an aeroplane and take me with thee to India. This is at present, the only way thou canst kidnap me" said the Beloved to Mr. Shirogi when he asked him again about his long expected trip to that country. He laughed heartily and wished the believers in India to proclaim with great power and energy the word of God so that an irresistible magnet may be created to draw him to that land. "Now" he said "I want to send you back to India and see what you can do in that direction. Praise be to God that thou art a lion. The Bestowals of the Blessed Perfection have made all the believers to be fearless lions. When thou returned to India, thou must roar in order that I may hear thy voice while here in Haifa. Thou must sing the music of the Kingdom and attract the souls to the Paradise of Abba. Tell the Zoroastrians: Our aim is to increase your number and not decrease it. The Bahá'ís of all parts of the world will join their intellectual and moral forces with yours and thus suddenly you will find your number increased to a hundred thousand fold. The good news from India has made me happy. Soon the Cause will advance greatly in that country. The beauty of truth will be revealed unto those people. Have a little patience! Have a little patience!" For more than one hour he walked through the lovely bed of the garden expounding the doctrines of His Holiness Bahá'u'lláh and explaining the teachings of the prophets. The pilgrims were standing in two long rows with the utmost reverence and respect. As he walked to and fro through the charming flowers, the eyes involuntarily followed his light, quick, magic steps, and the ears were strained to hear every word. Here indeed was a miniature Congress of religions and nations - the wolves and the - drinking from the same fountain and grazing in the same prairies. I could see here a number of ancient Zoroastrians from Bombay, there a number of old Jews from Hamadán; modern Christians from Europe and America were not missing; Muḥammadans from many cities of Persia were prominent; Ashkabad and Bakou were represented. Here was a Hindu from Novsari, there a Persian from Karachi, another from Raugoon; Turks from Constantinople, Arabs from Alexandrette - everyone looking in the face of the other with the light of love and harmony. Such is the magic and divine power of 'Abdu'l-Bahá! Like unto the Magnet he draws unto himself people from the ends of the earth and unites them together in our harmonious whole. In no other part of the world does one finds such a representative, gathering as in the Presence of 'Abdu'l-Bahá! With the elixir of love he causes humanity to associate with each other with perfect joy.

After this beautiful Congress of religions and its unofficial session in the garden, the Master quietly retired to his room, leaving us in a state of spiritual bliss and divine ecstasy. In the afternoon he sent for me and told me to call on Mr. and Mrs. Holback at the German Hospice and convey to them his greeting and love. I found them sitting in the large orange grove. Mrs. Holback was writing a letter to Doctor Moody describing her experiences amongst the Bahá'ís of many lands that had gathered together at the foot of Mount Carmel. It was such a divine afternoon, and we sat there for more than one hour speaking on the high themes of the Cause and enjoying spiritual communion of the soul. Meanwhile the Master was dictating heavenly Tablets to Shougi Effendi for the American and Persian believers. It was just about sunset when we left the German Hospice and Mr. and Mrs.

Holback had the privilege of meeting the Master and speaking with him concerning certain phase of their forthcoming book. The Master said: "When I returned from America I found that a number of missionaries had spread false ideas. They said that while in America, when I went to the churches to deliver my talks (I adapted surplices and church vestments) that I always commenced by paying. O ye concourse of Christians! I was a Muḥammadan, but have renounced that faith and embraced Christianity! These missionaries say that is why I was invited to speak from so many Christian pulpits of various denominations. When I heard this I had to send for some of the newspapers from America and Europe to show to the people that I always wore the same clothes there as I do here."

When 'Abdu'l-Bahá came out of the house there was a tall Arab, very like a giant, waiting for him. He is very much devoted to the Master and adores him for his many Kindnesses. "May I beat thee with my cane?" The Beloved asked him laughingly. "I will be honored" he answered. Then he brought down the cane on his back three times; the third time with such force that the cane broke. The Master walked out of the garden and the chastised man followed him quite meekly and happily.

In the morning Ebne' Abhar and 8 other pilgrims left for Persia. The Master met them before their departure and gave them a farewell talk. He said: "You must be so quickened that through you the breath of life will blow over the dead souls and quicken them with a new spirit." All the believers went as far as the wharf to bid them goodbye.

In the evening we were privileged to sit in the Presence of the Beloved and listen to a wonderfully moving talk on the life and vicissitudes of Bahá'u'lláh. Many believers came late and they had to stay in the corridor until he finished speaking. Then one of the friends chanted a prayer another song a Bahá'í song and the delightful meeting was brought to an end.

14 April 1914

April 14th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Miss A. Burks, a Virginian taught by Mrs. Hebe Struven of Baltimore arrived last night from Port Said and was privileged to meet the Beloved in the afternoon. She presented to him the love and greeting of Mrs. Struven and Mr. Roy Wilhelm and praised their loyalty and devotion to the Cause. The Master said: "They are pure souls, and kind to everyone. I know them well. I have great confidence in them. They have no thought of their own. The foundation of this Cause is love and good fellowship with all mankind. Those who embody these qualities in their lives are true Bahá'ís. This is the basis of the progress of the world. This is the new spirit wafting over existence. This is the cause of the illumination of this dark world."

She asked about the Bahá'í book and literature 'Abdu'l-Bahá said: "The book of Íqán revealed by Bahá'u'lláh in Baghdád and translated in America is one of the most

fundamental Bahá'í work. Then the hidden words, likewise Tajalleyat, Eshragat, Taragat, etc. also the books of Mírzá Abu'l-Faql. All these works will explain to you the full meaning and importance of this revelation. When you return to America you can easily get those books and study them very carefully. Then you will be fully informed with the principles of the Bahá'í Cause. The talks that I have delivered in London, Paris and America will also greatly assist you in this direction. The Teachings of Bahá'u'lláh are like diamonds, that the more you polish them, the greater will become their brilliancy. On your way back to America, associate with the believers of God. In London, there are many blessed souls, such as Lady Blomfield, Miss Rosenbeg, Hashmatullah from India and many others. I hope you will meet all of them and by association with these you will become acquainted with the detailed history of the Cause." Then the Master proceeded to tell her how, previous to the appearance of Bahá'u'lláh, the existent horizon was dark and Bahá'u'lláh arose like a glorious sun and scattered the clouds of ignorance and prejudices, and how under the influence of His word people of many religions are united. She said she attended the Bahá'í meetings in Cairo and was struck with this very fact: "The meetings in Cairo are like so many drops, but the assemblages in Persia are like so many seas. The fire of the Love of God has burned away all the superstitions and converted all their hearts. They are as the members of one family. Bahá'u'lláh proclaimed the oneness of the world of humanity and invited the people to the independent of Reality. He suffered all the nations of the world to be ushered in under the canopy of unity. Thank thou God that thou hast heard the Call of the Kingdom, find the light of the Truth, listened to the heavenly Call and wert attracted to the Beauty of the Beloved. Now is the time that thou mayst become full of happiness and joy and be enkindled with the Fire of the Love of God. It is assured that thou wilt attain." Then he took her hand and led her to the Anteroom to meet the members of the Holy Family.

In the beautiful rose garden of the Beloved I was walking this morning admiring the wonderful lilacs and germaniums when word was brought by Bas_hír that the Master wanted me. I hastened to his room. He was surrounded by many letters just received from Europe and America after welcoming me he started to answer them one by one. Lady Blomfield of London was honored with a long Tablet. Another one live Tablet was written by the Beloved to Dinshaw Namkor, a Zoroastrian believer of Crawford Market, Bombay, who has requested for permission to go to America. He wrote:

"To the American believers. O ye believers of God!

This person has permission to go to America. Should he even come to those parts accept him.

(Signed) 'Abdu'l-Bahá Abhas."

Altogether I was in his Holy Presence for more than 3 hours. An Arab S_hayk_h came in. The Master wrote for him a letter of introduction to some important personage. Before leaving, the S_hayk_h begged 'Abdu'l-Bahá to assist him financially. An English pound was put in the palm of his hand. Another Arab was ushered in. He had a letter in his hand. Without taking the letter, the Beloved said: "I know! I know! What thou desirest." He was also given money and sent away. A poor man in rags met him as he walked out of the house to take his accustomed walk. Some money was put into the palm of his hand. He tried to kiss the Master's hand. "No! No!" the Master said. "Do not kiss my hand. It is not permitted. We

must not kiss anybody's hand. It will bring pride and inspires one with a feeling of superiority." Such are the holy events which are constantly transpiring in this Blessed Spot.

In the afternoon the clouds covered the sky and abundant rain flooded Mount Carmel. The lightning flashed and the thunder boomed forth. Thus all the trees and flowers were washed with this shower and nature became expressive of the beauty and verdancy of paradise. Hand in hand with our Hindu and Zoroastrian brothers, we ascended the mountain, singing the songs of thanksgiving and glorification. Our former religions did not permit us this unrestricted, divine soul-communion, but through the heavenly Teachings of 'Abdu'l-Bahá we have broken the old fetters of dogmas and are walking together in the broad highway of universal brotherhood. We are made one, no matter how different our customs, environments and conducts. we are no more led blindly by conventional, bigoted leaders, but have hearkened to the voice of the heavenly Messenger. We have seen the true shepherd and have recognized him with our spiritual perception. The light of truth hath illumined our dark path.

15 April 1914

April 15th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Last night the third party of students arrived from Beirut with three fine pilgrims from Abadi, Persia. The second party left for Damascus by rail. This morning the newly arrived students were called into the presence of 'Abdu'l-Bahá and he spoke to them as follows: "I hope that while you are studying in this college you may so excel all other students in the various branches of Knowledge taught therein; so that all of them may testify that the Bahá'í students have another power, they are inspired with another effort, they are imbued with a nobler ambition and they are stimulated by higher motives and wider and deeper exertion than others. If you do not surpass the others, then what distinction will there remain for you? Therefore you must strive to be superior to them, so that everyone may bear testimony to this fact. You are now like the tender plants that are trained according to the knowledge and wisdom of the gardener. From now on you must strive to beautify the moral aspect of your lives. Advise each other with the utmost consideration, watch daily your words and deeds, from the very beginning you may characterize yourselves with divine ideals. The divine ideals are humility, submissiveness, annihilation of self, perfect evanescent, charity and loving-kindness. You must die to self and live in God. You must be exceedingly compassionate to each other and to all the people of the world. Love and serve mankind just for the sake of God and not for anything else. The foundation of your love towards humanity must be spiritual faith and divine assurance. Again, be ye must careful that, God forbid, not one single word contrary to truth issue from your mouths. One falsehood throws man from the highest station of honor to the lowest abyss of disgrace. Always guard yourselves against this enemy, so that all you state may correspond with reality. Forever supplicate and entreat at the Court of Majesty and beg confirmation and assistance. Make ye an effort that you may win the good pleasure of the Blessed Perfection.

All the natural and supernatural advancements in the human world revolve around this one problem. IF you attain to this supreme goal all the elements of the world of creation will be ready to serve you at your bidding, i.e. they will find their highest attainment in you and through you or in other words you will become the fruits of the world of existence. The evolution of the perfect man is the fruit of creation, just as the evolution of the trunk, branches, leaves and blossoms of the trees is the fruits thereof. Exalt your thought. Reflect over all your affairs. Magnify your endeavors. Enlarge the circle of your ideals. Open the wings of spiritual vision. Let your hope be the accomplishment of most great deeds, the results of which may immortalize your names. All that the people are holding fast to are as the mirage and will not last. Praise be to God that you are under the protection of Bahá'u'lláh and His bounties have encircled you. I will always pray for you and with the utmost humility beg extraordinary progress for you."

Miss Burks was invited to lunch and again the Beloved spoke to her about the teachings of the Cause. She is a sweet, spiritual woman and much attracted to the principles of the Movement. In the afternoon a number of the pilgrims who were loitering around the garden were summoned into the Presence of Our Lord. Because our brothers from India were there, Theosophy and allied branches, the theory of Astral body, reincarnation, the mystery surrounding the secret doctrine of the "White Lodge" etc were discussed. Again Mr. Shirogi asked about the probability of the Master's trip to India. Two Tablets were revealed concerning this matter the translation of which will appear later on.

As the Beloved was speaking I took out my notebook to write down his remarks on astral body when he waved his hand laughingly toward me and said: "Don't write ." Then he turned his face toward Hájí Mírzá Haydar-'Alí and said: "This Mírzá Aḥmad has become the 'recorder of my deeds'. As soon as I open my mouth he takes out his notebook. If I make a joke, it will be spread all over Europe. If I smite on the face of Abu'l-Qásim, all America will know about it. He writes in his notebook that on such and such a day, and such and such an hour, 'Abdu'l-Bahá laughed. What can I do with him? O Hájí! O Hájí! Canst thou not deliver me out of his hand? (He laughed very heartily) But I am afraid we cannot send him away and he will not go away himself. He has become a fixture in Haifa."

Then he sent away the believers and the strangers came in. While he was talking to them, he dictated a number of Tablets for the American and Persian believers, and asked them to speak to him on current events. Then he wrote several short Tablets with His own blessed Hand for those, pilgrims who are going to depart in a few days.

In the evening our new pilgrims from abode found their way into the Holy Presence of the Beloved. They were weeping tears of joy and they fell at his feet. The Master raised them and held them in his arms and kissed them on both their cheeks. They have been travelling for 30 months, via Işfahán, Tīhrán, Ras_ht, Russia, etc and they presented to the Master the love of all the Bahá'ís in these various cities. "How are the believers? How are the servants of the Blessed Perfection? Ere long the Cause of God will advance greatly in those parts. This mighty Cause is like unto a great, overflowing fountain the source of which cannot be dammed. If you block its path it will make an for itself unexpectedly in another direction. The flow of the water cannot be stopped. It will always find a way for its progress. So it is with the Cause of God. No matter what they do it will advance the principles of the Kingdom." Then for more than half an hour, he spoke on the life of the Bahá'u'lláh and how

with each successive exile and imprisonment, the heat of the Fire of the Love of God, became greater and the voice of Truth, filled the ears of the people of the East and of the West.

16 April 1914

April 16th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

The unexpected happened. Like nineteen hundred years ago, the Master sat around the table with his disciples in the Bahá'í Pilgrims' Home on Mount Carmel. The hosts were Mírzá Aḥmad and S_hayk_h Muḥammad Ḥusayn, both of them from Neireez. There were more than one hundred guests, all men, old and young. Since our arrival from Egypt, we have had no feast exactly of this nature. Several times the believers attempted to give mid-day lunch, but it was not accepted. The food consisted of Pilau, roast meat, sour milk, etc. In the center of the Hall, a long table was set around which there sat 29 believers. It was a rainy day and the weather looked most gloomy, hence no one expected the Master would come. I was in my own Nest reading and talking with Mírzá 'Alí-Akbar of Russia. Now and then we looked out of the window to see whether there was any sign of the Master's coming. From behind my table I could see the wonderful court of the King of Kings and watched whether there was a carriage waiting for him. Suddenly someone from the Pilgrims' Home shouted to us that the Master has already come and was in the house of 'Abbás Goli. We hurried across and no sooner had we entered the Home than the Beloved also entered with his 'Aba' drawn over his head to protect him from the rain. He sat at the head of the table and asked other believers to join him. He praised the cook, Mírzá Ḥabíb'u'lláh for his service and then said: "This is an ideal day for giving a feast on Mount Carmel. While our table is adorned with the material food, God is descending from His haven the spiritual sustenance in the form of rain. The farmers are praying for it, the poor people were longing for it. Each drop of rain falling from heaven, in their eyes, is like unto a lovely white pearl, inestimable in its beauty and charm."

He did not speak more than this but the great Hall was filled with the light and wonders of his baptismal spirit and everyone was filled with the spiritual blessing of His presence. Having finished his food, he got up from his seat and everybody else. Another group of the believers, amongst which was myself, sat around the table while the Beloved retired to his room in the house of 'Abbás Goli to rest. When I came out, I heard someone calling to me. Looking toward my Nest, I saw to my surprise the Master standing on the porch. I was so extremely happy that I did not know how I ran but I was there as quickly as my feet could carry me. I opened the door and the spiritual Nightingale entered therein. Strange to relate when I got up in the morning, I thought I would dust and clean my room and fill my vases with fresh roses, stocks, carnations, etc. which I did with much pleasure. Of course at the time, I did not realize that the Master was coming, but I think I felt it sub-consciously. On the long stems of the roses, I had placed a few small photograph of the German believers just received. The Master looking at them smiled and said: "What a lovely place for one to

be always perched on the high stems of the lovely roses." Then looking around the room, he rapturously exclaimed: "How charmingly sweet and quiet is this little room! I told them to prepare a room fit for a Dervish, but this is the palace of a King!" I said: "As long as thou art here the latter statement is true, but the former is also true when thou art absent." He sat near the window and took out of his capacious pocket a large number of letters from America to be read and answered. He would open them himself, examine the paper and the writing and then hand it to me to be read to him. Some of those who were honored with Tablets are as follows: Mr. Roy C. Wilhelm, Mr. Montfort Mills of New York City, Mrs. Hinckle Smith of Philadelphia, Mrs. Mae Cumming of San Francisco; Mrs. Louise Waite and Mrs. Isabel Fraser of Chicago, Mr. and Mrs. Read of Montclair; Mrs. K. Bail Page of Cleveland, Philadelphia Bahá'í Assembly and Bahá'í Assembly. As the Holy Words descended from the heaven of divine revelation the names of these dear friends were conjured up in memory and how they are remembered by the Beloved of our hearts on this afternoon, high on the Mountain of God! Are they also thinking of the Beloved? Are they occupied in his service? Are they spreading the teachings of the Blessed Perfection? Are they fired with sacred enthusiasm? Are they united as a regiment of soldiers to destroy all the obstacles? Are their hearts the treasure-houses of the jewels of the mysteries of the Kingdom? Are they working for the cause of universal Peace? Are they the shining lamps of the assemblages of the world of humanity? Are they the stars of the heaven of righteousness and sanctity?

When he finished dictating Tablets he laid himself down on the canopy to sleep for a few minutes. I covered him with my overcoat and came out of the room very quietly. I sat on the porch, looking at the wonderful, ravishing panorama of nature before my eyes. In half an hour, the Master was up and he desired to have a cup of rose and sugar. The doctors have advised him not to drink tea. Then leaving the Nest, he walked toward the room where all the believers had gathered and were waiting for him. As soon as they heard him coming, they were up on their feet. He sat on a chair and bade them all to be seated. They had requested the Master to give this tea. The dishes were filled with oranges and cakes and were distributed by Mr. Vakíl, Mr. Shirogi, Badi Bashroveh and myself. Although Mrs. Holback had gone to 'Akká with Mrs. Hoagg, Miss Sanderson, Mrs. Berks and others, yet she arrived just before the Master started to speak. It was a philosophical and spiritual exposition of Trinity, the opinions of the Sophists about Divinity, the doctrine of pantheism and the belief of the Bahá'ís on this important subject. Mr. and Mrs. Holback were the only Westerners present. I had seldom seen so many Bahá'ís gathered on Mount Carmel. They were actually more than one hundred. After the talk we went to the Holy Tomb of the Báb to chant the visiting Tablet. Then the Beloved walked to the Pilgrims' Home and from there rode in the carriage driven by Isfandeyar. It was a most happy time. There were two books given by the representative Bahá'ís of the East and the West and their .

17 April 1914

April 17th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

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For a few moments, let us put on the white wings of abstraction and soar towards the heights of holy inspiration and while soaring, catch a few glimpse of the starry hosts of spiritual or let us put on our diving helmets and dive into the depth of the ocean of divine ideals and gather a few shining pearls of celestial thoughts.

To a believer in Boston, the Master of Truth says:

"Thy letter contained most cheering good news and indicated the oneness of spiritual state that exists amongst the believers. His Holiness Bahá'u'lláh - may my life be a ransom to His believers - spent the days of His life amidst infinite hardships and afflictions. He quaffed from every cup of trials, and tasted every poison of persecution - so that the Flag of the Oneness of the world of humanity may wave over all the regions, especially amongst the believers. Now, because in Boston the Candle of Unity and Concord is ignited, it has become the means of the commendation of the dwellers of the Kingdom of Abhá and the cause of the happiness of my heart. I hope that through the Bestowals of the Beauty of Abhá this love and unity may become more revealed day by day, the rays of the Sun of Reality may become more inter-penetrative, confirming thee to become the bright candle of the assemblage of Unity and assisting thee to raise the Call of the Kingdom of God.

The friends of God must sacrifice their lives for the sake of each other - to such an extent that the people may become astonished and exclaim: What love and amity flow from the hearts of the Bahá'ís for each other!"

To a member of believers of Augusta, Georgia he says:

"O ye blessed souls! Thank ye God that ye have heard the Melody of the Kingdom from the Orient.

The effulgence of the Sun of Reality hath dawned from the horizon of the East, illumining the court of the heart. The heavenly Bestowal was revealed and eternal Life attracted you have attained to perennial joy and secured everlasting immortality, you have sat at the Table of the Kingdom and partook of the imperishable food."

To a friend in State College, Pennsylvania he write:

"In thy letter thou hast stated the news of the holding of an educational conference. In reality, such conferences are conducive to the progress of the world of humanity and the means of the promotion of civilization. Consequently, in the estimation of God, they are acceptable and beloved and material advancements are obtained there from. But, were you able to organize a Bahá'í educational Conference that the souls of mankind may receive the instructions of the Kingdom, obtain ideal perfections and become the manifestations of merciful susceptibilities, that is the spiritual and material virtues may join hands and the forces of the heavenly and natural civilizations may be linked together, then out of the deliberation of such a conference, there will issue far-reaching and universal results. The object of such a Conference will be the glorification of the world of humanity and attainment to the image and likeness of God which is related to the realm of Morality. Then and not until then the individuals of the human race will become wholly abstracted from the defects of the material world; the virtues of the Kingdom will be revealed in them; they will

receive the heavenly Bestowals, be baptized with the Holy Spirit and attain to eternal Life and everlasting Felicity. These are the results of the Divine Conference."

To a believer in the state of Washington he says:

"I hope that the light of guidance may become ignited in the lamp of thy heart with utmost brilliancy - so that thou mayst become a real Bahá'í. Likewise thy beloved son, whom thou lovest better than thy life, may obtain a seeing eye and a hearing ear - in order that he may listen to the melody of the Kingdom of Abhá with the utmost joy and happiness, develop and grow through the showers of the Cloud of Providence and produce most luscious fruits."

To a "seeker of Reality" in Washburn, Main he writes:

"Praise be to God that this Heavenly Melody reached thine ears. Thou didst hear about His Holiness Bahá'u'lláh and how He unfurled the Flag of the Oneness of the world of humanity in the Orient and like unto the Sun shone forth upon all the regions. Today the Cause of Bahá'u'lláh is world-encircling and its ringing voice has reached all the countries of the globe. Praise be to God that thou also didst hear the Divine Call in that town and didst advance toward the Kingdom of God."

To a little boy of 8 years in Cleveland he says:

"O thou son of the kingdom! I read thy letter with the utmost joy and I hope that thou mayst grow and develop like unto a young tree through the outpouring of the Clouds of Providence, thus thou mayst bring forth fruits most luscious and most delicious."

To the Bahá'í assembly of Cleveland Ohio, he says:

"O ye birds of the rose garden of the Kingdom! Your letter of congratulation like unto the song of the nightingale, thrilled the hearts and became the means of the happiness of every pure spirit. It was perused with exceeding rejoicing and then we proffered thanks at the Divine Threshold, that praise be to God, blessed souls have appeared in that city who are summoning the people to the Kingdom of God, are promoting the heavenly Teachings, and are showing forth generosity in contributing towards the building of the Mash Kol Azkara. It is assured that the Confirmation of His Holiness Bahá'u'lláh will descend upon you, His Bestowals shall encircle you, the ocean of His Favors will become tempestuous and the showers of Life will pour down from the cloud of His Mercy."

To a believer in Roxbury, Moss he writes:

"Thy letter was received. From its contents it became evident that, praise be to God, the highest hope of the believers of Boston is in good fellowship and unity, love and concord. Today in any city wherein perfect unity exists amongst the believers, i.e., harmoniously mingling with each other like unto honey and milk - the call of God will be raised and the lights of the Kingdom of Abhá will be diffused."

To another friend in Washington D.C., "one who is thirsty for the Water of Reality" he says:

"Thank thou God that thou art confirmed in listening to the Call of the Divine Kingdom, hast found the fountain of the Water of Life - thus thou mayst allay the thirst of every thirsty ones. Thou hast approached the Mountain of spiritual effulgence so that thou mayst hear the Call of God from the Burning Bush in the wilderness of sanctification. I hope that thou mayst attract unto thyself infinite Bestowals from the gleaming Flame of Tor and the refulgent light of Truth. Mayst thou take in thy hand a shining torch, travel through that vast continent, call the people to the Kingdom and become the cause of the guidance of innumerable souls."

To another friend in Cambridge Mass he says:

"Thou such a Universal Cause that the refulgent Light has enveloped the Continents and established the oneness of the world of humanity. It is the cause of the unity of all the nations and the strongest tie of communication between the inhabitants of the earth. Unquestionably it will enlighten the human world, breathe into the hearts new life, gives sight to the blind, hearing to the deaf, quickens the dead soul, transform this world into another world, and make this terrestrial earth a mirror of the realm of the Most High."

To another friend of Washington D.C. he writes:

"Thy detailed letter was received. Truly it was pure joy for it contained the particulars of thy trip to Augusta, Georgia. It explained the delivery of an eloquent talk by thee; that thou hast summoned the people to the Kingdom of God and hast spread the Divine Teachings. Consider how every soul who has arisen to serve the Word of God will be confirmed with the heavenly Cohorts. Therefore, be thou happy, because thou art assisted with such service! Ere long in that city a great multitude shall enter into the Kingdom of God, the Flag of the oneness of the world of humanity will cast its shade over that country and the Song of the Supreme Concourse will be raised from its glens and dales. The fountain of the Water of Life will gush forth and the birds of the rose garden of God will break rapturous songs of glorification of the Kingdom of Holiness in the most wonderful melody. This trace will become eternal and will be continued throughout the future ages and cycles."

The following message is addressed to the London Bahá'ís:

"Praise be to God that this cycle is the luminous cycle. This is the century in which the Divine Spirit pervades all things. This is the Age of Reality. The Sun of Reality will shine with such intensity as to entirely dispel the darkness of dogmas. Contention and strife, hostility and animosity will be completely effaced from amongst mankind. For they are all the sheep of God. God is the real shepherd. He is compassionate towards all. Therefore the members of the world of humanity must embrace each other with utmost love and conciliation and under the protection of this Shepherd these sheep may graze in the meadow of clemency and while they grow and develop acquire infinite joy and happiness."

Concerning the books written on the Bahá'í revelation he says:

"During the lifetime of His Holiness Christ, no book was written about the Cause that gained any importance but consider how many and important they are at this time. The books

which are composed and published on this Bahá'ís Cause in this age shall ere long be seized and passed hand to hand like unto leaflets of gold."

a very recent long Tablet to the American believers concerning his own station he says:

"When the Sun of Reality shone forth from the horizon of Sanctity it flooded the world with the rays of the oneness of thoughts, the oneness of opinions, the oneness of ideals and the oneness of truth, so that mankind, as regards doctrines and articles of belief, might converge toward one common center, differences, contention and discord be entirely effaced from the world of humanity and the unique Light which has branched forth from the Sun of Reality might illumine all the hearts. For the realization of this complete unity and perfect good fellowship the Blessed One suffered all manner of hardships, trials and afflictions to such an extent that the eyes are weeping and the hearts are burning now and forever more."

When I came down the mountain this morning, the Beloved called into His Presence five pilgrims who had received permission to leave today. Amongst them was Mírzá 'Azízu'lláh K_hán from Núr and distantly related to Bahá'u'lláh. The Master gave him his brown silk 'Abas' which he wore in America and Europe and many other valuable moments.

"Convey" he said "my loving, longing greeting to all the friends and the people of Núr. Tell them you have greatly strengthened my hope as regards the future of that province. It was very hard on me not to hear the ringing voice of Truth from the Native town of the Blessed Perfection.

I hope that day by day the voice may gain in volume and richness and depth. May I ever inhale these holy Fragrances and Spirituality from Núr - thus the province of Núr may become in reality the mainspring of Núr (light or glory) and illumine all the neighboring provinces of Mazandran and from there, spread to other climes and countries."

Then Miss Burks paid her last call, as she was going to leave in the afternoon for Beirut to join her travelling companions. The Master gave her an interesting talk on the Teachings and sent her away with his heavenly blessings, hoping that she would become a herald of the cause of God and a messenger of light.

Then he dictated a number of Tablets for the teachers in Persia to be carried with the pilgrims leaving today. A number of prominent men from Arabia were his guest of luncheon. To them he spoke on the decadence of Islam and the means whereby it can be regenerated and rise again out of the ashes of decay. With them he went to the Mosque and demonstrated to them the spirit of true worship and reverence.

In the afternoon, he called the departing pilgrims for the last time and said: "You are going to leave today for Persia. You must go out and work and teach. Praise be to God that you have received the baptism of the Holy Spirit and you have spent many blessed day, in the holy land. Today the most important affair in service to the Cause of God." The leave-taking was very affecting. Hot tears fall copiously from their eyes, and the Beloved held each one in his divine arms, surcharging him with spiritual electricity.

In the evening he sent for the Bahá'í students from Beirut College. Young, enthusiastic, and hopeful to the Beloved inspires them with the highest ideals of manhood and the noblest ethical standards showing them in a clear and simple manner that their whole future progress depends upon the purity of their lives and the strength of their characters. "I hope" he said "you are feeling quite comfortable in Beirut and that you are not meeting with any difficulties. May you ere live in the utmost joy and fragrance! In the College of Beirut you must become the shining candles of moral precepts and spiritual ideals, and be the means of the illumination of others. Clothe your bodies with the robes of virtues. Characterize yourselves with the characteristics of the people of divine morality. Shun all manner of vices as you shun a poisonous snake or a leper. Let the corps of the professors and the students be impressed with the purity and holiness of your lives, so that they may take you asparagus of worthiness, examples of nobility of nature, observers of the moral laws, in subordination the lower element by the higher spirit, the conqueror of self and the masters of wholesome vital forces in all the avenues of life. Strive always to be at the head of your classes through hard study and true merit.

Persia is today practically ruined, and the majority of the students who return to their native country from Europe instead of trying to save Persia, hasten the day of its ruin. Although they have studied the physical science, yet they lack moral stamina and essential leverage to accomplish the regeneration of their country. Along with their studies they have learned the moral vices of European nations and are afflicted with their social sins - thus precluding any good they might have been able to render Persia. Instead of benefitting the nation they become as parasites and a source of menace. Be ye always in a prayerful state and appreciate the value of everything. Entertain high ideals and stimulate your intellectual and constructive powers. The young men of this generation must ever strive to adorn their inner beings with moral laws and humanitarian deeds. Their chief aim must be the glorification of mankind and the fructification of the tree of existence. Their lives must be crowned with the brightest gems of natural and divine accomplishment. They must dedicate their lives to the service of humanity and never harm a single soul. They must constantly work for the improvement of their own moral fiber and that of others, and involve themselves with the attributes of the spiritual ones. They must become the incarnations of the virtues of God. What are God's virtue? They are these: Trust, faithfulness, kindness, love, charitableness, humility, compassion, real devotion, purity of mind and body and the perfections of the world of humanity. This is the cause of the progress of man. This is conducive to the enlightenment of the material civilization with the morning light! This is the means of the elevation of the moral nature of humanity! Become ye celestial, merciful, divine and spiritual. Then your characters will be transmitted into the quintessence of light! All the people are pleased with you and are praising you for your worthy strivings and stimulating examples."

18 April 1914

April 18th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

"God has not created rest for me. How can I rest while so many tasks surround me from all directions? While I am sitting here, I am submerged in a sea of thoughts. When I walk, I think. When I talk, I think. When I sleep, I think. I am enveloped in an atmosphere of thoughts - deep thoughts, un-utterable thoughts, resistless thoughts, weighty thoughts. The ocean of thoughts rolls on and on; its tides are rising higher and higher, its ebb and flow are continual and its waves ascending to the starry dome." Thus spoke our Beloved to Mr. and Mrs. Holback this morning after a long talk on the spirit of the Bahá'í Movement and its reflex motion in the world of existence. When he came out of the house, a large number of very poor people, men and women, almost in rags were waiting in line to receive alms from his holy hands. A Bedouin Arab, most picturesquely dressed in his long, white, flowing robe had just arrived from the interior peninsula to meet him. 'Abdu'l-Bahá asked Mírzá Hádí to entertain him till he would return from a few calls. On his return, he took his giant looking Arab by the hand and while the air was dancing with the ripples of his laughter, they entered the house.

About eleven o'clock he walked out of the house followed by our dear Shougi Effendi and entered the luxuriant garden laden with the fragrance of lilacs. He sat on a sofa and dictated a number of beautiful Tablets - spiritual flowers with which the nostrils of faraway people are perfumed. Then he dictated a long Tablet for the believers in the United States concerning his own station, with the instruction to be published and distributed amongst all the assemblies. In the afternoon, there was a large tea party in the rose garden given by the two believers from Neireez. A photograph was taken afterwards with the Beloved on the stairs of the house. The landeau was made ready by Isfandeyar and the Master took a ride through the streets of the German Colony and out into the country. On his return a short visiting Tablet was revealed for Mrs. Roeff in Stuttgart. It was written with his own hand. I may quote it herein:

"O Almighty! Endear Thou this maid-servant of Thy Threshold, Mrs. Roeff, in the Kingdom of Holiness and submerge her in the sea of lights. Forgive her shortcomings and confer upon her divine bounty. Grant thou purity and impart upon her eternal Life in the Court of the Paradise of Abhá and suffer her to become the manifestor of the favors of infinite Effulgence in the Meeting of Transfiguration. Verily Thou art the Generous, the Forgiver and the Compassionate!

(Signed) 'Abdu'l-Bahá 'Abbás."

In the evening all the believers and the pilgrims found their way into the drawing room and were pleased to hear the voice of the Lord of Servitude welcoming them. Mr. N. R. Vakíl asked a series of questions concerning the Holy-Writs of India and received satisfactory answers.

"Are the Holy books - the four Vedic sacred books - inspired from God?"

"They contain many inspired utterances, but through the lapse of time, human ideas have crept in and afterwards men have come to believe that they are all, in their totality, the revealed words of God. Similarly the Christian theologians up to the last century believed that the Pentateuch was written by Moses, but modern criticism of the Bible by scholars and thinkers has shown us otherwise. There are so many historical discrepancies in these

books that they are simply bewildering. Only the Decalogue and a few other utterances are from Moses, the rest is written by Ezra, the priest. With a critical, spiritual eye, we can easily distinguish the heavenly words from the human ideas."

The question of the invention of writing characters was asked. "Compared with the ancient history of the world, the invention of writing is of quite recent date - only a number of thousands of years. According to the theories held by the anthropologists and the students of ancient languages. When the world of humanity was in its aboriginal state, many wild, savage tribes roamed over vast stretches of desert without the instinct of habitation. When a member of these tribes died, they buried him under the ground and planted a tree over him so that they might recognize the place in the future. This ceremony was practiced of course only for their chiefs. This was one of the first steps in the formation of sign-language. Later on, in order to find out their way in the desert, they planted guideposts at the end of every several miles. This and other concomitant ideas led the path for further progress. Later, instead of planting trees over the tombs, they placed pieces of carved woods. For example, if the deceased was brave, they would carve the crude form of a lion; if crafty that of a fox and if blood-thirsty that of a dragon. Another monumental advancement was achieved when they started to carve these pictures with some improvements and more artistic taste on the bark of the trees and placed them in the grave with the dead. As humanity slowly forged ahead, gaining mastery step by step over nature, monuments of triumph were built over the tombs describing in their limited way the victorious wrested from the enemies by the heroes and the braves. Probably many generations rolled on and the savage tribes continually expanded and outgrew their former barbaric conditions, and new ideas for the perpetuation of the records of the race germinated in the minds. The world was populated, the people increased in number and resources, and many species of cattle were domesticated. Thus they carved the figures of these animals on woods and stones, each animal representing an idea. In order to increase their vocabulary, they dissected the animal, making each part or organ represent a sentence. Out of this wonderfully, complicated system, grew the hieroglyphic writings of ancient Egyptians so well-preserved on papyrus and tablets of stones. The Egyptians were so clever in this science that they made every bird to stand for an idea. The eye of the cow, the horn of the deer, the head of the monkey, the beak of the sparrow, conveyed to the reader distinct meanings and thoughts. All these mysterious writings are now easily translated in modern languages through the indefatigable labors of European scholars and archeologists. The Cuneiform letters represented in the old ruins of Persia and other parts of Asia, has another interesting development. When Alphabetic letters were invented by the Phoenicians, they were soon adopted by other nations, and thus the very greatest miracle was performed on the stage of the known world. This is only a very mere outline of the march of human intelligence through the land of darkness and ignorance towards the light - the light being no other than the miracle of self-expression."

Many, many more questions were asked about the ancient history of India, mythology, evolution of religion, progress of civilization, etc. to all of which, the Beloved gave most illuminating answers. I may wind up this letter by the translation of his rather significant remarks concerning the "House of Justice". "Generally the people of the past have forgotten the foundation of their religions and have clung to some superficial doctrines, causing differences and quarrels and creating wrangles. But the Blessed Perfection, praise be to

God, has shut all the doors to these probable differences, for he has said that whenever two parties in the Bahá'í Cause differ on any subject, both of them are wrong; although the first party may be correct. Because the result of their discussion and controversy has been inharmony, neither is right. God-willing, such occurrences will not transpire in this Dispensation. He has caused the revelation of such spiritual Teachings as well be conducive to the illumination, spirituality and exaltation of the world of humanity. All the affairs and the legislation of material laws for the increasing needs of the enlightened humanity belong to the House of Justice. Thus the House of Justice will not be only a body for the legislation of laws according to the spirit and requirement of the time, but a board of arbitration for the settlement of all the disputes arising between people. When the Universal House of Justice is organized, the members will do their utmost for the realization of greater cordiality and comity amongst the nations. The laws of Bahá'u'lláh are the unchangeable, organic laws of the Universal House of Justice. They are the very foundation upon which the structure of additional legislation is built. If the Universal House of Justice was in existence, the first person that would have obeyed its laws would have been myself. As regards the place for the convening of such a general body, it will be decided by the members. The Universal House of Justice has only the legislative function; the executive power belongs to the administrative department of government. At first, National House of Justice will be established in every country, and then they will elect in turn members to the Universal House of Justice. Again, I respect the House of Justice, whether national or universal, has only legislative power and not executive power. For example in Europe and America, the Parliament or Congress enact laws, while the government executes those laws. The House of Justice cannot fulfill two functions at the same time - legislative and executive. In short, the Blessed Perfection has shut all the doors of differences. The clear texts are revealed by him, with the provision that additional laws be enacted by the House of Justice. These days are the days of teaching the Cause of God, days of the promotion of the Word of God. Any other thought is fruitless. We must lay aside all extraneous ideas which are not immediate benefit. All these plans will appear in the most perfect form in their proper season. This is the day of the diffusion of the Fragrances of God. The day of Universal love, the day of good fellowship, the day of severance, the day of self-sacrifice, the day of attraction, the day of enkindlement, the day of service and the day of brotherhood."

19 April 1914

April 19th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

While the last party of the Bahá'í students arrived today, about twelve Pilgrims including N. R. Vakíl of Surat and Siyyid Mostafa of Rangoon departed for India and Egypt. The Beloved of our hearts received the students this morning soon after their arrival and only with a few words of love and kindness welcomed them in the study of divine sciences and knowledge. "Divine Science" he said "Spells the well being of humanity. It exalts the spiritual station of man and reveals to him the mysteries of the Kingdom of God." Then Mr. and Mrs. Holback were fortunate enough to stay in his Presence for more than one hour. Sweetly and kindly

he conversed with them in many topics, especially about their place for the summer. For the next few days they are going to live in the German Hospice on the very top of Mount Carmel and will have a most charming, uninterrupted view of all the surrounding sea and country. Afterwards they will take a short ocean trip to one of the Near East Islands and return again to Haifa after a month.

Then the landeau was brought out and the Master rode away in it. As it was Sunday he paid a call to Doctor Coles of the English hospital. While he was in the drawing room he looked out of the window and saw Mr. Shirogi coming out of the chapel adjourning the dispensary. Mr. Shirogi had accompanied Mrs. Holback because she was desirous to show to the church authorities that the Bahá'ís are free from any religious prejudice. The Beloved called Mr. Shirogi to come up and act for him as interpreter. To those who were present he spoke about science and religion. He said that religion must ever become the cause of amity and love, otherwise irreligion is better; and science at the same time must be the means of human progress and enlightenment. If science creates deadly weapons for human slaughter and destruction, it is worse than ignorance. Mr. Shirogi told me it was a great and mystical coincidence that while the Master was sitting in the parlor, in the adjoining chapel they were singing hymns about the coming of the Son in the Glory of His Father.

About 4 pm, our best Beloved called into his Presence the Pilgrims who were going to depart for India. Tea was served to them by the faithful Bas_hír. The Master was in good humor and asked in a playful tone from our brother Vakíl: "What wilt thou say to thy father if he asks thee: 'Why didst thou cross the ocean in defiance of our caste laws?'. Say to him; I desire to sail over the seven oceans of life."

After a few moments of silence, he delivered the following talk: "Although the religions of God undergo change and transformation, yet the primal objects are immutable. The original aim of divine religion is the moral instruction of the world of humanity, the perfection, the illumination and the spirituality of the world of humanity. These are some of the things that are not changed, are not abrogated and reoccur in every religion, no matter how much enveloped that may be by outward dogmas. These are the unuttered aspirations of every religious man. The prevalent notion that the religions of the past have set aside and abolished each other is a great mistake. Consider how the primal objects of all the great religions are half forgotten and very dimly remembered. The failure of so-called organized religious is crumbling and tottering into ruin. They are holding fast to a set of dogmatic articles and ceremonial rituals which are as far from pure religion as the heaven is remote from the earth. Once upon a time, this Christianity was like a comely youth, overflowing with vital force. The youth was in the utmost of freshness and charm, adorned with infinite virtues and attuned <56> with the music of vigor and health. But now he is stricken with old age. His eyes are dimmed, his ears do not hear, his feet are paralyzed, his hands are weak, his physical forces are exhausted. He is afflicted with senility and dotage. Or this tree was once young and saple. Its branches were green. The fowls of the earth lodged in its twigs and built their nests. It has grown and developed and brought much luscious fruits. Now it has grown hoary with age, it is decayed and rottenness has overtaken it. Then suddenly the gardener appears on the scene, cuts a green branch from the same tree and plants it again in a prepared soil. It starts its upward growth till it fills the place of its parent stock. Now this tree is the same old tree, only renewed. But those people who have grown too old to understand the real situation, hold fast to the rotten root and shut their eyes to the beauty

and elegance of the new tree. Now is the time for the planting of the new tree. God willing, you will become assisted in this glorious service so that again this New Tree of the same old religion of God may grow and attain to the stage of fruition."

Aside from these remarks, there are many distinctly new Teachings in the Bahá'í revelation that cannot be found in the former dispensations. (Here he mentioned a number of the Bahá'í principles and then continued:) "All these universal precepts are not found in the books of other religions, but the moral and spiritual teachings of past religions are fully embodied in this Cause. When all the great principles of Bahá'u'lláh are fully put into practice, then their beneficial results will become apparent. His Holiness Bahá'u'lláh has crowned your heads with such a shining diadem, the scintillating jewels of which will shine upon all the future cycles and ages. I hope that each one of you may become the cause of the verification of innumerable souls, strengthen the original basis of the divine religions, quicken the dead bodies, with the New Spirit and bring out of the tombs of negligence these heedless souls. May you deliver mankind from the darkness of prejudices and fanaticism! May you guide them into the realm of lights! Do ye not consider your own ability. Rely upon the power of the Confirmation of the Blessed Perfection. The assistance of Bahá'u'lláh is creative and dynamic. I expect to hear good news from you. I hope that the inhabitants of India may bear testimony when they look into your radiant faces upon your return that you have carried back a heavenly reality, a divine spirituality, and a holy attraction; that you have returned from the Holy Threshold with wonderful, precious gifts of the Kingdom. May they testify that your conducts, your deeds, your behaviors are reflecting the rays of the Sun of Reality. May you be like unto those souls who parched with thirst, have attained to the source of the fountain of life and having drank deeply, fill their jars and return to those who are waiting! May you be like candles ignited with the Fire of the Love of God!" Then he bade farewell to everyone and embraced all affectionately! Several tablets were sent with them for the believers in India! Our dear brothers left us, but we shall ever remember them! Farewell, my brother Vakíl! Thou hast a strong faith and a heart filled with the glory of the Lord! And thou my

20 April 1914

April 20th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

For more than two hours Mr. Shirogi and two other Bahá'ís from Persia had the inestimable privilege of setting in the Presence of Our Lord this morning. When they came out of his blessed room they were beaming with joy and their faces were wreathed with heavenly smiles. They had found the time and opportunity to present to the Beloved all their petitions and receive verbal answers. Mr. Shirogi was however the happiest man, because the Master had written at his request a Tablet for Prof. Hatchand M. Gurbaxani of the Oriental Institute of Karachi who happens to be a special friend of his and a man of wide culture and personal influence. The translation of the Tablet is as follows:

O thou wise teacher! The Breeze of Providence wafts from the direction of the rose-garden of Reality bestowing joy and happiness upon the adepts. The Sun of the divine world hath dawned from the horizon of the temperate, spring equinox, resurrecting into new life the countries of the orient and the occident. The mountains and prairies of the Ideal world are adorned with green and verdant vegetation. The trees of the temples of humanity are clothed with the garments of New Bestowals and begemmed with New blossoms and fruits. A most tremendous stir or motion is witnessed in the world of creation. All the phenomena are in the process of reformation and regeneration and all the creatures are chanting the verses of oneness with their tongues of consciousness and reality. Therefore we must occupy our time with extolling and lauding the Glorious Lord for He hath illumined this wonderful, New Century with the refulgent rays and splendors of the heavenly Sun! Upon thee be greeting and praise!

(Signed) 'Abdu'l-Bahá Abhas

The Master foretold many spiritual victories to be won in the province of Sind, India and commanded Mr. Shirogi to devote as much time as he could spare to the spreading of the Cause in that section of India and invite Mrs. Getsinger to deliver lectures before the public.

Another Tablet was revealed for another pilgrim, by the name of Mírzá Asadu'lláh, a fine photographer who desires to go to Mazanderan and take pictures of the ruined palace of Bahá'u'lláh and other historical localities frequented by Him. The Beloved gave a most vivid description of the palace and its architecture with its numerous halls and rooms and gardens. I was going to write it down but he stopped me. Laughingly he said: "I am afraid if I breathe Mírzá Aḥmad will write it down."

In the afternoon, numerous Tablets were dictated to Shougi Effendi for the old and new believers in India.

In the evening two Carmelite monks called on the Master to receive a permit to hold a picnic party tomorrow in the garden of Riḍván. The picnic is arranged for their little pupils - boys and girls. The Master gave permission with the utmost pleasure and wished them a very good time. Before sunset he took a long walk followed by Shougi Effendi, and when he returned all the pilgrims were standing in a long row to welcome him. As he passed by he spoke a few words with each and distributed amongst them a bouquet of flowers which he carried in his hand.

The City of Abode has hundreds of believers and the following Tablet was revealed for them the other day:

"O ye friends of God and the maid servants of God! Praise be to God that during the season of divine Spring and the time of merciful in which the Breath of Eternal Life is breathed in the radiant entities, ye are enlisted under the Flags of 'Ya Bahá'u'l-Abhá' and like unto the birds of the meadows perched upon the branches of pines and cypresses ye are engaged in the glorification and praise of the clement Lord with the most rapturous melodies. Ye are intoxicated with the wine of Truth and are joyous in the garden of His Highness the One. Ye are clad with the royal Robe of Guidance and are overshadowed with the outstretching Bounty of His Highness Bahá'u'lláh. Ye have shut your ears to the crooking of crows and

ravens, and are rejoiced and exhilarated with the songs of the warbler of the rose-garden and the meadow. Ye have heard the harmony of the Supreme Concourse and listened to the glad songs of the nightingale of the orchard of guidance. Ye received a share and a portion from the heavenly Food, and became associates and partners in the outpouring of the Kingdom of Abhá! This is the most great Favor and Grace which has surrounded the people of Bahá! Consequently with infinite joy and happiness, felicity and delight, engage your time in thanking the Lord for these divine Bestowals; thus we may fulfill the reality of the holy verse: 'If you praise the Lord for His blessings unto you, He will increase them correspondingly.'

Upon ye be Bahá'u'l-Abhá!

(Signed) 'Abdu'l-Bahá Abhas.

The following prayer is revealed for the believers of a small village in Persia - Edriss Abad.

"O God! O God! These are Thy servants who are attracted to Thy Kingdom of Beauty, yearning after their lights of Thy Meeting, supplicating towards Thee by days and by nights. They are advancing towards Thee with empty hearts, flowing tears, shining faces, brilliant eyes and loving countenance towards the Realm of Thy Glory! O Lord! Protect them from the hosts of aberration; immerse them in the sea of humility and submissiveness. Make them the fountains of guidance, the glowing lamps in the dark nights, the beaming and twinkling stars and the armies defeating the battalions of ignorance and prejudice. Verily Thou art able to do whatsoever Thou willest.'

(Signed) 'Abdu'l-Bahá Abhas.

21 April 1914

April 21st 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

This is the glorious day of the Feast of Riḍván, the day in which the Manifestation of God - Bahá'u'lláh proclaimed his Mission of Universal Peace and the brotherhood of man, to a few of His followers in the Garden, outside of Baghdád many years ago. This is the day in which the fountain of the Water of Life gushed forth, the clear, crystalline water of divine Teachings! This is the day in which the Voice of the Lord of mankind was raised the heaven and the earth. This is the day in which the Creator of the world ignited the Torch of heavenly Guidance! This is the day in which the foundation of the golden palace of good-will towards all men was firmly laid! This is the day in which the rays of the Sun of Reality flooded all the regions with the effulgence of Love and fellowship. This is the day in which all the heavy laden and sore-footed travelers were liberated, because the proclamation of the spiritual freedom was issued from the Supreme Pen! This is the day in which the human race received a mighty downpourings of the Graces of the Holy Spirit! This is the day in which the roses of revelation bloomed forth and the violets of spiritual principles spread their

fragrances to all parts of the world. All the pilgrims are rejoicing because they are privileged to be on Mount Carmel on this day of days, and stand in the Holy Presence of 'Abdu'l-Bahá. From early morning the believers were singing songs of gladness and descended the Mountain with happy hearts. They were divided into many loving groups in the garden of the Beloved, and conversed together on the great blessings of this day. For the last few days it has often rained and today the clouds were gathering in the sky and promises occasional showers. All morning we sat and walked in the garden with the hope of seeing the Beloved. Then we heard that our brother Mírzá 'Alí-Akbar of Russia would give a tea in the afternoon and the Master would be there. After our lunch, the carriage was prepared and it was about two o'clock pm when the Beloved came out of the house and rode away toward the Tomb of the Báb. Another carriage appeared right after it with a number of believers driving in the same direction. They invited me to join them as they had an empty seat. This our carriage followed that of our Lords until we reached the avenue, leading to the Tomb. Here he asked others to a light from his carriage and ordered Isfandeyar to drive towards the top to return after one hour. We gathered in the reception room. Many people were there. The women were also invited and holding a separate meeting in the next room. The table was covered with large trays of oranges, cakes, Persian "Baglava" were decorated with cut roses and looked most charming. The wind started its furious howling and suddenly the sky poured down a storm of hail making the Mountain white, but it passed very quickly and left the air fresh. Seldom has the Mountain of God looked so luxuriantly green and fascinating! Verdant esplanades and charming cascades of green tracts are seen from afar lending beauty to the scene and purity to the atmosphere. After awhile they reported that the Master was coming. I ran out and climbed a hill which was near the Tomb. Far, far away on the blue horizon in the road winding in and out through the green woods, the Beloved's carriage appeared like a white chariot, emerging out of the clear blue heights or coming out of a remote, emerald island in the midst of the ocean. Little by little it came nearer and nearer and finally it stopped and the Lord alighted. With a radiant face and luminous Countenance he approached me. I bowed down as he passed by and I will cherish in the secret chamber of my heart his gracious smile and loving "Marḥabá".

As he entered the room all the believers arose from their seats. Our poet "Andaleeh" had composed a poem on this feast of Riḍván and Mírzá 'Alí-Akbar Rafsaujany sang it with much feeling and artistic appreciation in the Presence of our Lord. Then the Tablet to the American believers regarding his own station was read by S_hayk_h Muḥammad-'Alí. Then he spoke about some of the interesting events of the Cause in Adrianople and 'Akká. The recounting of the stories were brought to his mind by the falling of the hail and rain. Towards the end he said, waving his hand towards the mountain:

"I had a wonderful ride over the Mountain. It hailed and rained and the wind blew furiously and I enjoyed it so much." After the talk he distributed with his own hand oranges and candies amongst all the Bahá'ís. The meeting being over we resorted to the Holy Tomb. Miss Sanderson and Miss Hoagg represented in the spiritual sense the Western Bahá'ís. They were the only women among all these oriental brothers to join in the spirit of worship at the Holy Threshold of the One who heralded the coming of a greater than himself. 'Abdu'l-Bahá asked all the believers to go to the front and he himself stood at the doorway in the utmost state of humility and prayerfulness.

As soon as the Master rode away, a great downpour of rain started again. The Bay became very rough and the shore as far as the eyes could see, was a picture of laughing, dancing white waves. I hurried to my own safe Nest and from the quiet porch, watched the wild, entrancing scene of nature spread before me. It was of the most gorgeous and grand scenes that I have witnessed! Right before my eyes a great perpendicular rainbow of prismatic colors arched the sky. The lower end touching the edge of the sea shore, its many colors, blending with the pearly waves, and the upper end was lost in the blue clouds of the sky. It was a most wonderful sight, a daydream of the fairy land. As I stood there watching, the lower end little by little vanished and the rest, like a straight line, remained unchangeable for a long time. Their betwixt the heaven and the earth, thus gleaming, jeweled sword of many colors stood for a few moments as a renewed sign of divine Covenant between man and God, filling the heart and the mind with spiritual longings for the unattainable.

‘AKKÁ

22 April 1914

April 22nd 1914 Home of Bahá'u'lláh, 'Akká, Syria

Dear friends!

Our celebration of the Feast of Riḍván would not have been complete without at least spending a few days in 'Akká and under the roof of the Home of Bahá'u'lláh. This is just the right season - the season of roses and spiritual motion, the time of rejoicing and happy memories. The Master is feeling well, the Bahá'ís are working all over the world for the promotion of the Word of God. The Bounties of the Lord are spreading before us; the Favors of the Merciful are inexhaustible and the sea of divine revelation is in agitation.

Last night five pilgrims arrived from India and the Beloved received them in his drawing-room. After welcoming them he spoke to them briefly. The contents of his talk may be taken as a Riḍván Message to the Bahá'í world:

"Praise be to God, the news received from all parts indicate the fact that the believers of God are striving in the promulgation of the Cause of God. Today honor and victory are destined for that soul who has freed himself from every thought and is engaged in the exaltation of the Word of God and the diffusion of the Fragrances of God. This is the season of seed-sowing. Whosoever scattered the seeds will gather many harvests. Today the matter of conveying the Message is successful or confirmed. For example during the season of seed-sowing, the matter of plowing and planting is successful and not harvesting and crop-gathering. We must - all of us - cleanse and purify the mirrors of our hearts from every imagination and idea and day and night summon mankind to the Kingdom of God and raise the Cry of "Ya Bahá'u'l-Abhá". Then you will observe what a world-stirring resurrection and revival is set up and how the stupendous Power of the Cause of God has become manifest and evident. Today the mother of Teaching is incumbent and obligatory upon all the believers - men and women. For this season, 'Abdu'l-Bahá notwithstanding the infirmity, weakness and indisposition of the physical body begged permission and consent spiritually from the Holy Threshold and supplicated Confirmation and assistance and then hastened towards the empires of the far West. He sought rest neither by day nor by night. He longed for no comfort and yearned after no composure. Although often he was unwell and many a night he suffered insomnia or was passing through a fever, yet he would present himself before great conventions and raised the voice of ya Bahá'u'l-Abhá in big churches.

Now my utmost hope is that through the Favor and Bounty of the Blessed Perfection, I may again with infinite detachment turn my face toward another direction; that I may cry out till my very last breath and through the music of the Supreme Concourse I may invite the people of the world to the Kingdom of Abhá. Pray that perchance this most great Bestowal he revealed and this weak body and meek spirit be assisted to turn the face toward the Kingdom of Abhá while walking in the path of the Blessed Perfection and drinking the

chalice of martyrdom in the city of sacrifice - thus the end of my life may be perfumed with the Fragrance of the musk."

When I awake this morning a heavy rain was falling and it continued for more than one hour. There was a dark mist all over the mountain and the Bay was enveloped by it. We knew yesterday that the Master of Wisdom was going to 'Akká today, but when I looked at the rain and the fog, I said to myself: he will surely not go in this weather. After an hour, the rain stopped and the clouds vanished. Like any other day, I took my papers and descended the mountain. From far, I saw the carriage waiting at the gate and when I arrived near, Khasro told me that the Master was going to 'Akká. Not having any time to go up the mountain and take a few necessary objects I stood ready for his Command. After a few minutes he descended the stairs and walked straight toward the carriage. Mírzá Jalál and Khasro joined him and as I stood there waiting, he called about my name "Come up, Mírzá Aḥmad. Where art thou?"

Then two believers from Neireez had arranged to give a tea in Bahajee this afternoon, so all the Pilgrims were invited. When the Master's carriage arrived at the station, they had already taken their seats in the train. We bought our tickets and joined the friends. All the people in the station both strangers and natives, show the greatest amount of respect towards the Beloved as he passes by through the crowd. When the train started for 'Akká, the Master came out and stood in the passage to watch the long range of mountain and the plain covered with verdure. I heard him talking with much interest with an Arab about the land valuation and the high cost of living and consequently I joined him.

Suddenly he turned his face to me and smilingly said: "Who hath said that wherever I go thou must follow me? Hast thou become my shadow? Is it not more than two years that thou has been accompanying me? What hast thou done that thou must travel with me all the time?" I said: "I have done nothing and am not good enough to be with the best Beloved even for a second. I am not worthy of Thy Bestowals. Thy Bounty and Favor have chosen this broken vessel, this shattered instrument. I only pray to be given the capacity and ability to understand and appreciate the value of all these heavenly graces." When we arrived at the station there were none of the believers to welcome us, because the Beloved had sent them word last night that they must not come. Instead of going to the House, he rode on the donkey to Bahajee. The pilgrims walked after him. Khasro went to town to prepare the lunch. On the way to Bahajee we were soaked with a big shower which lasted several minutes.

As soon as we reached the home of Áqá Siyyid 'Alí Afnán, the Master took off his Aba to have it dried in the sun and then went in to rest. All the Pilgrims gathered in the guest House and commence to chant the special Tablet for the Riḍván known as "The Sun of the Words". The plain of Bahajee was a mass of verdure and flowers. White and yellow daisies and red anemones had transformed the country into silver, golden and ruby colors. A more beautiful sight of nature one could hardly see anywhere! The sun was not shining in its ancient glory, and the believers came out of the rest house and were divided into different social groups. One group was singing Bahá'í poems, another chanting Tablets, one conversing on the high themes of the spirit, and one recalling the days when the Blessed Perfection pitched the tent of Peace and brotherhood nearby, and the people were ushered under its shade to learn from Him the path of truth and righteousness.

While we were eating our lunch around a large table, the Master entered the room and wanted to know whether we had enough to eat. Then he ascended the old, rickety stairs to his own little room on the roof. Having finished our lunch, we came out into the garden and the Beloved, hearing our footsteps, left his room and stood at the top of the stairs. With his white, cream overcoat, and his long, white locks falling on his shoulders, and his white beard, he looked exactly like the archangel descending from heaven and suddenly revealing himself to the astonished world. Standing thus he commenced to speak: "In the neighborhood of Bag_hdád there lived a man and a Bahá'í by the name of Muḥammad, 'the thorn-picker'. He lived about 21 miles away from the City. Once he invited me and a number of other believers to his home. In order to cover this long distance on foot, we started at midnight and arrived there before noon, tired and exhausted. His establishment consisted of a small bamboo hut. Outside the sun shone brightly and the desert sand was hot. We all crowded into this little hut, and the warm hospitality of our host made us . He ordered his wife to prepare the lunch. "On my eyes my lord" she said cheerily. From the corner of the hut she brought forth a few handfuls of flour. She kneaded this into dough. Then she added a few dates to it and made it into a round Ball like a hard common-shell. In the midst of the hut there was a primitive earthen oven. She made a fire with thorns and threw this canon ball into the center of the oven to be cooked. From a human standpoint we could not stand the heat of the Arabian desert nor the heat inside the bamboo hut, but making light of it we chanted Tablets, sang Bahá'í songs and did not mind the natural discomforts. After an hour the woman took out of the blazing fire this bomb-shell, placed it on a rough wooden tray, cut it into two and set it before us with a natural grace. Our lunch consisted of this half-cooked, black dough. There was no spoons so we ate it without fingers. A similar dinner was prepared for the evening, after eating we bade our kind and genial host well and started homeward. Because Moha the thorn-picker was the flame of the Love of God, the relish of his food is yet in my taste. I have attended many large banquets and partaken of various dishes, but this was better than all of them. I have not forgotten and will never forget it."

At half past two we started towards the Holy Tomb. The Master was there. He anointed everyone with rose water and afterwards chanted in a sweet, low voice the visiting Tablet. After this he walked to the guest Home and with his own blessed Hand distributed oranges and bonbons. Then, followed by all the believers he visited the Tomb of the Great Afnán not very far away and ordered the construction of the grave of Mírzá Áqá Jan. "Whatever he did towards me during his lifetime I have forgiven him. I hope, through the Favors of the Blessed Perfection, he may be submerged in the sea of His Forgiveness." He asked all the Pilgrims to return and that he would return in a day or two. He rode, then on the donkey and ordered us to ride in the carriage. In half an hour we were all again in the Blessed Home. In the evening he called all the believers to his room. He was fatigued and therefore was reclining on the divan. The old believers tell me that this was exactly similar to those days when Bahá'u'lláh was living. The Beloved was sitting in the same place that his Great Father used to sit when receiving the friends. He gave an informal, intimate talk, relating a number of historical events that transpired this very room, taking us back in imagination to those days of the Manifestation. Afterwards a number of called to pay their respect to 'Abbás Effendi, the friend of the poor and oppressed.

23 April 1914

April 23rd 1914 Home of Bahá'u'lláh, 'Akká, Syria

Dear friends!

The first visitors of the morning were Abu'l-Qásim and Áqá Mehdi, each bringing large and small bouquets of flowers to decorate the reception room of their King and Beloved. Knowing my great love for roses, they had not forgotten me, and so I received from each a token of Bahá'í friendship and brotherly love. While looking at the wonderful flowers from the Riḍván in these Riḍván days, I am writing to you with an overflowing heart with overflowing love of each. These are the days of rejoicing and merry-making and the Bahá'ís no matter in what part of the world they happen to be should be happy and try to make other hearts happy.

Last night I stayed in the house of Áqá Ḥusayn Ashjee and he and his son did everything possible to make me be comfortable and welcomed. Whenever a new pilgrim come to 'Akká, there is always a happy rivalry and discussion amongst the resident believers as to who is going to entertain him. The spirit of kindness towards each other and hospitality towards the guest is highly developed amongst them. With anyone of them you feel perfectly at home. There is no harping criticism, no , no ornamental, self-protruding pretensions. All that one can see in them is a deep feeling of reverence for the Celestial Spark of goodness and wisdom which shines brightly amongst them. This "Reverence for Wisdom" in the inspired words of an English author is: "A cheering proof, in a time which else utterly wanted and still wants such, that bring Wisdom is quite infinitely precious to man, is the symbol of the God-like to him, which even weak eyes may discern; that Loyalty, Discipleship, all that was ever meant by Hero - Worship, lives perennially in the human bosom, and waits, even in these dead days, only for occasions to unfold it, and inspire all men with it, and again make the world alive."

From morning, the Master received the people in his own room, not coming down on account of his fatigue.

Before noon, Aḥmad Yazdí and his brother and Mírzá 'Alí-Akbar of Russia arrived from Haifa and as the Master had just gone out to return a few calls they had to wait for his coming. They had brought three Abas to be given away by him as presents to whomsoever he deem necessary. After his arrival, he called them immediately into his presence and had a long talk with them after which they rode in the Beloved's carriage to Bahajee to visit the Tomb.

Many Newspaper articles and letters are being received from India giving the News of the spread of the Cause and the excellent work accomplished by our Western friends. Such good letters were received this morning and their contents made the Beloved very happy. When Aḥmad Yazdí and others returned, the Master called all of us into his room. He asked about the believers of Bakou and Mírzá 'Alí-Akbar reported progress and union. "The believers of God" he said "must unite their scattered forces first and then teach the Cause. The uppermost thought in the mind of every Bahá'í must be union, and then progress. 'Union of the friends, progress of the Cause' must be the motto of every man or woman in this Movement." Then he dictated Tablets in the Turkish language to the Pás_hás who met

him in Paris. Our friends left for Haifa with the afternoon train and the Greatest Holy Leaf and Mírzá Hádí arrived in the evening.

About 8 pm the King of Wisdom called us into his own - his father's room. There were nearly 40 of us present and sat on the floor. One of the Zoroastrian believers tried to kiss his feet. This was the prelude to his talk: "I have often repeated that kissing the hands, the feet and kneeling and bowing are strictly forbidden in the Bahá'í Dispensation. Those are old, archaic customs of the religious East, and the of the New Humanity must throw away these swaddling-clothes. The leaders of religions were so bigoted and presumptuous that they awed and forced the simple, innocent people into these spurious customs. These outward manners are injurious to the nobility and majestic grandeur of the soul. They pollute the minds, degrade the loftiness of character and debase the beauty of human nature. The hearts must be united together, the souls must affiliate with each other. All of mankind must turn their faces to the spiritual susceptibilities and concentrate their attentions upon the emanations of consciousness. The Muḥammadan S_hayk_hs and 'Ulamás who were the essences of pride and haughtiness, while walking in the streets had their hands always out of the sleeves of their Abas ready to be kissed by the crowds. How harmful it is! How harmful it is! The deed which is conducive to humility, meekness, submissiveness, evanescence is accepted by God. The action which in the least connotes existence, pride, self-projection is human and not accepted by the Lord of mankind. For this reason it is said, If a sin becomes the cause of contrition, remorse, shame, self reproach and penitence, it is better than that act of worship of devotion which would create arrogance, vainglory, vanity and self-esteem. then man will shun that which is evil and hold fast to that which is good. Sacred history records that Satan was favored at the Threshold of God, and was the teacher of the angel, and in everyone of the seven heavens. He was known by a holy name. As soon as he began to see himself to think of himself, he fell. On the other hand, although man was created in the image and likeness of God and was destined to become the perfect, clear mirror, reflecting the rays of divinity, he prayed from the depth of his heart: 'O Lord! We are sinners. Envelope us with the Graces of Thy forgiveness and illumine us with the lights of Thy Pardon!"

He continued to speak, now about the incidents of the rich, dramatic life of Bahá'u'lláh, again further discoursing on the spiritual significances of humility and appealing to all mankind for Greater tolerance of bring kindness.

In the evening, Motasarráf, the Manager of the telegraph office and a few military men called on the Beloved and stayed with him till midnight.

HAIFA

24 April 1914

April 24th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

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Ten minutes before we started for Haifa I did not know anything about our departure. I thought we would stay at least for one week and visit the Holy Threshold of Bahá'u'lláh several times. If I had my own way I would have stayed for a longer period, but as I am the unworthy servant of 'Abdu'l-Bahá, I prefer to be with him, even if it is in the dungeon. Don't you approve of my taste, I am sure you do. I love and adore him. His love is all-sufficient for me. One tiny drop of his love is better than the seven oceans of human love. His love is the Fire which burns away ought else save divine consciousness. If I possess his love I possess everything. If his love has not taken hold of my life - though I may be the richest man, I am accounted as the poorest. If the still waters of the sea of my existence is not kissed by the gentle falling of the roseleaf of his love, causing some perceptible ripples - then non-existence is better than existence, death is better than life, and degradation is better than honor." Light as is the roseleaf's kiss of his love upon the water's lips - that heavenly kiss trembles, halo-wise, into a circle, the emblem and symbol of immortality. Day and night I dream of his sweet, matchless love - as great as the universe of God, as broad as creation, including all, excluding none, loving all, hating none. What greater treasurer do I need in this world? What garden of love is better adorned than his? The love of father and mother may change, the affection of relatives and friends may die, but the love of 'Abdu'l-Bahá is unchangeable and his affection the light of every heart. Love him and you will have a safe anchor for the dark nights of storm and hurricane. Love him and you will be endowed with spiritual vision. Love him and you will gain perfect control over the rebellious propensities of this life. Love him and you will soar towards the heaven of sanctity and chastity. Love him and you will become the gleaming star of the horizon of Abhá!

Early in the morning I got up out of my bed and after performing my prayers and chanting supplications, we drank our tea and then started for the Home of the Beloved. He was already up and out calling on a poor family. After his return he called me to his room and I read to him a few letters received from different parts of the world. As he was sitting on the divan lost in a sea of contemplation, he dictated two Tablets, one for Mrs. Stannard and another to Mrs. Getsinger. While he was talking with me about the work in India, the news was brought in that Mr. and Mrs. Holback, Mírzá Jalál and Mírzá Mohsen had arrived from Haifa and consequently he asked them to enter the room.

After lunch Mr. and Mrs. Holback were driven back to Haifa in the Beloved's carriage. They were going to leave tonight for the Island of Cypress to be away for about 6 weeks and to all probability they will join the Master no matter where he may be at that time.

While I was occupied with my writing, I heard the footsteps of the Beloved coming and then he ask me whether I was ready to leave for Haifa. I gathered my papers and started after him for the train.

Isfandeyar was thoughtful enough to bring the carriage to the station and when the Master alighted from the train in Haifa he was driven directly to the House. Mr. Shirogi was the only person who had come to the station to welcome back the Master. The others did not know anything about his sudden coming. All the believers and Pilgrims were delighted when they heard that the Master was back and the night was spent in soulful communion and spiritual joy. I may bring this letter to an end by translating a portion of the talk of the Beloved given on the night of in 'Akká in the room of Bahá'u'lláh:

"In reality all my movements are fraught with danger. The Favors and Graces of the Blessed Perfection have been always with me. Were it not for His continual protection I would not have been living today. Those souls who are enveloped with the Clouds of Divine Providence are ever assisted with the army of the Kingdom. During the years that Bahá'u'lláh lived in Baghdád and Adrianople, whosoever stood in His Presence and listened to His Wisdom was impressed with his marvelous Power and Knowledge. The Jews, the Christians, the Zoroastrians and the Muhammadans favored their highest aspirations embodied in him. During those years that he lived in this House in 'Akká, the enemies found an opportunity to forward false reports to Constantinople to the effect that Bahá'u'lláh had fled out of Syria. This report was garbed with a of credence and reliability, because he did not receive any strangers nor did he leave the house. From the sublime Porte Aḥmad Bay Tupik and Khorshid Bay, a Hungarian, the Commander of the garrison, were commissioned to investigate this matter. one day they come to me and asked me to arrange an interview for them with Bahá'u'lláh. I told them I could not promise them, because it was beyond my jurisdiction. Mutaṣarrif continued his begging and importuning but Kharshid Bay explained the truth, that because they were commanded by the authorities in Constantinople to investigate this matter they could not well disobey the order. 'We desire' they said 'to look only in the face of Bahá'u'lláh and speak with him a few words. That will be quite sufficient.' I presented their petition to Bahá'u'lláh and He appointed an hour for their visit. When they entered this very room Bahá'u'lláh was sitting here (with his hand he showed his right side on the divan), Abbaud was sitting near the threshold and the two, one sat where Mírzá Taraz'u'lláh is sitting, and the other in the opposite corner. He commenced then speaking to them words of welcome and gentleness and ordered Narquillah to be brought in. In the beginning they refused to smoke in His Presence but after much insistence on the part of Bahá'u'lláh, in order to obey him, they first touched their lips to it. After half an hour they retired from the room, deeply impressed with the awe-inspiring Presence of the Bahá'u'lláh. A few days after this interview, the Mutaṣarrif said to me: 'When I was in the holy Presence, I lost myself totally and could not utter one word.' K_hurs_híd Bay also was delighted with his visit. In this manner did Bahá'u'lláh associate with people and upraise the standard of the Cause of God."

It is not past midnight. I leave my nest and go out on the porch. The many millions of light-giving, spirit speaking stars are shining brilliantly. To me they represent the future perfection of the world of humanity and the glorious consummation of mankind. May each individual evolve into that lofty stations destined for him by the Creator! Let us all work unceasingly for the realization of this hope. With this though in my mind I enter my Nest again and fall into the loving arms of sweet sleep.

25 April 1914

April 25th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

This was a day of glorious sunshine and heavenly blessings a day of divine companionship and calm spirituality; a day of dreams and aspiring vision; a day of apparent tranquility and flowery ideals! During the day the Beloved walked now and then in the rose-garden admiring the infinite varieties of flowers and their colors. The walls are a mass of red, white and yellow roses. The garden itself looks like a Shawl or a rich Persian rug. How he loves to walk along the pathways of this garden, admiring the marvelous handiwork of nature; inhaling their fragrances and translating the same fragrance into his beatific discourses, which are no other than the ideal messages from the Paradise of Abhá! In one of his walks before noon more than 30 Pilgrims and Truth-seekers stood most reverently in his Presence. He was giving them one of his philosophic talks on the perennial virtues and transient defects of the world of humanity when a copy of the Calcutta Magazine, "The Empress" of the current month was put into my hand. Opening it I saw an illustrated article on "the Bahá'í Movement in Persia, Its Universal Aspect", written by Mrs. J. Stannard. My face was brightened with interest and I showed it to the Master. Portions of it were translated to him and he listened very attentively. "Praise be to God" he said "that Mrs. Stannard is confirmed. She has created a whirl of interest in the Indian Press. At present, a spiritual revolution is started by her. A resurrection is set up. Bravo Mrs. Stannard! She has ignited the Press of India with the luminous torch of guidance. I announce to her the glad tidings that greater and more universal confirmations will descend upon her. The quick motion of the spirit, the urge of the Ineffable has encircled her. She is the embodiment of goodness. Day and night she is striving. She is not thinking of her rest and comfort, but she is engaged in the service of the oncoming Kingdom of Celestial brotherhood. Truly I say she has no other wish save devoting her entire time to the service of the world of humanity."

The friends and the readers will be interested if I quote herein a few extracts from her recent letters as well as articles. She says: "Calcutta or rather Bengal is the brain of India without doubt and the educational and religious Societies are numerous. At first I had great difficulties owing to finding to one free enough to help me. Since ten days however, things are much better and I see my road quite clear. I have made some most important acquaintances among religious notable people and Illustrated papers and Hindu Magazines will take all articles I want. I have reproduced 'Abdu'l-Bahá's picture in two of the most splendid Magazines. Another great man, perhaps the greatest in India is the Bengali poet Rabindranath Tagore. I sent him a letter of introduction from Sir Richard Stapely of London and he asked me to visit his school colony in the country, some 8 hours from Calcutta. I had a most beautiful time. His institution is poetic in the extreme, situated in the heart of most beautiful country scenery. He is a genuine and beautiful picture in himself. You will know that he won the Nobel Prize for literature. All his money goes into the five educational scheme of his. He is an intensely learned and spiritual soul and a good friend to the Bahá'í Movement. He much wished to meet 'Abdu'l-Bahá in America but was not able. On the next morning of my arrival he sent for me to attend the Divine Service held for the boys. This he conducts himself and gives them one of his beautiful, philosophic discourses. All the buildings of the schools are like thatched cottage, bungalows under various trees and distributed over large areas of ground. I had a one room cottage to myself. Oh! The peace and the beauty of that place. I felt as if I had come into a spiritual oasis after the noise and heat of Calcutta. Well, that wonderful morning he conducted me to a place under the shade of a great spreading tree where all his students and staff were seated on the ground. The poet himself took a front seat on the ground front of the table at which I am to sit and

IT was a charming picture in front of me. Then as simply and spiritually as possible I told them of the Bahá'í Movement, its sufferings and its teachings. I told them about 'Abdu'l-Bahá's visit to London straight from the prison of 'Akká and as he stood on the pulpit of the city Temple and realized the great Unity between East and West by his presence in that religious gathering. Also that the great privilege of meeting them (the spiritual friends and truth-seekers) here in the Poet's beautiful home was a blessing accorded me from Almighty God to once bring greetings between East and West. It was a wonderful morning Indeed! When I finished, all flocked round me to see the portrait of 'Abdu'l-Bahá and the Poet himself asked if he might have one. He is a genius, truly under the shadow, I feel of Bahá'u'lláh. Oh! I can just see the dear Master walking about that place if even he comes to India he will love it. On my return from the 'poet's corner", I was engaged to lecture at an important place. I have not struck upon the best center for Bahá'í support and work. When I lectured, some of the old philosophers - perhaps 20 - were seated on a carpet round the pulpit. The body of the hall was filled by some 300 student men; in the galleries were ladies behind Purdah. I gave a rousing speech, quoted Hindu words and some of 'Abdu'l-Bahá's talks I took them through the whole thing from a little history to the final condition. Brahma Hindus are all really Bahá'ís in ideals, their various associations are founded by real saintly pioneer reformers and I look upon them all as inspired by the Bahá'í Light. They are working out our principles. That night a great power seemed helping me and I went on in a flow of proof and demonstration for an hour and half. They were almost wildly excited afterwards. The old men clamored for leaflets I have had printed and the interest was intense. I had a greatly low religious philosopher in the chair and he ask some and give another talk next day and answer questions. Here as in Bombay people threw themselves on the literature and dozens of hands clamored to hold the portrait of 'Abdu'l-Bahá. There was an especially keen, old chap who took and ran away it. The temptation to have possession seems to seize some of them. I sent a student to him however the next day to have it back with the result that the young man has begged to put 'Abdu'l-Bahá's lecture in a paper. It is extraordinary - but this happened in Bombay - a man tore it from my grasp in the crowd and fled away with it as a sort of precious jewel and I never got it back. English speaking, Hindu religious reformers here seem quite astounded when they realize the great revelation of Bahá'u'lláh to the world and how they, for the last 50 years, have been trying to work out, under difficulties, these very same ideas. They are realizing that indeed it is true how great is this New Cycle in that the world seems to be working out the same progress. Well, there are many people here who will be most eager¹ to see 'Abdu'l-Bahá. I believe if only all can be arranged, the Master would have here hosts of followers. A very intelligent Hindu Brahmic came to see me and said: India is ready for some great man, a Leader. Once the Master comes, there will be a great spiritual revival. The women are advancing and they would gladly take up these Teachings."

In another letter to the Beloved she writes also from Calcutta:

"I have been very well-occupied here and am now meeting some of the leading societies and thinkers. All are in the advanced groups getting very interested. The various Societies of Brahma Somaj are the true channels for the Bahá'í teachings. Calcutta is a very learned and busy center and therefore more difficult to impress than Bombay. Since all are learned and religious, we have to preach love and unity as you did in the West, but above all I show them the wonderful, practical working side of Bahá'u'lláh's eternal revelation; how these

laws must uplift countries and they are then very much pleased. You will be greatly followed and respected here, dear Lord. All are saying 2 will he not come? We want a Leader, a Supreme Teacher and if he comes we shall all know and feel his spirit. A good Brahmin came to see me and he said: we are under foolish rituals and dogmas which hamper our growth and progress. If someone came whose spirit we felt we would all turn to him. Now that they are beginning to hear of my lectures, my work is greatly advancing. They are so afraid of getting caught up by religious priests and hidebound dogmas that I have to show them first the great liberty of conscience which the Bahá'í faith establishes and how Bahá'u'lláh summons to God. There is a great new-spirit waiting to be caught into the unity. I am talking to them on this and by travelling from one place to another I connect societies. When the end of this week comes, I shall have lectured 4 or 5 times to societies and 2 to ladies. One Maharani I have visited and the Maharani Coach Bahar wishes me to attend a convention in next month. I am meeting this week for lecture³ some leading religious people at a society that opens their doors to all religions and make study of all sacred scriptures. It is an admirable work and they are summoning a special meeting to hear of the Bahá'í Message. I am sending to Bombay for some Bahá'í books and I will send two to their Library. Here again is another useful work to be done. We should present books to various Libraries and institutions. But I cannot afford to do this all the time. If some Bahá'í friends would donate a gift book fund to be available at any time, then when I see a real use, I would present books here and there. (Those who desire to contribute towards this fund may ask for particulars from Mrs. Joe H. Hannen.) This is the time to spread the literature. Everyone asks leaflets and pamphlets and I can get them published here very cheaply."

Another letter from Calcutta says: "Much work is to be done here - but I have all the channels cleared to be worked and the Bahá'í Movement will be fully established by the end of Congress times next⁴ next year. I have lectured on and off all the time. At the city, college, at a big meeting, the great patriot Bapin Ch. Pal took the chair where I lectured to more than 300 people. He was deeply interested and wants me to write an article to be published in the Press. There is no end of Press work to be done here. Bengal and Madras are the two clever centers. I will lecture on Sunday night to the Theosophical Society. Group meetings for teaching at the Devalay association about which I wrote you last week are needed and I shall hold one or two in the next few days."

I have quoted enough of the letters to show you a glimpse of the fine work of this active sisters of ours. Now let us turn for a few moments our attention to a number of Magazines containing articles and photographs. The February Number of "The New Reformer" edited by D. Gopaul Chetty 15 Venketroyan Lane, Sowcarpet, Madras carries an article of 7 pages from the pen of Mr. George G. Andre on "some practical aspects of the Bahá'í Teachings". On page 366 of the same copy⁵ there is a detailed report of Mrs. Stannard address at the Kerachi Conference, styled "What the Bahá'í says to the Theist". I am told that this New Reformer has been publishing every month something on the Bahá'í Revelation and thus putting the public in touch with these principles.

Another Magazine called "The Modern Review" edited by Ramananda Chatterjee with offices at 210-3-1, Cornwall Street, Calcutta publishes the report of the All India Theistic Conference, Karachi and illustrates it with the photograph of some of the Delegates in which are present Mrs. Stannard, Mr. Shirogi and Siyyid Mostafa. Here again one finds an epitome of Mrs. Stannard lecture.

Another weekly Brahmo Somaj Magazine, "The Indian Messenger" edited by S. B. Somaj, 211 Cornwall Street, Calcutta publishes interesting articles on the Cause in its two successive issues of March 22nd and 29th.

The "Patriot", the oldest Indian Paper in its 6 weekly edition of January 26th 1914 publishes the Kerachi photograph and a review of the Conference. In its issue of March 23, 1914 however, on the inside front page, the Editor publishes the fall photograph of 'Abdu'l-Bahá on the occasion of his first visit to the West. On the second page, a large photograph taken in Chicago with five other Persians and on the third page Mrs. Stannard's picture herself. It contains also a detailed article on "The Bahá'í Movement in Persia", its rise and influence. The Empress, an Illustrated Journal, April 1914 on page contains 3 photographs and another graphic article on "The Bahá'í Movement of Persia, Its Universal Aspect".

The daily Jame' Jamsheed, a Zoroastrian paper published in Bombay dated March 28th publishes a long article of 4 full columns from the pen of Doctor E. C. Getsinger, entitled "a Message to the Sons of Mazda."

Another Zoroastrian publication of Bombay called "The Lamp" prints the Beloved's message to the as well as his full faced photograph.

The Indian Daily News of Calcutta also publishes a most stirring, vivid article in one column and half on "The Bahá'í Movement of Persia, Its Rise and Progress."

"The Brahma Apracharak" is also a Brahmo Somaj magazine but in Urdu language. The publication has printed for last two years in each edition translation of 'Abdu'l-Bahá's addresses in Europe and America. there are numerous papers and magazines in vernacular languages which publish articles on the Bahá'í Cause but we cannot read them. Nevertheless they show in a clear and unmistakable manner how the Banner of the Cause of Bahá'u'lláh is waving over all the regions of the world.

The President of Jain Lodge of Bombay; Mohanlal K. S_háh has written a petition to the Beloved. I will quote herein an extract: "Most reverend World Teacher! I have read the heart-stirring history of the Movement and studied the noble and sublime precepts of Bahá'ís, and I am impressed very immensely to read and hear anything and everything of the Bahá'í Cause. O Master of the World! I do request you most entreatingly to come and preach the mission of Love, brotherhood, and Universal Peace to the divine land, which has ever been and is now ready to receive the message of Love from the mouth of the Master that have appeared from time to time in different parts of the world and different periods of time."

The Beloved has revealed to him the following Tablet:

"O thou of Reality! Whenever any object is endowed with capacity it will attract unto itself divine Confirmations. Thou Considerest that when the earth obtains capacity the outpouring of the cloud of springtime transforms it into the most delectable paradise. The same law is applicable to all the earthly phenomena.

"For the last four years I have raised my voice and cried aloud in all the Assemblages and Churches of Europe and America and summoned mankind to the Divine Kingdom. The

power of the Capacity of the Western nations attracted my heart to them; otherwise it would have been impossible to take⁹ this trip. Now I have returned exhausted and fatigued and hardly any power is left in me to take this long voyage to India. But if the continent of India attains to extraordinary capacity of the Fragrances of the Merciful be spread and pure souls and radiant hearts be confirmed, then peradventure the capacity and the magnetic power may attract 'Abdu'l-Bahá to that illumined region with the light of reality."

To Mr. Hoshmatullah, an Indian Bahá'í student in Oxford he writes:

"Thy letter of April 10th 1914 was perused. Whenever thou desirest thou hast permission to come to the Presence; so that from here thou mayst to India. As regards my journey to India, it is not possible now. It shall possibly be realized sometime in the future. But happy events are occurring in India. I hope that this trip of thine to India will bear fruit."

Mr. Gopaul Chetty, the Editor of the New Reformed receives the following Tablet:0

"O thou who art thirsty after the Water of Reality! The Editors of the Newspapers and magazines are in reality the guides of nations and the founders of the people's success and prosperity. However, before the publication of any fact, they must investigate it most thoroughly, otherwise they will bring discredit and disgrace upon themselves forever and ever; for such traces are not effaced, neither are they forgotten. Through the flight of ages and cycles, they will be circulated more widely.

Many newspaper Editors do not follow a path of independent research and investigation. Although they know not one word about the Principles of His Holiness Bahá'u'lláh they stain their pens with and write contrary to the truth. But ere long the reality will appear, and for such editors there will remain eternal dishonor and everlasting ignominy.

Praise be to God that thou hast attained to the reality of the Cause of His Holiness Bahá'u'lláh¹ and became informed with the mysteries of His Teachings. I hope that thy perfumed pen may become the promulgate of the Principles of the Manifest Light, so that the people of that country may know who the Refulgent Moon hath cast His Resplendent Glory and Light upon the world of creation, instituting such precepts which are the spirit of this age and the Light of this cycle."

In the afternoon the Beloved was again walking in the rose-garden when Mr. Shirogi passed by. He called to him to come in and immediately started to speak about India: "How many cults and sects exist in India? The rays of the Sun of Reality will unify them. Rest thou assured. God willing when thou wilt return to India, thou wilt address large meetings and attract many souls to the Kingdom of Abhá! Each one of those meetings shall constitute the effulgence of the Orb of Truth. May those meetings become centers of spirituality and reformation." Then coming near to him he kissed him twice on his face² and said: "Thou shalt be confirmed." Then he entered the house with happy smile on his face. Before sunset he took a walk in the avenue leading to the green country and followed by Hájí Mírzá Haydar-'Alí. when he returned and observed all the believers waiting for him he said: "Mírzá Haydar-'Alí is a very young man. He took me this afternoon for a walk. He never gets tired."

In the evening all the pilgrims entered the drawing room and after a few minutes, the Master appeared and the sum of contentment dawned from the horizon of every heart. The subject of his discourse was again India and the Confirmations of the Kingdom of Abhá. I will translate the same in a future letter.

All the believers from India send you their heartfelt Bahá'í greeting! They wish to be remembered to you and ask me to beg you to pray that soon the Beloved may bless their country with his Presence.

26 April 1914

April 26th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

More than 3 weeks ago a cablegram from Mrs. Lua Getsinger conveyed the following message: "Invitation from Maharaji. Going today. Supplicate Confirmations. Lua." Her latest letters describe her warm reception and her spiritual work for and amongst her noble guests. God has greatly blessed her in her efforts in India and the fruits of her faithful labor are not only apparent today but will become a hundred fold in the future. In one of her letters she writes the following touching prayer:

"O my God! I pray Thee send 'Abdu'l-Bahá to India very soon. Let this land behold the Light of His Face. Cause this country to be quickened by his Life-giving Personality and open the eyes of these people to the all-effulgent Glory of His Divine Reality. Our hearts are longing for Him! our souls are pining for Him!"

In his talk to the believers last night, 'Abdu'l-Bahá said: "The influence of the Word of God is all-penetrative. One must simply arise and engage in the Service of the Cause. A letter was received today from Lua. There was a very important Personage that Lua desired to meet and speak with about the Cause. She would have been glad, even if she could see him, accidentally for a few minutes. Hearing that his particular gentleman was going to sail for Europe, she was willing to risk all and embark on the same steam in the hope of seeing and speaking with him. One day just as unexpectedly she received a telegram from him inviting her to be his guest. Lua started immediately with another Zoroastrian woman, Doulat. Arriving at the station, she finds the automobile of that personage waiting for her. He received her graciously and in the evening gave a reception in her honor. The next day he sends again his automobile with the message that as long as she stays, he will have the pleasure entertaining her every evening. From an outward standpoint, it looked quite impossible for Lua to meet the Personage, but through the Confirmations of God, it was realized. Today whosoever arises in the servitude of the Holy Threshold, the Confirmations of the Holy Spirit will surround him. The Armies of the Supreme Concourse are drawn in battle on the plain of the Kingdom of Abhá and are gazing down to see who steps into the field of active engagement, so that they may come immediately to his reinforcement."

Then changing the theme of his conversation, he spoke about the old : "The Zoroastrians must be very enkindled, very attracted, very independent after their search for Truth, and very sympathetic toward this Message of Brotherhood. For many centuries the sun of Persia had set, but it has now arisen with iridescent rays from the East of the . The luminary of their ancient glory and majesty has again dawned. Souseyanss has come and visited of unifying only Persia. He is the Unifier of mankind. The Parsee community must greatly rejoice, for this Promised One hath come. The Orb of Persia and success and greatness is slowly rising. The Glory of the King of Kings is to them."

Having now quoted extracts from the talk of the Master and the letters from Mrs. Stannard and Mrs. Getsinger concerning the promotion of the Cause in India, in order to complete the picture for the present, I will quote also a few extracts from the Magazines and the

newspapers of the country, reflecting more or less the state of public opinion on the subject.

The Indian Daily News of Calcutta says: "Considerable interest has been aroused within recent weeks in many centers of Hindu religions and philosophic thought in Calcutta through lectures delivered on the subject of the Persian faith, its teachings and aims. The lecturer Mrs. J. H. Stannard, an English lady, for some years resident in Egypt and Syria, has seen life under many conditions in the Ottoman Empire and her enthusiasm over what this religious movement of progress and reform can accomplish in ameliorating human life, social and moral, in Moslem lands, is pronounced. Some consolidating influence would however greatly facilitate the work of progress and this influence should come with the force of a religious that would have power to draw a solidarity of thought making for union and peaceful development. This constructive ideal based on a sound social and moral code, such as the Bahá'í teachings lay down, would, Mrs. Stannard declares, provide the one possible means for Islamic race to draw their future inspiration to work upon. The ethics and religious principles from a notable synthesis of Christianity, Islam, and Judaism, if one lays aside a few theological dogmas found in each of these religions. If the inquirer can accept the fundamental premise that all religions are "one" in principle and that there are many "Messiahs" who have taught the same truths, uttered the same essential teachings, then the position of progressive revelation becomes clear, for the Bahá'ís accept the validity of all sacred scriptures when these are not confused with theologies. The new Leader, declares he comes to restore peace on earth, establish the future universal religious teachings, and that wars must cease and the great brotherhood of man be proclaimed. He ordered all his followers to lay down defensive arms and act with submission, resignation and divine Will. He proclaimed the oneness of religion and the unity of races and that no harmony on earth is possible until inter-racial and inter-religious unity has become a practical matter and truly lived. His strength ('Abdu'l-Bahá) has enabled him to visit all the principal countries of Europe and America, meeting hundred of his followers. His sympathetic reception was instantaneous and cordial everywhere. His spiritual addressed in the famous city Temple, St. John Westminster, and other notable places will form important landmarks in the Western History of religious evolution, when its modern accept comes to be considered. In view therefore of the great value and practical utility of the Bahá'í spheres of influence engendering inter-racial and religious fraternity, a more than superficial study of the laws and teachings become imperative, for these, if accepted with all the enthusiasm that eastern races invariably show when conviction is roused, may work incalculable good on countries that are the despair of reformers and missionaries combined."

The Hindu Patriot of March 23 says: "This Persian Movement has one of the most remarkable and stirring histories behind it. Certainly, not since the Muḥammadan Conquest, has the ancient country, now fallen into dissolution, been so deeply moved and roused as when the early half of the 19th century, there arose the cry that a religious and learned Persian had come forward, claiming to the Báb, or door of a new era. The Unique claim made by this last World Teacher is the Unity of Religion and Humanity on Earth, and towards the ideals of Peace and brotherhood he concentrated his influence and teaching. Religions had been made the cause of dissensions, racial prejudices had brought bloodshed and selfishness had completed men's ruin. Wars declared, authoritatively, must and should cease and the human race come definitely into simple and more permanent relationship

and understanding. This he showed could never be realized until humanity come into a practical, rational outlook upon the question of essential, religious principle - such as the Oneness of God and the Unity of the human spirit. All those societies, working for the propagation of advanced religion, peace or social reform, flocked to hear his teachings ('Abdu'l-Bahá while travelling in Europe and America) and we learn that many are now incorporating the Bahá'í ideals and beliefs in their writings. It is hoped that the revered leader may be induced to visit India next year when here too, it is probable, he would draw many sincere souls who long to advance along roads of peace and unity."

The Express of the current month says: "While politics and revolutions convulsed society and S_háhs came and went in a country fairly contingent to this, a movement making for order, peace and religious construction had been born. Steadily permeating all ranks, its members openly or in secret carried out their work and teaching; and that they risked all in so doing appears to have weighed lightly in the scale against the implicit loyalty they owed to the orders of their leader. Among others, he enjoins that all must work, rich or poor, and be usefully employed in order that the extremes of poverty and wealth be gradually avoided. The arts, crafts, sciences and agriculture must be restored and work looked upon as a divine service. Education is to be universal and the girls to receive equal advantages with the boys, and since monogamy is decreed, replacing the Qur'ánic permission for a plurality of wives, a far better standard of family life will inevitably work out. It is possible that the world will see later a great advance in the question of the social status of Eastern women, especially in countries where Bahá'í religion rules, the founder having declared for the equality of sexes and the need for communities to elevate the position of mothers. The leader declared that as he had come to inaugurate peace on earth, all fighting must cease. Arms were laid down and by the time that the great years of struggle and passive resistance had been completed, some 20, 000 souls paid with their good life-blood the price of their convictions. From Burma to Tíhrán via Bombay, and then by the Caucasian route to Vienna and Paris, a Bahá'í could travel and "brethren" at every stage, and it is in the remote civilizations of borderland countries that this religion has brought such improvement and happiness. The teachings claim to form a link between all religions by revealing means for unity and concord on essential point. Mrs. Stannard has been giving a great number of lectures on the Bahá'í Movement to the various religious and philosophic groups of Calcutta."

I will bring to a close the extracts with one from the Indian Messenger of March 22, 1914: "We accord a cordial welcome to Mrs. J. H. Stannard, the Bahá'í Missionary, who has been in our midst for the last few days. Saturday before last, she delivered an address in our Mandir in connection with the student's service. Pandit Sitanath Tattvabhushan was in the chair. It was a very eloquent and beautiful address not only couched in elegant language but warm throughout with fervent feeling. The speaker's account of the long and severe persecution to which her people and leaders have been subjected, was simply thrilling. The Bahá'í martyrs number over twenty thousand. Under God's dispensation, however, the blood of martyrs is the cement of the church. The ideals and principles of the Movement seem to be in deep harmony with those of Brahma Somaj. Last Sunday Mrs. Stannard met a few Brahma and Bahá'í gentlemen at the Somaj Gallery, addressed a ladies' meeting in the Mandir on Thursday and spoke at the Bhowaniper Sammilan Somaj on Saturday. We wish

her a long stay in our midst and a close study of the inner life of our Somaj, so as to see what kind and extent of corporation is possible between her movement and ours."

I cannot help but to quote another extract from Amrita Bagar Patrika of April 4th which gives a short outline of Mrs. Stannard's talk before Devalaya Society:

"The speaker next said: 'All religions are one. God's universe is like a beautiful garden. Now and then God sends a gardener - an incarnation of supreme garden. Supreme gardener plows for the future garden. The trees are beautiful and many will come and sit under their shade and exchange their thoughts.'"

This morning the Beloved called a number of pilgrims who are on the eve of departure. A number of Tablets were revealed at their request. They have been most eager to stay a long time in Haifa, but the Master thought otherwise. They have been staying here more than three weeks. One hour of these days is equal to one year. "Intoxicated" he said "with the wine of love of God and the service of man, you must go forth with intensified faith and focalized attraction.

Each one of you must become a storm center of spiritual influence and a whirling vortex of divine stimuli. Each one of the believers of God is a teacher. Let him just turn his heart to the Blessed Perfection and unloose his tongue, God will inspire him. Teaching the Cause of God is dependent upon the spiritual Power and not upon the variety of Knowledge or the vast range of information. Let a soul advance towards the True One, entreat assistance from the Beauty of Abhá and the comments to speak. Let him begin teaching and God will come to his succor. There are, however many Tablets, many books by Mírzá Abu'l-Faḍl and other Bahá'í writers which you should read and keep the contents in your memory, so that you may bring those proofs into your consecration. It has often been observed that a learned and wise man has gone into a town to teach the Cause of God. On the other hand a simple man, attracted, holy, spiritual, divine, has been able to teach many souls. The higher the flame of the fire of the Love of God in the heart, the more eloquent and fluent becomes the tongue. The believers must strive so that each one of them may become a teacher in the Cause."

When the Pilgrims retired, he dictated a number of Tablets for the believers in Persia and then went out for a walk.

In the afternoon the carriage was made ready and the Beloved with his three sons-in-law drove towards the summit to call on a German gentleman. On his return he came to the Pilgrim's Home, walked around the flowery field, visited the Holy Tomb, chanted for us the visiting Tablet and then delivered a most significant talk on God and His attributes.

S_hayk_h 'Alí-Akbar of Ghoutchan, a learned teacher of the Cause asked then, a number of theological questions which have always disturbed the minds of the eastern metaphysicians, and the Master uttered such conclusive and clear answers as to satisfy the troubled hearts.

The Master is trying to reduce the number of the Oriental pilgrims. But hardly a party leaves before another party takes its place. He has reiterated his former command that no pilgrim must leave his eastern home without at first receiving permission. In three of four days most everyone will leave here, and the Pilgrims Home will enjoy a holiday for a few days.

For the last five months, I have met and associated with ever so many Bahá'ís coming from various parts of the world and it has been quite a unique experience.

27 April 1914

April 27th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

This was the day of the anniversary of the Coronation of the Sultán of Turkey and consequently all the public and government buildings are decorated with flags and bunting. Many stores are closed and official calls are paid to the governor to congratulate him on this auspicious occasion. The Master also with Mírzá Mohseen was driven in his carriage to the City Hall at the invitation of the Gaemmagam.

He came out of the house about 9 o'clock and as soon as the believers heard that the Beloved of their hearts was walking in the garden they approached him. Sweetly he smiled and welcomed everyone with a gentle wave of his hand and the word "Marhabá". Then he continued his delightful walk, all of us standing at a respectful distance from him. "Most beautiful is this rose-garden of Ismael Áqá. This is the height of its glory! Like the crown of an imperial Monarch it is studded with the flowery gems of many and varied hues. At that long wall! How the climbing rose-bushes have decorated it with white, red, yellow and pink! Neither in Europe nor in America can one find a rose-garden exactly like unto this! How these tall, white lilacs diffuse their fragrances all around! They are so pure and delicate, the emblems of sanctity and spiritual refinement. This garden is made possible through the work of love. Each flower speaks to me in its inarticulate tongue the message of the love of the gardener - the love that passeth all understanding." Then he entered in the carriage and drove away.

In the afternoon the Beloved called me into his Presence and dictated Tablets for the American believers. Then he sat and silent for a few minutes thinking divine thoughts. When he is in this position of contemplation his face is a wonderful study and the beholder himself falls into the same dreamy mood, his mind and heart stirred by strange, unutterable thoughts and feelings. At this juncture Hájí Mírzá Haydar-'Alí entered the room. The Beloved looked up at him with such sweet tenderness and fatherly expression. "Come, come" he said laughing so heartily and with the glow of a consolidated friendship on his face. "Thou art my real friend. whenever I look in thy face, no matter how heavy is the weight of the load of my sorrow and care, it is immediately taken away. Thou art my companion and old friend. Come and sit down beside me." Then he began to speak with him about the various matters pertaining to the Cause of God. It is most touching to see the Master with this old man, grown old in years and experience in the path of Truth!

Mullá Abou Taleb, another old Bahá'í, resident of the Pilgrims' House gave a tea to all the departing Pilgrims in the rose-garden of the King of Kings. Although many of them had given to 'Akká to visit the Holy Tomb of Bahá'u'lláh for the last time, yet they returned in time for the tea.

The Master graced the reception with His divine Presence and gave a short talk, most invigorating to the spirit of those who had the privilege of listening. Turning his face to Áqá Siyyid Ḥusayn who was going to leave for Alexandrette in an hour he said: "Are you going to leave today? Praise be to God that there are a number of believers in Alexandrette and are associating with each other with the utmost joy and fragrance. Years ago there was a Gaemmagam in Haifa who was my special friend. He often praised the character of 'Abbás Goli who lived at the time in Alexandrette. With wonder in his eyes he would often say: 'What has happened to 'Abbás Goli! How is he transformed! It is as though he has soared to heaven and descended to earth as an angel.' People answered him: 'He has gone to 'Akká and has become a Bahá'í. 'What a change!' he would say: 'He has become so spiritual, so heavenly, so divine, so polite!'

"Beneath the shade of the Blessed Perfection there must occur in a Bahá'í life a complete regeneration! If he continues to live in accord with the old standards and habits, then what has he gained by the change of a name! His Holiness Bahá'u'lláh hath said that there are two kinds of revivals. The first kind is only in the realm of words. IT is not into action. For example the black stone of Mecca was and will ever remain a black stone, but because it is connected with the name of Muḥammad every year, thousands of men and women undergo the severe hardships of long journeys to see, touch and kiss it. The water of Jordan is the same as the water of any other river, but simply because it is attributed to Christ, the Christians ship it to foreign countries for benefic purpose. The real revival therefore is the revival of conscience and heart and not the change of name. For example, a person thrown headlong into the lowest degree of immorality issues to the glorious height of sanctity and purity; the bloodthirsty tyrant becomes a just and upright man; the coward is changed into a brave soul; the traitor becomes most trustworthy and the heedless mindful. Whereas formerly he was afflicted with all the debasing and social sins he becomes cleansed through the purifying water of the Holy Spirit. His former life becomes non-existent; his very innermost being is changed. Angelic, divinely pure, radiantly spiritual, white as the snow on the summit of the mountain, white as the lily of the field - he stands amongst men as a flawless pearl of sanctification, as a spotless diamond of holiness and as a paragon of perfection to all mankind. Every Bahá'í, nay rather every individual soul must attain to this lofty pinnacle of virtue. I hope when thou returnest to Alexandrette, thou wilt become the means of the happiness, joy and pleasure of the friends of God and confer upon them the glad-tidings of the Kingdom. Say unto them: 'Praise be to God you have witnessed that the glory of all the emperors and kings is ephemeral, but the majesty of the believers of God is undying and everlasting, even in this world their traces are eternal."

Then rising from his seat he walked around the room, stood before the table of refreshment and ate a piece of candy and a few pieces of orange.

Mr. Shirogi, our active, energetic Bahá'í left today for Beirut and Damascus and will go from there to India to start on a wider field of work.

Our two German and Austrian brothers - Ḥusayn and Ḥasan arrived tonight from Port Said. I did not see them as our dear brother Mírzá Jalál welcomed them at the steamer and conducted them to the hotel Carmel. I will tell you more about them in another letter. The following is a prayer written with the Beloved's own hand for the Believers of Neireez:

"O Thou my Lord the Merciful and my Beloved, the Clement. Verily these intelligent souls are assured in Thy Mention, are stirred with the Fragrances of Holiness, are set aglow with the Fire of Thy Love and are engaged in Thy Praise amongst Thy people, O Lord! assist them with the angels of Thy Sanctity and the Cohorts of Thy Kingdom! Verily Thou art the Merciful! The Compassionate!

(Sig) 'Abdu'l-Bahá Abhas."

28 April 1914

April 28th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

Twelve living torches of the Fire of the Love of God - twelve holy Pilgrims dedicated to the Cause of human brotherhood and international Peace, left the Presence of 'Abdu'l-Bahá for the vast domains of Russia, India and Persia - to dispel the darkness of ignorance and prejudice and create the vivifying influences of love and amity. As they sat this morning in the Presence of the Blessed they were in the ocean of heavenly attraction and enkindlement, giving their ears to every word uttered by him and wishing in their hearts of hearts they could stay many days longer. About universal Peace, the Master spoke to them, dwelling especially on the horrors of war and bloodshed and enheartening them to do their utmost to extinguish this world-consuming fire which is ravaging the nations and like unto the wheels of juggernaut passing over the bodies of the innocent people. "in this century, the voices of peace must drown the clamors for battle, and the principle of arbitration must gain sway over the of the sword. Man must learn war no more, neither must he let the brutal and barbaric forces of passion and lust control the humane intellectual and moral powers. He must help the world forward in its march of progress and enlightenment and abandon the path of the wicked and the unrighteous. You must sow the seeds of Peace in the plastic minds of the children, teach them the victories of Peace, surround them with the lessons of Peace, envelope them with the glorious achievements of Peace. Let their hearts with the glorious achievements of Peace. Let their food be Peace, their vestures be Peace, their contemplation be Peace, their highest aspiration be Peace and the impelling purpose of their lives be Peace. The followers of the Blessed Perfection arise the invincible army of Peace and are showing by their deeds and words that they are peacemakers. Raise ye the voices of Peace to the Zenith of heaven. Work ye for the Cause of Peace. Stand ye by the Lord of Peace. Draw up in line your armored regiments of Peace! Unfurl at the head of your indomitable phalanxes, the Flag of Peace! Fill the world with the cry of Peace! Let your watchword be the sweet anthem of Peace. Be ye the laborers in the construction of the Palace of Peace. Think of Peace, work for Peace and consecrate your lives to the cause of Peace."

With this ringing message in their ears and with weeping eyes they came out of the room of the Blessed One. "Trust in the Favor and Bounty of the Blessed Perfection" we heard his voice calling unto the Pilgrims. "Rest ye assured in His Confirmations which have encircled

you at this holy hour. You are always with me and are inseparable from me. You are the soldiers of my army. Rush ye in the battlefield and defeat the powers of the prince of darkness."

After this soul-stirring meeting our two German brothers - Hern Oscar Nidermayer and Dr. Ernest Diez whose Persian names are Ḥasan and Ḥusayn came from their hotel to meet the Beloved. They have been travelling through Persia for nearly two years and everywhere they have been welcomed and entertained by the Bahá'ís. The first speaks Persian quite fluently and the other fairly well. They are now on their way to Vienna and Munich. They expect to write two books; one on the Moorish and Arabesque Architecture of Islam, previous to 500 years and another describing the fascinating experiences of their long journey through Persia. They will embody a good deal about the Cause of God in this second volume. Hern Nidermayer - Ḥusayn is a very pleasant, young man, clean-shaved, alert and most delightful, while Doctor Diez is older, has a short whiskers on his chin, and has many anecdotes to relate for the enjoyment of the listeners.

The Beloved received them with a cordial and heartfelt welcome and far more than half an hour he spoke with them about their trip across Persia without the help of translation. They were most pleased with the results of their journey and were eloquent and warm in praising the wonderful hospitality of the Bahá'ís. "The Bahá'ís" they said "in Persia are very liberal and broad-minded; even their peasants speak about those principles which agitate the minds of European scholars and thinkers; especially they are interested in the matter of universal Peace." The Master said: "The spheres of thought are suffused with the effulgence of divine enlightenment. The advocates of Peace are increasing in number every year.

In America, in France, in Germany, in England, the lovers of Peace are found and they are adding day by day to this efficiency and activity." The Beloved then invited them to dine with him tomorrow night.

In the afternoon he called me in. He was lying on a near the windows. The rays of the sun streaming through the window embraced him in their warm, loving arms. A number of letters had just arrived from America and he placed them in my hand to be translated to him. He was in a most humorous mood and the contents of some of the letters made him laugh very much. As I went on translating one after another he would make now and then some funny remarks, laughable, witty and sparkling.

After this he came out of the house and asked me to walk with him to the hotel Carmel where our two German brothers are living. On the way we came across Dr. Diez and walked back with him to the store of Mírzá Anayetullah. Here the Master sat with our friend for more than one hour and ordered tea to be brought from the hotel opposite. The Manager came in and a most lively discussion on religion was started and brought to a happy conclusion. On our way back home, the Master asked Mírzá 'Alí-Akbar of Russia to accompany our German brothers tomorrow to 'Akká - so that they may visit the Holy Tomb of Bahá'u'lláh etc. From that time on, till past sunset, our Western friends were sitting in the garden surrounded with flowers and speaking about the Cause. Just at that time the Blessed One called us into the drawing room. Although there were several believers present, he especially addressed himself to Ḥasan and Ḥusayn. "Persia" he said "has unlimited possibilities for the development of its material resources, but there must be civilizing

influences and untiring efforts. These means will be made available in the not distant future. Persia will become the Paradise of the world, because it is the birthplace of the Manifestation of God. First the inhabitants of a country must be imbued with the spirit of progress, then the country will advance as a matter of course. As long as the people are kept in the ray less prison of coarse habits and are not moved by generous impulses the country itself is held in a state of semi-barbarism and stagnation. We hope to see the citizens of Persia become liberal and progressive. First we must find the candles, then the lantern. We hope through the Divine Bestowals the moral life of the people of Persia may become cleansed from loathsome vices and degrading habits; that they may become the patterns of the spiritual life, that they may embody the ideals of the Merciful One; that their hearts may become the clean caskets for the pure thoughts of celestial paradise; that they may lay the foundation of divine civilization; become conducive to the promotion of love and good fellowship; that they may cooperate with all the nations in the establishment of universal peace; that they may master the dining of modern sciences and arts, that they may study the material knowledge, and teach the supernal knowledge of the Kingdom of God. This is our earnest hope. Towards this goal, we are pushing forward. For the attainment of these ideals, we have accepted fifty years exile, wondering and imprisonment." He continued to speak along these high of divine wisdom and when we came out in the garden the fragrances of the roses reminded us of his spirit-searching words.

29 April 1914

April 29th 1914 Bahá'í Nest, Mount Carmel, Haifa, Syria

Dear friends!

The first, the ninth and the twelfth days of the Riḍván holiday are to be celebrated with more importance and solemnity, and when in the future the Bahá'í communities grow large and strong, all must be suspended, great festivals be arranged and joyous fetes be planned. For this reason as this was the ninth day of the Feast of Riḍván, early in the morning all the believers gathered in the rose-garden of the Blessed One. Filled with the anticipation of meeting the Beloved, they were fully enjoying the ideal pleasures afforded at the moment. After half an hour Mírzá Jalál announced, while standing on the step of the house, that the Master will receive the Believers. Of the Pilgrims, only three have been left behind, everyone has already departed. These three Pilgrims also will leave in a day or two and thus for the first time, since our arrival, the Home will be quiet. I felt tonight very strange as I entered the Home and found not the cheering, singing and chanting of the Pilgrims. The air was very still and the pale crescent moon shone in the heaven, shedding its weak beams upon the calm scene of nature.

Thus you can guess when we entered the Presence of the Lord this morning we were not as numerous as in former occasions. Hence this was a meeting only for the resident believers. As tea was being served, the Master started to speak: "This is a blessed day; a happy and joyful day. The beauty, the holiness and the significance of these days of Riḍván are not known now. This is the time of gladsome bliss and ecstasy for the believers of God. Because we have lived in the of Bahá'u'lláh and experienced the great joy of these days, the celebration is always shaded with a recurring sad recollection, but those who have not seen Bahá'u'lláh with their physical eyes, they will celebrate these days with a genuine hilarity and most thorough preparations. The beauty the sheer joy, the exhilaration of the golden Riḍván days are now brought back to my memory and is reviewing them. I find each day a perfect gem of spiritual rapture. During the nights of those of Bahá'u'lláh, we could hardly sleep, because we knew the unparalleled joy of meeting him in the morning, standing in his presence, receiving his Grace and listening to his words. This was the ninth day that Bahá'u'lláh leaving Baghdád, stayed in the garden of Najib Pás-há before starting for Constantinople. It is impossible to describe the beatific vibrations with which we were surrounded in those days. Although to all outward appearance, Bahá'u'lláh was an exile, yet he moved with power and manifested great majesty. The list of visitors calling on him during those 12 days look like the call of an army. Those who had never seen him while he lived in Baghdád visited him. All the leaders of the community, the officers of the army and of the government paid their visits; even the governor, Nabej Pás-há came. Were one to reflect for one moment he will realize that such great events have never occurred in the history of the past dispensation."

After this meeting he came out in the garden and for more than one hour walked in and out of the flowerbeds. "Throughout all the countries that I have travelled, I have not seen a rose-garden like unto this. This is the garden of Ismael Áqá. His sincere devotion has made possible this flowery Kingdom, this fairy scene of matchless beauty, this dreamland of the

orient. Every blade of grass, every blooming flowers, every budding bears testimony of his tireless zeal and industry."

One of those present spoke about the progress of the Cause in Persia. He said: "As the Cause advances in all parts of the world, the government will realize that the believers of God are law-abiding citizens and loyal, relying always upon the justice and fair-play with which they are treated by the central administration. Praise be to God that the Fragrances of the Merciful are being wafted throughout all the world." Then he continued to speak to us about other themes, instructing us in other lessons.

One of the radical changes with which we are is the probable departure of our dear brother Mírzá Mahmond Zargani for India. The Beloved has advised him about this matter and like unto a disciplined soldier, he is ready to comply whenever the final order is issued. Our dear brother has rendered most valuable service to the Cause from the moment he joined the party of the Blessed One, travelling with Him throughout America Europe and the East. His letters from America and Europe eloquent with warm expressions and graphic description kept the Oriental Bahá'ís informed of the mighty events of those wonderful months. They are now rewritten, reconstructed and put in book form, ready for publication. The Master has given him His consent to publish them in India. Thus one by one, the members of the Master's Western tour are entering the active field of labor. Mírzá Mahmond is now preparing himself to leave at a moment's notice but I believe it will be yet weeks before he actually departs for his chosen work. Mírzá 'Alí-Akbar also will leave soon for Bakou with his bride.

The Consul General of England in Beirut with his wife and two daughters, accompanied by the English Consul in Haifa called on the Beloved before noon. The Consul General is a tall, stout and sturdy man, speaking Turkish very fluently. He spoke with the Blessed one on sundry subjects and we were very happy listeners. 'Abdu'l-Bahá gave them a number of newspapers containing long articles on the Cause. He gave a high tribute to the political sagacity, far-sightedness, constructive ability and humane nature of Lord Kitchener. When they came out of the house, they walked around the garden and admired the beautiful roses and daffodils and sweet peas and carnations and lilacs.

In the afternoon the Beloved called on them and others and it was rather late when he returned.

In the evening our German and Austrian brothers arrived. They had enjoyed their visits to 'Akká and had seen all the interesting, historical places. As they were going to leave next day for Damascus and Beirut, they had returned to Haifa at noon and ascending Mount Carmel, visited the Pilgrims' Home and the Holy Tomb of the Báb, taking photographs both here and 'Akká.

Beside our guests sitting around the table, Mrs. Hoagg, Mírzá 'Alí-Akbar, Mírzá Hádí, Mírzá Mohsen and this humble servant were present. The Master spoke to them about the greatness of the Bahá'í Cause, contrasting its worldwide propagation with the religion of Christ during the Apostolic period. The menu was composed of rich and delicious dishes and everything was thoroughly enjoyed. After dinner we resorted to the reception room and the Master talked a long while, relating two very funny stories of how Muḥammadans while

consider the Christians unclean, are eager to receive money from their hands. Then he retired, leaving us to entertain them to the best of our ability.

30 April 1914

April 30th 1914 'Abdu'l-Bahá's home, Mount Carmel, Haifa, Syria

Dear friends!

Lo! There is a change! The garden of Alláh is calling unto us, the desert, the strange mystic, sweet desert is bidding us to leave the crooked byways of the city and civilization and room over its straight path. This morning the Beloved sent me word to be ready to start tomorrow morning for Alhammeh, near Lake Tiberias, four hours away from Haifa. I was beside myself with sheer ecstasy! All day I was whistling whenever I found the people not around. Away even from the half-civilized Haifa into the heart of the desert. That will be indeed ideal, soul-inspiring, divine! The very thought of its intoxicated with undreamed of pleasure! I am going with my Beloved into the Garden of Alláh! My cup of bliss is surely filled with his holy hand and my soul longs to quaff the nectar of his love! This will be probably the climax of my terrestrial experiences with the Blessed One; for to my mind nothing is more fascinating and significant than to see him around when all names revolve surrounded by S_hayk_hs and Arabs <33> right in the desert itself. The wife of Mírzá Jalál, Rúhá K_hánúm, Mohamar K_hánúm, Miss Sanderson and the wife of the Beloved left a few days ago for Alhammeh to prepare the ground for the arrival of the Master, to supervise the pitching up of the tents and to make everything ready for his reception.

The Master was busy all day receiving a few Arabs who called peculiarly to help and then he called on the officials of the town to bid them a temporary farewell. Several times I saw him during the day, but only for a few minutes, each time to listen to his order and then leave him to carry them out.

On the other hand, Khasro was very busy packing up the necessary baggage for our expedition into Sahara and attending to procuring the needful items of the trip.

At 7pm, the believers knowing the departure of the Beloved came to see him. He received them in his drawing room and spoke to them as follows: "I am leaving tomorrow for Tiberias. I am leaving because you have persisted so much, otherwise I would have stayed here, because I have so much to do. While I was travelling in Germany, I passed by Baden-Baden and although the friends persisted that I should go and take the baths, I could not comply with their wish. In Stuttgart Consul Schwarz invited me to Morgentheim which is an excellent resort for taking baths for various kinds of ills. I stayed there only for one night, visited the large, commodious bath-houses, the electric bath for reducing the weight of corpulent and fleshy people, and other ingenious devices, but I did not take a bath myself. The baths in Morgentheim cannot be compared with Alhammeh hot springs. In the former Consul Schwarz has built a very palatial hotel, its grounds are shaded with tall, magnificent trees and its baths are made of porcelain, clean and sanitary, but in Alhammeh no improvements whatsoever is made. In this Cause we must give up all pleasures and

recreations for the sake of service. There are people always in this world who deliver excellent advices and exhortations, but they do not carry them out in their own lives. I have taught the believers with deeds and not with words. Day and night we must think and plan how to become more self-sacrificing in the Path of God, how to concentrate all our attentions around the promotion of the Word of God, and how to renounce our will and choose the Will of God. Having attained to this spiritual condition, the Divine Confirmations will encircle us. The only source of the consolation of my heart is this: Praise be to God that since the departure of the Blessed Perfection I have not rested five minutes. I did not sleep one night comfortably, neither did I seek tranquility for one day. I exercised my utmost power at all times to spread the laws of the religion of God and to promote the principles of universal righteousness and salvation. I never complained and accepted with the utmost resignation all the ordeals and trials." Then bestowing his blessings upon all those who were present, he retired to his room. Descending the stairs, the friends gathered in the garden, read the Tablets and sang Bahá'í songs and then they scattered with the full expectation that they would soon see the Master - probably at the end of 2 or 3 weeks.

Immediately I ascended the mountain with Mírzá Habbib, went into my nest, put my papers, etc., into a satchel and hurried down again to spend the night in the Beloved's house, so that I might be ready to leave with him at 5:30 am for the station.

So it is long after midnight that I am writing this last letter to you from the Home of 'Abdu'l-Bahá. Everyone is sleeping and the house is very quiet and I am sleepy also. I wish there was not such a thing as sleep, so we could devote our 24 hours to the service of the Cause without any interruption.

I will conclude this letter with an extract from the communication sent in by one of the firm and spiritual believers in America. "My youngest brother and wife who have been 6 years in Australia, New Zealand and India arrived in America a month ago and spent 3 days with us last week. They heard a great deal of the Bahá'í Teachings. I asked why the Masters, as she called them in India sat in caves and hidden from the world; why did they not come out and uplift humanity? She said: "You do not know much they have done toward bringing the Kingdom and beside that they had such power the people could not stand it, that it would knock them over." I said: "Why, you have been telling me of all the most terrible conditions in India, and they have not helped those right around them, beside there is no one in the world who has such great power as 'Abdu'l-Bahá, and he goes everywhere showing his great Love for all and he assists and teaches them. All the world has testified to his great power, beneficence and love and how millions of people have been uplifted by him."

The following Tablet is to a believer in Pearl City, Hawaii:

"O thou daughter of the Kingdom! Thank thou God that the Lights of the Kingdom have shone upon thy heart and thou art led to the Most Great Guidance. Thou art delivered from darkness and hath stepped into the world of lights. Thou art released from the well of nature and had soared to the apogee of the moon. The inhabitants of that island are asleep and thou art awake, the majority of the people of that town are blind and thou art seeing. Many are dead but thou art alive. Likewise those souls who have ushered in the kingdom of God with thee. Praise be to God that all of them are illumined. Endeavor as much as thou canst so that thou may'st enter new people in the Kingdom - and that they may become

rejoiced and gladdened through the heavenly music - thus the lights of the Merciful One and the Bahá'í principles may illumine all those Islands."

AL-HAMMAH

[NOTE: PLEIADES SYLVAN BOWER IS THE CREATIVE NAME AHMAD SOHRAB GIVES THE OLEANDER-BRANCH TENTS 'ABDU'L-BAHÁ AND HIS PARTY SLEEP UNDER AT AL-HAMMAH]

1 May 1914

May 1st 1914 Pleiades Sylvan Bower Alhammeh, Lake Tiberias, Syria

Dear friends!

The night is very balmy and the spirit of quiet contemplation is stealing over me. I wish you were here to enjoy the beauty and charm of this Arabian desert. The silver beams of the moon have cast a soft and sweet spell over this enchanting scene and after having a talk with our sister Miss Edith Sanderson, I have come to my Sylvan Bower to speak with you for a little while and then sleep my first night in the Garden of Alláh.

I was up this morning at 3 am, because I had so much writing to do. After half an hour someone was sent down by the Master to wake Khasro and Isfandeyar, the latter to prepare the carriage. Little by little the darkness of the night was changed into light and I came out of my garden to have a last look at the beautiful rose-garden. As I was walking around the beds of lilacs the door of the house was opened and the Master came out followed by his three sons-in-law. The women were in the corridor, waiting to have a last glimpse of him as the carriage drove away. Amongst them was Mrs. Hoagg. A few others including Ahmad Yazdí and his brother had come to bid him farewell. Mírzá Jalál drove with the Master up to the station but did not go further. Mírzá Badi, Khasro and myself were the only ones who formed the members of the Beloved's party. When our carriage reached the Austrian Post office, the sun arose out of the Eastern horizon glorious and resplended. The Lord was driving in and out of the narrow streets of Haifa, many people were lounging around, others having just gotten out of their beds were hurrying along to open their shops, the porters were drinking their bowls of hot milk in front of crude, improvised coffee, a few squatting on the ground smoking their hubble-bubbles - a motley procession of unthinking humanity, dull, uninteresting and dead to all the higher impulses of aesthetic life. The Commander of the army was also the guest of the Master and so they had a separate compartment all by themselves, and we three had secured places in the second class. The train pushed out of the station at 6 o'clock and 5 minutes and then although I was very happy in the great privilege accorded me, I could not help but feel sad, for I realized how the companions of my travellings with the Beloved have entered one by one on the active field, while I am being left behind. Probably the Master realizing my utter out of his own grace is keeping me beside himself. Hard as I have thought on this subject, I cannot think of any other reason; for I know I am not worthy of all his infinite graces.

From Haifa to Alhammeh, there are six stations, taking about 4 hours for the train to cover the distance. They are as follows: Balad-S_hayk_h, Talle' Shamman, Afoule', Shate Beysan, Jesral-Majame', Samach and then Alhammeh. When we arrived at the station we found familiar faces to greet us. A tent was prepared for the Master and a lovely green for myself.

The four walls and the roofs are made with Olender branches which is named by Bahá'u'lláh with the Pleiades trees. The pink flowers were yet on the branches and it made altogether a pleasing appearance. The tents are pitched quite near the station which is a fine, white stone building, beside a lovely, river. We are at the gate of the great Sahore, called El Houran. This valley of Alhammeh, boasting of four baths of various degrees of heat (one as hot as boiling water) is about three miles long, and one mile broad.

The Master conducted his honored guest to the Tent and conversed with him on a wide range of subjects, philosophies, spiritual and historical. Now and then he would come out of the tent calling for Khasro, Mírzá Hádí or someone else, and then his majestic patriarchal figure with his snowy white beard and turban, his white locks falling on his shoulders, his commanding forehead and cream white robes would bring forcibly to the mind of the beholder, the picture of Abraham and the story of his hospitality. Only the Master has not to wait for the arrival of guests. They are coming all by themselves. Just think of this first day. At noon, the Beloved entertained at lunch the Commander of 10,000 men and at dinner more than ten Arabs gathered around his table. They all sat on the ground and helped themselves bounteously. Here in the desert everyone is welcomed to what you have. People enter your tent and food must be prepared. You must go on without food so that your guests may be fed.

In the afternoon, the judge, the collector, the chief and other minor officials of a neighboring town called on the Beloved and a veritable floodgate of conversation was set loose; now on public education again on the history of Inquisition, the dogmatism of the middle ages of Europe, the rise of Islam and the founding of three powerful Caliphates in Baghdád, Cordova and Egypt and how through their beneficent influences science and philosophy were spread in the Orient and Europe, and how in the course of time they were fallen into decay and deterioration. Now in Arabic and again in Turkish he continued to speak for hours and his listeners were listening in rapt attention, as though an angel of the Lord has descended from heaven and was speaking to them in the golden tongue of the cherubim. "Where comes all this knowledge, all this understanding, all this divine insight into the nature of things?", They whispered to each other.

Right after sunset, the Master after having taken a walk through the country to see the two hot springs in which he will take daily baths - he entered his tent and his guests sat around. As though impelled by a higher power, he began to speak, recounting, with telling eloquence and penetrative power, the contents of his talks in the San Francisco Jewish Synagogue and in the Commercial Club of Minneapolis. Seldom had I seen him so animated and quick in expression. To talk so much would tire him a great deal but I know whenever the occasion calls the Beloved does not spare himself at all.

While he was thus speaking, I was sitting outside the tent with miss Edith Sanderson, hoping many more of the Western friends were here to participate in these matchless scenes of spiritual life. She is enjoying greatly the novel experiences of the Garden of Alláh!

After dinner with a few other friends we went to the hot spring and while the moon was shining over us, we disported in its warm water. Returning to my Sylvan Bower, I fixed my mosquito net and slept soundly on the floor. Now and then I opened my eyes and was delighted to see the silver moon streaming down through the interstices of the Oleander

branches, and hear the musical lays of the breeze wafting through the green boughs. Where am I? Who has brought me here? This is indeed a strange, mystical world full of unexpected happenings. In the silence of this wonderful night, I could not sleep, for I was surrounded by a peaceful army of thoughts and the names of many dear Bahá'í friends came to my mind. I wished for all the confirmations of the Kingdom of Abhá and the Support of the Holy Spirit.

2 May 1914

May 2nd 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

Dear friends!

My shady Bower has no door - a symbol of welcome to all those who care to enter therein. My heart is full of love for everyone. Why should I not love all? I wish for no other blessing in this world save the nearness of 'Abdu'l-Bahá and that the Gracious Lord has vouchsafed me on land and sea, in Europe and America, in Egypt and Syria, in civilization and now in the heart of Sahara. What higher station does any soul aspire to? Under all circumstances and conditions I have seen him the Lord of the hearts of men, everyone paying homage and reverence to him and none turning away from him disappointed. Lord of the hearts indeed and more than that! As I awake this morning my heart was full of thanksgiving. I heard the sweet warbling of the birds hopping on the verdant branches of the roof of my Areesheh; I listened to the soft murmur of the little limpid rivulet laughingly passing by looking up at the heaven. I saw it declaring the majesty of the lord. Viewing my surroundings, I declared they were beautiful, but in strange contrast with the Western countries. Ah me! I exultingly cried out: What a glorious life is this? What a fascinating existence is this? Am I dreaming or am I seeing these things with my own physical eyes? I had never heard before even the name of this place; I had never expected to see it and yet 'Abdu'l-Bahá has made it possible. While these thoughts were roving in my mind, they brought me the word that the Master is coming to Areesheh to take his tea. After a minute the Incarnation of divine Love graced the humble quarter of his unworthy servant. He was all smile and happiness. I was on my feet to welcome him. He smote gently my face and sat down on the Persian rug spread on the ground, "How cool is this Areesheh" he said. "Is this not better than the palace of the kings? Because here inward happiness and contentment rule, divine beatitude and the ideals of the Kingdom exist! This is a green, flowery oasis in the heart of the desert. Bahá'u'lláh has given to it the name of the "Home of the Saints". All the companions of our trips in different parts of that world have departed and only are left! What dost thou say to this? And now where are we? In the Arabian Sahara, away from civilization and the haunts of men. For the present we are here, awaiting the commands of God as regards our future plans. Indeed God has brought us to this poetic spot and in its appointed time He will surely guide us into other promised lands. Praise be to God that the power of the divine Cause became manifest as the sun in its meridian cause. It has established an ideal communication between the world of the Kingdom and the material world. Today the Cause of God has assumed a most eminent importance in the estimation of the outsiders. These ten officials with whom I spoke for hours were the members of the local government of a nearby town and very influential in certain quarters. They had come here to take baths. I went into

particular pain to explain to them the ideals of our Movement in an indirect manner. They had heard many things which were not true, and I wanted to dispel those wrong notions - thus they may realize that even in the realm of philosophy and scientific attainments, the followers of this Cause are not deficient. The European and American tour has brought forth most extraordinary and unforeseen results and has advanced and promoted the position of the cause in the eyes of the public in the most astonishing manner. Consider how great has become the Cause that the Governor-General of Salonika, the Governor-General of Syria, the Governor-General of Damascus, the English Consul General in Beirut and a host of other great men was so excited with an interest as to come to Haifa and call on me to find out the truth without any intermediary. Reflect what a great tumult the Cause of God has thrown in the pillars of the earth - that hardly but we have arrived here yesterday than all these men were attracted and listened to all that I have said with much attention."

I mentioned to him that I have brought with me the Gospel of Buddha by Dr. Paul Carus and have been reading the first few chapters. He told me to bring the book and read to him. I translated for him the first chapter entitled "Rejoice". He listened but did not make any comment.

Leaving my green bower he invited to his tent three of the Arabs and the Turks and quoted for them many Arabic poems to the evident enjoyment of all. At ten o'clock, the train arrived from Haifa and brought a few more friends to be added to our already increasing host. There is one daily train from Haifa which stops only 3 minutes at Alhammeh and then proceeds for Damascus. Another train leaving Damascus in the early morning reaches our camping ground about 2:30 pm and then after 3 minutes continues its journey for Haifa.

In the afternoon the Beloved coming out of the tent sat in the shadow of the station building. The Arabs got around him and he entertained them with stories and talks that he alone can give. They were charmed with his conversation and sat with him as long as they could.

A tent is pitched near the hot fountain and the Master took his baths for the first time. When he came out of the tent he looked most wonderful in his white robe and white turban.

The believers arrived this morning have rented small bungalows near the hot spring and are glad to be here with the Master.

When the Beloved was ready to return after his bath, a spirited horse was brought for him and he rode the animal as a royal King.

The evening was spent quietly in the bosom of the desert. The Beloved took his dinner with the members of the Holy Family and retired rather early.

It is arranged that as long as the Master remains here no letter or newspapers forwarded to him - thus if this plan is executed to the end, we will be deprived of the world's news and cast off from knowing all that is transpiring in the Cause.

3 May 1914

May 3rd 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

Dear friends!

The breezes favor us in the mornings and evenings, but in the middle of the day the wind is hushed and the weather grows very warm. Hence those who desire to take short walks must do it either very early in the morning or after sunset in the mystic moonlight. Generally, I take my walk all alone, but they tell me I must not go too far away from the camp as I might be attacked by the Arab Bedowins. I tell them I have nothing to be attacked for, that I can manage to get along with them very well, and that those that I have seen in the camp and with whom I have conversed are quite gentlemanly and polite. Many people are unnecessarily afraid of the Arab Bedowins but notwithstanding all their failings they are a simple good-hearted community. They will never render evil for good. Whosoever treats them with kindness they will not be harmed but will be protected to the very last drop of their blood. Their love or hate goes to the extreme point of manifestation. When a person has incurred their hatred they will rest till they have avenged themselves. Time is of no account to them. If the father of the family or the tribe has been unable to mete out the desired punishment on the culprit, the object of their enmity will be bequeathed intact to the rising generation, inculcating their hearts and minds with its deadly poison and abjured to deal the blow whenever possible. The result of their feudal tradition has been always ruinous to the steady progress of these Arabs, for no sooner one of the numerous tribes became strong and powerful, the bone of vengeance rankles in his mind and war is declared against the object of its hatred. They have not yet learned the might lessons of union and cooperation - so much needed for the steady advancement of any country and the enlightenment of any nation.

Thus it so happened that when I early this morning to start for my walk the Master called me. I joined him immediately in his walk towards the hot spring. Let me tell you right here that although there are many hot springs in this valley, there are only three which are used by the public. One is called Jarab, for skin diseases, etc. The other is Magleh for many forms of ills which I do not need to enumerate here. The third is Reeh, also for many kinds of sickness. The water of the first is hot, the second is very hot, the third tepid and lukewarm. There are no buildings in the neighborhood of the springs and no sanitary regulations whatsoever. People bathe themselves in any one of these springs by number. There are no different quarters for men and women. The Arab Bedowins whether men or women bath with no stitch of cloth on - in an Adamic state but the time for the bathing of each sea is different. Often one sees fifty to one hundred near enjoying the hot water, naked-unashamed, not knowing what modesty means. This whole place is rented from the government by two Kurds for the insignificant sum of \$250. They in turn charge the bathers from one to ten cents for day, and one may take as many baths as the constitution can stand. Several wealthy realizing the dazzling possibilities of a place like unto this have approached the government to get a concession for its material development but they have been uniformly refused. On the other hand, were this place developed it will enter into concurrence with Lake Tiberias baths which are about half an hour from here; and greatly decrease the income of that company by attracting a large number of Western tourists for

its natural advantages. Around the spring of Magleh there are vast ruins of ancient buildings with tall colonnades, high arches, etc. I could not get anyone to tell me how far they date back. They may have been baths built by the Roman Conquerors of Syria in ancient time, where the Roman generals, nobility and their wives took baths. Popularly, it is said, these buildings were constructed by Solomon and he came here from Jerusalem to bathe in these hot springs. Be it as it may, it is quite clear that over these springs wonderful domes and arches were built, but the Arabs have quite destroyed them. This afternoon I stood over one of these stone walls of wonderful masonry. On the half-demolished wall one sees hundreds of tattered shreds of clothes in many colors hanged. What does this mean? Because popular belief has attributed the construction of these buildings to Solomon, the superstitious Bedowin women have come to believe that if upon their arrivals they tear a piece of their clothes and hang it on the wall, all their secret wishes and hopes will be realized. How many sweet womanly hopes are tied up and centered around one of these shreds no mere man can even remotely guess. But let me acquaint in strict confidence my men friends that the heart of the Bedowin woman is stirred with no other emotion than as the dread of sterility and divorce. May a woman comes from a long distance to bathe herself in Solomon's spring, then her life may be crowned with a son, and many a woman ties the shred to the rock with the prayer that her lord may not divorce her and the guile of the other wives might not work to her ruination.

While I sat on the wall I watched the strange procession of the Arabs passing by. A more, nondescript, odd, novel, Kaleidoscopic procession I had seen nowhere. I fail to find proper adjectives to describe these multi-colored clouds, constantly changing and shifting into a mass of rainbow hues. In front of me is the hot spring, the Arabs have gathered around it, a little further is a broad green plain with large, wild trees. Here they live by day and sleep by night with their horses and donkeys. The drollest scenes, comic, melodramatic, Bedowin dances, singing and sports are enacted by night in the light of the moon. To me they looked more like abnormal beings coming out of the nether world to make the night disturbed.

As we walked this morning toward the spring the Master asked me: "How are thou? Art thou feeling well in this desert? This is the Sahara and the comforts of the city are lacking. Dost thou mind it?" I answered: "Not at all. I love it very much. There are thousands of people who would have loved to be here, but the Beloved 'Abdu'l-Bahá has made it possible for this unworthy servant. This is through his Bounty and Favor."

Several Arabs passed with their wives carrying the heavy loads on their heads. Looking at them he said: "Look how the men walk ahead straight and confident while the back of their wives are bent under the heavy load. What a contrast between the social customs of the West and this country."

When we returned to the camp the train had arrived from Haifa, bringing with it Mrs. Hoagg, Túbá K_hánúm and about four or five more believers. They had brought with themselves a great deal of luggage. Because my Sylvan nook is much cooler than the tent, one of the daughters of the Master desired to spend a few hours with the other women. With much pleasure, I transferred it into their hands and joined the Arabs gathered under the 'hair's house". I asked them many questions about their habits and customs and received satisfactory answers. The Master also joined the members of the Holy Family in Areesheh and had his lunch with them.

In the afternoon we followed the Beloved to the Magleh Spring where he took his bath but the water being too hot, he could not stay there as long as he would have liked. When he came out of the tent and walked towards the little Arab store where he rests a few minutes every day, all the Bedowins were gazing at him with wonder and amazement. At the first glance they see that his a superior being, apart from all the rest of mankind. Never had they seen a more majestic and spiritual figure than the Master. "He is a saint." "He is a godlike man". "He is a prophet." "He is the Master of men." These are the few comments they whisper to each other's ears.

4 May 1914

May 4th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

Dear friends!

The life of the desert is the life of Peace and spiritual musings. It grants calmness to the troubled spirit and bestows tranquility to the confused mind. It brings forth the essential nobility of the humans nature and creates an unutterable yearning to fly towards the unattainable. The long, interminable stretch of Sahara inspire the heart with the idea of infinitude and the immensity of God's mercy. It teaches him open-handedness and hospitality. The green oasis teaches him the lesson of boundless hope and optimistic industry and the gentle of the S_hayk_h to shore his tent and frugal meal the idea of natural kindness. There is a picturesque charm and romantic beauty in the atmosphere of the Sahara, the Arab, his tent, his "Jape'Yargal," his camel and his nomadic life. Its soothing effect is infectious and gives one a firm equilibrium to grapple with difficult problems. It is like a tonic. Its draught is cool and bracing. It steadies the nerves and strengthens the bodies. It fills the heart with the ambrosia of Truth-seeking.

This morning I had another visit, but considerably shorten from the Beloved. He sat only for a few minutes, inquired about my health and whether I have slept well and then he went in front of the station to talk with and teach the Arabs. Áqá Nasrollah a Bahá'í from Haifa who has come here to take the bathes and is an engraver of seals, had brought with himself beads, etc., to sell to the Bedowins and the Master looking at his wares bought several rosaries and distributes them amongst the women who love such cheap decorations. Then a number of these women went to the porter of the station and asked him a question. He did not answer them. The Master seeing him turn away his head haughtily, went near and in a laughing way gave him two blows with his hand on the cheeks and said to him: "Dost thou think thou art better than them because thou art a mere servant in this station. Thou must be polite and kind to women - no matter even if they are ignorant Bedowins. They are the maid servants of God and we are the servants of God." Then in order to soothe him he bought a very good string of beads and presented it to him which made him very happy.

The train brought six guests, two Arabs and four Zoroastrians. The two Arabs from Beirut and 'Akká were taken to the guest's tent and immediately the Master joined them and after his welcome he started to speak with them on the philosophy of religion and the four standards of Knowledge. One of the two is Mr. Baroudi, the associate in a company having

received the concession for the improvement of the Tiberias baths. There are four capitalists who have organized this company. The arrangement is as follows: To expand 10,000 pounds every year to the government for the next 25 years, and 1,500 pounds for ten years more - in all 35 years and then the whole establishment with all the improvements will be transferred to the government.

As the tent was quite warm, dinner was served in my green Bower. The table was spread on the ground, the guests sat around the table of the Lord and the Mosaic figure of the Beloved spoke to them on some of his experience in America. Where is America now and the Arabian desert? There was another man amongst the guests, a big, strong Arab, Abde' Fchavoush by name. He is the inspector of one of the Master's villages in the neighborhood and received a good salary of \$250 a year.

Owing to his lack of attention to his duty the robbers had broken through the houses of the villagers, carrying away some of their belongings. For this reason the Master was calling him in no uncertain terms to his duty, jokingly pulling his ears and smiting on his cheeks. The man could not remonstrate but kissed His hands many, many times. It was most interesting to see the Master reproving this giant of an Arab, now seriously, and then breaking into laughter to take away the gathering clouds on forehead. The guests left with the train half past two, and the Beloved coming out of the shady arbor accompanies them to the station and stood there till the train pulled out.

According to what I have heard there are three villages that belong to the Master. These are Nogaib, Samreh, and Adasseyah. Most of the villagers are Bahá'í Zoroastrians who have come here from Yazd. The Beloved does not receive anything from the crops of any of the produce, but he assists and helps the people in many ways. Everyday a number of them come here to visit the Master. They bring us eggs (100), milk, curdle, bread, cucumbers, butter, onions, vegetables, etc. Although all these things are produced on his own land, yet he was telling them today to keep an account of everything they bring daily, so that may pay them at the end of our stay. Arab Chiefs bring sheep and goats and chickens and they expect of course to receive presents from the Beloved. A good chicken does not cost more than 15 or 20 cents; a goat could be bought for a dollar, a sheep for 2 or 3 dollars. Anyone who likes to drink lots of fresh milk, eat fresh eggs and cooked or fresh vegetables is welcome to them. He can have them for the mere asking. Khasro is the agile cook and Jack of all trades. It seems to me he is doing something useful.

Under the cool shade of his tent, the Beloved sat in the afternoon and the Arabs, one by one, came in and took their seats. "These lands" he said "are blessed by the feet of many prophets. This is holy ground, by these Arabs have forgotten these blessed traditions. They spend their lives in useless pursuits, in strife, and blood-shed. All the traces of spirituality have left them. They live for rapine and pillage. These evil qualities they must forget and characterize themselves with the attributes of enlightened civilization. They must relinquish their hatred of each other and cooperate together in the true spirit of brotherhood. God will assist them if they become united in humane principles and unselfish aims."

Then he gave the following story about tow of the followers of Muḥammad. "Once upon a time Salmán called on Abouzar. When the lunch time came around the host brought two loaves of bread and salt. There was nothing else in the house. Salmán as though talking to

himself said: 'I wish there was a little cheese.' Abouzar feeling ashamed went out, sold his only goat, bought the cheese and brought it to the table. The guest helped himself generously and when he was quite satisfied he raised his hands towards heaven and prayed: 'Blessed are those who are satisfied with very little, and are contented!' Abouzar feeling the superfluity of such a prayer told to his friend: 'If thou evert really a satisfied and contented fellow, I would have now my goat in the house.'"

'Abdu'lláh is our Bedowin servant at the Camp. He was walking .The Master chided him: "Thou art walking like a Pás_há! Hurry up my son. Be quick. Don't drag thy legs along like a S_hayk_h-al-Eslam! Look at Khasro, how he works and learn from him."

At 4 pm he walked to the hot spring and after taking his bath returned and slept soundly till dinner time. After dinner for a long time he walked in the glorious moonlight and then retired to his bed.

5 May 1914

May 5th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

Dear friends!

To sit in the shade of the cool arbor in the early morning and watch the green slope of the opposite mountain with its waving curvatures and deep-cut fissures, while its summit is gilded with the first rays of the rising sun, the warbling of the sweet birds mingled with the plaintive notes of the shepherd - the mantle of spiritual ecstasy spreading over all these delightful scenes - and above all the Beloved of the world, sitting in his tent close-by - praying - is a rare pleasure, a unique experience that to all probably will never be repeated in one's life. I wonder whether I would have found so much happiness and contentment, were I camping in this oasis all by myself or even with a number of friends! Sometimes, to be frank - I think I could not endure even the sight of Paradise without the presence of the Beloved. In other words, my Paradise is his presence; my joy is his good pleasure; my rose-garden is his world of ideals; my heaven is his contentment. Without his constant help and assistance, I could not write one word nor you would have been interested to receive a letter from one so unworthy.

These were my day-dreams when suddenly the Beloved appeared at the door of my Areeshah. "Didst thou sleep well last night?" he asked. "I did. When I returned from my bath, I fell into a sound sleep. Then I awoke and had my supper and slept again." Seeing that I was busy writing he smiled and commanded me to continue my work, and he walked away to join the station master and a few others whom he desired to introduce them to Him. For half an hour he spoke to them about certain tradition of Islam and the explanations. Then he joined the ladies in the tent and for the benefit of Mrs. Hoagg and Miss. Sanderson detailed the customs and manners of the Arabs and how the women are treated and subjected to all manner of menial labors. I could hear His clear voice borne over to my Areeshah by the breezes.

At ten o'clock the train arrived. There were many soldiers and the whole train was decorated with flags and buntings. These days, the Turkish authorities are very active in the enlistment of new recruits and they are being drilled with vigor and feverish haste.

From the station the Beloved retired to his own tent and laid down himself on the ground. He was lying in such a manner that half of his body was under the sun, the other half under the shadow of the tent. He was up after half an hour. Something in my heart told me to leave the work aside for the present and go out of my Areeshah and pass by the tent of the Master. Probably he might call me in. When I neared the tent I saw him reclining against the chair and looking towards the slope of the opposite mountain. "Come in" he said. "Sit down. Look towards that half-brown, half-green mountain! What a fine picture it makes! Look at that large flock of goats passing through the ravine, winding in and out! Is this not a charming pastoral scene! Although it is now verdant owing to the recent unexpected fall of rain, yet in one month one cannot find one blade of grass. Everything will be dried to the very root, owing to the intense heat. The heat will be so great that no one will be able to stay here and in the middle of the day it is as though columns of smoke rise to the sky. The

only tree that stands the heat of the summer in this desert is "Gaz". The life of the Arab in the interior is most simple. Their principal food consist of the milk of the camel and a few dates. They do not like the atmosphere of the city. They revel in the expansiveness of the desert. The other day few of the Bedowin women taunted our women because they are living in the town while they were happy to breathe the fresh air of the deserts.

When years ago, I travelled from 'Akká to Tiberias in our , there was a beautiful Bedowin woman riding on a camel. She was listless and thoughtful. In the same Caravan there was a young Christian who was struck with the beauty of this Arab maiden and her dark eyes. After some futile attempts he succeeded to establish himself in her favor. As I was near I could hear their conversations. He was telling her: 'Thou art so beautiful, why dost thou not come to the city?' 'Why?' 'Oh! Thou wilt be married to a rich man.' 'What will he do for me?' 'He will build for thee a lovely house, thou wilt be served as a queen; servants and maids will wait on thee, thou wilt walk through green gardens; thou wilt sleep on soft beds instead of sands; he will bring for thee many precious jewels with which thou wilt decorate thy body; he will surround thee with such wonderful objects that thou hast never seen even in thy dreams.' The girl straightened herself on the camel and looked at the youth with pity and contempt on her whole demeanor. 'I have my beloved desert, vast, broad and immeasurable. What do I want to do with your cave-like, cage-like and lion-like houses. There the air is stuffy, here it is always fresh. The streets are dingy, dirty and narrow; here the whole expanse of the Sahara is my avenues and boulevards. Here is my home - the palace of immensity, the residence of God's own children. on your town and your civilized, snobbish manner! I hate them. I cannot bear to look at them. They are all cheap tricks sanctioned by your so-called society. You came abroad to display your crafty etiquettes of mock modesty and respectability which in reality your are physically, morally, and intellectually corrupt, afflicted with loathsome diseases. Away from me! Let me stay where I am. My home is the Sahara, my couch is the soft sand, my decorations are God's virtues, my lamps by night, the moon and the stars!'"

He continued to tell me other such wonderful stories and I wish I had time and space to write them. After his lunch and rest he called me to his tent and dictated a few Tablets in Turkish. The weather has already become warm and beads of perspirations were streaming down from my forehead. After this he went to the station. No matter what time he goes there, the Arabs are sympathetic listeners. "Let me acquire knowledge" an Arab said as he pushed his way through the crowd to come near the Beloved. The Master does not mince at words and this afternoon he enumerated their failures, their predatory instinct, their tribal strifes, their lack of feelings as regards the study of sciences and arts and their present ignorant status. They were struck with the force of his authority, the lucidity of his talk and the truthfulness of his advises. "Why are you so slothful?" he pleaded with them. "Why do you not make an effort to raise the educational standard of your women? Are they not your mothers, your sisters, your wives? Why do you hug ignorance so long to your breasts? Hail, friends, hail the light of knowledge. Welcome the bride of understanding and carry in your the torches of wisdom."

After this talk he went to bath. There also he spoke and counseled before going on.

We ate our supper under the moonlight. We had an Arab guest who related two lovely stories with a moral lesson to them. Then we walked towards the spring and saw the wonderful sword-dance by more than 400 Arab men. It was very weird and sensational.

The members of the Master's camp including men, women, and servants have reached to 30. As the days roll on we may have more guests.

6 May 1914

May 6th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias

Dear friends!

Out of the desert the following message is sent to the Bahá'í world; from the "garden of Alláh" this beautiful nosegay is forwarded to the Bahá'í meetings:

"The more union and agreement appear amongst the believers of God the greater will be the divine Confirmations, the more uninterrupted will be the descent of the holy blessings from heaven! The friends most love each other with such deep sincerity as to move the hearts of those who come in touch with them. they must establish, the Kingdom of unity in the hearts of mankind, so that they may see their own eyes the embodiments of Kindness, righteousness and purity. The world of humanity is submerged in the ocean of darkness, ignorance, lust and passion. The people are in the bondage of worldliness and tied with baser attachments. They are not thinking for one moment to attain to the good-pleasure of the Lord. They have smeared their wings with every form of clay. The creatures are under the subjugation of their lower appetites of nature. They are engulfed in the world of nature and live in accord with the requirements of nature. They are like those cows grazing in the green field. They have no other thought, idea or concern save grass, water and the appearing of their animal passion. The individual of mankind must release themselves from these ties. Only through the Cause of God, only through the religion of God, only through the power of the Merciful, they can adorn their inner beings with spiritual virtues. While on one hand the people are immersed in the sea of worldly notions, the believers of God must inspire their hearts with heavenly ideals; they must cause a great revelation in the pillars of the earth; they must roar like the lions and wave like unto the sea. They must show them the beauty and charm of the world of God. Even while I live in the heart of the desert, I expect to receive good news from the believers of God in all parts of the world.

"The Cause of God is like unto a college. The believers are like unto the students. The college is founded for the sake of the acquirement of sciences, arts and literature. If the sciences are not therein and the scholars are not educated, the object of the college is not achieved. The students must show the results of their study in their departments and deeds, otherwise they have wasted their lives. Now the friends must so live and conduct themselves as to bring greater glory and results to the Religion of God. To them the Cause of Bahá'u'lláh must be a dynamic force, transforming the lives of men, and not a question of meetings, committees, futile discussions, unnecessary debates and political wire-pulling.

"What is the sum total and upshot of farming, ploughing, sowing the seeds and irrigating? Is there any other thought behind all these labors save the gathering of crops? If the sheaves are only green and verdant, but having no grains of wheat or barleys, the result is not achieved. The sun has not been the luxuriant verdancy of the field, but the richness of the harvest. I hope the believers will do their utmost to crown their lives with abundant harvest. The friends are the members and organs of the body of the Cause. Each member must be active and perform its duties. The eyes are the organs of this temple; their function is to see. The ear is another organ, it must hear the voices. The hand is another organ, it must take hold of things. If they do not perform their functions they are useless and unnecessary. Hence each one of the believers must be an active member of the Cause. There is a vast difference between the soul who has consecrated to his life to the joys, pleasures and delights of this mundane world and the soul who seeks else save the good-pleasure of the Lord, who devotes his rest and comfort to the progress of the Cause. Let the Bahá'í world become the expression of one single individual seeking to live the life of holiness and sanctification."

This spiritual, divine message was uttered this afternoon as he sat in front of his tent. Although he was speaking to a number of Zoroastrian Bahá'ís who came over this morning from Adaseyah, yet unconsciously he was addressing the Bahá'í world. I could go on and translate some more of his wonderful words but enough is translated to show you the burden of his message. He went on and spoke more, now about the stirring life of Bahá'u'lláh, again reciting the tragic events of the years of the Báb, but always impressing the listeners with the importance of the promulgation of the Cause and the great responsibilities of the Bahá'ís concerning this matter. After this followed by a number of believers, he walked towards the bath. There at the spring, on the mud veranda of the crude hut of the inspector he gathered around him several important S_hayk_hs of the tribes of the desert of El-Haceran and spoke to them on the spiritual principles of El-Eslam. With wonder in their eyes, they listened to every word issued from his lips and paid him honor and reverence when he finished his talk. After the bath, he returned to the camp, riding on his horse. In the evening for more than one hour he walked alone in the moonlight. I stood near the door of my Areesheh watching him walking, his majestic body silhouetted against the hills and mystic thoughts were revealing in his spiritual mind!

In the morning passing by the door of my Areesheh, went to his own tent and was there for a long time all alone. Then coming out he called my name aloud and immediately I was behind him. "Come along. I want to take a walk." He reached the Areeshehs of a few Jews from Haifa who have come here to take the hot baths. He sat there and started to speak with an old Jew about Mount Carmel, Elijah, his cave and the miracle of sacrifice and asked him whether, like others, the Jews believe these buildings were founded by Solomon. He said "No". At this time a tall negro passed by and looking at the Master approached him. In a few minutes his sad story was related. He was from the interior. He had walked on foot up to Alhammeh. He has no money. He wanted to take the bath and he wanted to go to Haifa.

The Master's hand went immediately into his pocket and our tall negro brother was happy beyond words. He laughed, showing a pair of pearly white teeth and passed away from before us probably never to meet him again.

Speaking about an influential Syrian who has been grabbing the land of the poor peasants he said: "It is very strange how the possession of a few spans of earth blinds men to justice and fairness. He became neglectful and heedless, forgetting God in his mad haste after wealth and trampling upon the rights of others. In other countries such cases of gross injustice are rare. Those who are God-fearing never commit such things, and those people who are not afraid of God are most considerate lest they might jeopardize their reputation and good name and thus be degraded in the estimation of the public and bring disgrace upon themselves upon those who are connected with them in the business world."

The train brought new guests, Áqá Siyyid 'Alí Afnán and his family, Áqá Husayn Ashjee and his son and two others. The Master received and welcomed them in my Areesheh. Áqá Mehdi and Abu'l-Qásim had sent wonderful bouquets of flowers as token of their devotion and imperishable attachment to the Cause.

7 may 1914

May 7th 1914, Pleiades Sylvan Bower, Alhammeh, Lake Tiberias Syria

Dear friends!

Biblical students believe that at least in two instances the name of this valley is recorded in the old Testament. First it is in the second Chronicles chapter 8 verse 3rd and 4th:

"And Solomon went to Homath-Zobah, and prevailed against it. And he built Tadmor (Palmyria in and around Damascus in the wilderness, and all the store cities which he built in Hamath."

Likewise in the book of Joshua chapter 19th verse 35th it is mentioned as one of the many fenced cities:

"And the fenced cities are Ziddem, Zer, and Hammath, Rakkath, an Chinnereth."

All through this vast country there are old remains of an ancient civilization. For example the situation of Beisan (two stations above this) is very remarkable, commanding a view of the Jordan valley. The ruins are very extensive, occupying an area of over two miles. Amongst them are the remains of a castle, a temple with standing columns, a theatre, a Roman arch, and all around are traces of massive wall. The history of Beth-Shan or Beth-Shean (House of Quiet), the ancient name of Beisan, is full of interest. The tower belonged to Manasseh (I Chron. VII. 29), though within the original limits of Issachar (Joshua XVII. 11). The Israelites were unable to drive out the Canaanites but placed them under tribute (Joshua XVII. 12, 13, 16). When the Philistines came to strip the slain on Mount Gilboa, after the fatal battle, they found Saul and his three sons fallen on Mount Gilboa. And they cut off his head, and stripped off his armour, and sent into the land of Philistines round about, to publish it in the house of their idols and among the people. And they peel his armour in the house of Ashtaroth; and they fastened his body to the wall of Beth-shan (I Samuel XXXI. 8, 10, 12). When the Scythians overran the country, it is stated by later historians that a colony

established itself here and the name was changed to the Scythopolis and it was a city of Decapolis or the League of Ten cities. It was a prosperous place on the twelfth century. Finally, it was demolished by Saladin. The railway, running east, leaves to the South the beautiful plain in the center of which is the station of Beisan. The line now approaches the Jordan, not far from the ford named "Makkadel-El-Aboreh", "The Ford of the Crossing", which Colonel Conder, supporting the theory held by Origen, supposes to be the Bethabara where John the Baptist exercised his ministry (John I. 28). To our left as we proceed, we notice, crowning a hilltop, the ruins of the Crusading Fortress of Belvoir, built by King Fulke in 1140, and taken by Saladin in 1182. The line now crosses the Wady Barh, and then running north by northwest. Along part of an old Roman road, passes the station of Jesr-el-Mejamia, on the right bank of the river. The Jesr-el-Mejamia, or Bridge of Assembly, probably derived its name from an ancient marked which was held in a now ruined K_hán (inn) not far off. The bridge is a Saracenic structure consisting of a large pointed arch flanked on either side by a smaller and lower one. A causeway supported on three other arches runs above the small side-arches to the level of the great middle one. About 3 miles about N.E. of this bridge, the line crosses the Yarmuk, and about five miles beyond reaches the station of Es-Semakh (alight here for Tiberias, which is reached by boat crossing the lake) on the Southern shore of the lake of Galilee, having, after crossing the Yarmuk, passed on the left, first the red-tiled roofs of the Jewish Agricultural Colony of Sejarah. The view of the lake and its surroundings, as seen from Es-Semakh, is magnificent. Part of Tiberias is visible, while Tell-Hum, or Capernaum, is clearly seen at the northern end of the lake, not far from the northern in-flow of the Jordan. On the hills beyond we see Safed and some villages, whilst towering above all and in the distant background, is snow-crowned Hermon, whilst to the S.E. perched on a mountain-top, are ruins of Umm Keis, the Gadara of the Gospels.

Leaving Es-Semakh (699 feet below sea level) the train proceeds for about four miles S.E., towards the mouth of Yarmuk ravine. The Yarmuk is the Hieromas of the Ancients, and not mentioned in Scriptures, though its name does occur in the Talmud. The interesting little plan, where we are camping lies just inside and beyond the narrow entrance to the great ravine. It is asserted that this enclosed plain is to the Bedowin an inviolable sanctuary or place of refuge. It is about two miles long from east to west, and about one mile width. The area is occupied by patches of cultivated lands on the northern slope and bits of jungle, amongst which are numerous clumps of wild dates, palms and other sub-tropical trees and underwood, lie ruins of the ancient baths, temples, theatres, churches and tombs of Gadara, the sad relics of a civilization which once here, but was put an end to by the great battle of the Yarmuk which in A.D. 636-7, first made Muhammadanism triumphant in the Holy Land. Here are the remains of a small Roman amphitheatre as well as of a Roman bath. The chief hot springs is found on the right bank of the river and the water in which the Master bathes everyday is about 120 degrees Fahrenheit and is impregnated with sulphur. This region is visited every year in the spring by large numbers of sick persons and those who desire to take these hot baths.

Today while the Beloved was walking toward the bath referring to some of his historical remarks concerning this most interesting spot he said: "Although some of the simple folks believe that these ancient monuments of civilization are built by Solomon yet there is no foundation for it. It is true that David conquered these lands and Solomon extended the boundary of his father's conquests, but there were no public buildings at that time. When

Alexander the Great (in 332 B.C.) conquered the Persian Empire, the territory of the Jews became a Macedonian province. Immediately after his death (in 324 B.C.) and the of his vast Empire between his four able generals, his ambition of the world conquest came to nought. Syria and Palestine became the share of Seleucus. Seleucus and his successors by conquests and wars, added year by year learge territories to their dominion. In the year 205 B.C. the Seleucidas, or descendants of Seleucus had established a kingdom of Syria, extending from the Mediterranean to the Indus. The capital towns were Seleucia on the Tigris and Antioch on the Euphrate. Antiochus III the Great laid the foundation of ten prosperous colonies in as many parts of Syria and Anatolia and induced many Jews, by granting them special privileges, to migrate and settle permanently in those colonies. One of the cities built by Antiochus the Great is the city of "Mokeiss" on the top of this mountain, the delapidated buildings of which are yet witnessed by the tourists. The two springs situated in the North and South of the valley were connected with each other with a system of arches over which people walked and viewed the smiling, prosperous plain dotted with buildings of many stories and men and women busily engaged in the pursuit of pleasure or work. Where are now those Greek Kings and Roman Impeerators and Queenly ladies who lived in their palaces, danced in the moonlight and bathed in the hot springs of this valley? They laid the foundations of these stately buildings so depe and they reared their walls so high that they vainly thought the hand of time not touch them. How would they feel if their ghosts returned and looked upon this dismal picture of complete desolation! The wild, roving Arabs pitching their tents in the ruins of those gorgeous palaces. They have become the dung-heaps of animals and men, stables for their asses and horses! Such sights give one much thought for reflection and contemplation! Now the flood of destruction hath reached its crest. From now on there will be a period of construction. This plain will be built and will become inhabited by a happy people. It will not take a long time this will become fulfilled!"

This morning he entered my shady bower unproclaimed and sat for some time. Tea was brought in and in his holy Presence we drank the ruby contents of the glasses. He spoke with Áqá Siyyid 'Alí Afnán and wished him to hasten some work which has started on the Holy Tomb of Bahá'u'lláh. "Whether I am there or not that Blessed Spot must be always in the best condition." he said.

Then he retired to his tent and after a while asked me to join him and translate for him a few more chapters of the Book of Buddha. while I was thus engaged, five Arabs from Adeseyah were announced. They were sent as a delegation by the farmers to present some of their needs and complaints to the Master. They were received with true Arab courtesy and hospitality. He listened to their complaints with wonderful patience and then read their long petition. He sent them and there for the men who are the heads of the village and instructed them in the most practical, business like way, thus securing for the peasants the required redress. Amongst other things he said to them: "Consider that Abdor-Rahman Pás_há receives one fourth of the entire crop and produce from the farmers in his village, , just next door to you. On the other and you are charged only one tenth and nothing more. For many years, personally, I have not received one cent from this villages, nay rather, as you all know very well, on various occasions, I have expended many thousands piastres over the improvement of the place. You must be most thankful and praise God for His Bounties. I wish that each one of you be comfortable and happy, and that the essential means of your livelihood be always amply provided. You are my children. Mix and associate with the

Parsees. They will instruct you in many lessons of agriculture. They will teach you farming along modern lives. They are most industrious and you can ameliorate your conditions, and increase your crop by watching their ways. Live a virtuous, upright, honest, truthful life. Walk in the path of the righteous and do not give your ears to the forward and the transgressor. Do not sow the seed of discord and jealousy amongst yourselves. Cooperate with each other and be always quick to learn. Shun slothfulness. Be diligent in your work. Have you not read in the Qur'án wherein it is revealed by the Lord:

'Those farmers who believe in God, practice virtue and are striving in their avocation. He will open before their faces the doors of heavenly blessings! In Haifa there is a colony of Germans. They are all Christians. They have not even one tenth of your land, but as they are faithful and persevering they have become all wealthy, because they practice intensive farming. They are all better off than your Amirs and S_hayk_hs. Why should you not be at least like them?'

In order that this large company of men and women may have as much fresh milk as they like to have every morning and evening, four large cows and their little calves are brought to our camp. A shepherd grazes them everyday and a woman's Bedowin milks them morn and eve. The Master was telling Mírzá Abdorra-ouf that the woman must wash her hand with soap before she milk the cows.

Every night one or two Persians with our Arab guard Mahmond sit up all through night and walk now and then around the camp so that no thief may rob anything. In order to test them whether they are really wide awake or not, the Beloved has been getting up for the last two nights between 2 and 5 am and call their names aloud: "Who is there sitting? Art thou awake?"

Mírzá Hádí, my roommate left today for Haifa. He did not know whether he would come back or not.

The night was very attractive, calm and beautiful. The weather was cool and the moonlight was simply divine. My solitary walk was greatly enjoyed. The Beloved took his supper with about a dozen of the Persians in my Areesheh. I abstained from any food because I was attacked by one of those periodical headaches.

A most charming Areesheh is prepared for the Master just next to mine and he occupied it this afternoon for about two hours. When I joined him and was permitted to sit down on the rug as he was doing, he said: "Here I am! My verdant and shady arbor is next to thine; but I am afraid I will give it up in a day or two. I never keep anything for myself."

While I was thus happily enjoying his heavenly presence all alone an Arab called and somehow the question of socialistic movement in Europe and America was brought in, and the Beloved gave a clear exposition of the demands of the labor socialists, the woeful results of the strikes and the constant clash between the capitalists and workers.

Then he dictated a very eloquent Arab Tablet and the interview was brought to a close.

"Let love and amity be the musical notes of your lives; joy and fragrance the harmonies of your hearts; sincerity and devotion the clarions of your souls" was his advice to a Turk.

8 May 1914

May 8th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

Dear friends!

During the lifetime of Bahá'u'lláh, the inhabitants of the village, Mokeiss, were most anxious that I would buy half of their real estate for 1700 pounds infinitely better treated than one of these Turkish Pás_hás who by every hook and crook, try to exact from them all that they produce with the sweat of their brows. Now land value is so raised that what they wanted to sell me. I bought half of the village of Adassayah for only \$1000.00 and half of the village of Nogaih for \$300.00. In those days land was very cheap in these parts, but since the construction of railroad all the prices are raised considerably, especially those lands which are situated in the vicinity of the stations. Years ago there was a village, half of which I was going to buy, but there was another party who was anxious to get hold of the same. He intrigued much but to no avail. At last the papers and documents were drawn up and signed and I went to the government's house to pay the money. When I arrived, the judge and a few other officials were present. I sat down and after the preliminary remarks, I took the money out of my pocket and started to count it. At that very moment the door was opened and one of the believers entered with the following message from Bahá'u'lláh. 'Leave the earth to the people of the earth.' I took the papers and tearing them to pieces and said: 'Now whosoever desires to buy this land may do so without any interference on my part.' I got up and left the meeting. They were all astonished to see me giving up the land so suddenly. From that day I never cared to buy land, otherwise I could have bought many, many villages. 'Let the earth to the people of the earth' is a heavenly advice to all the friends of God. Let them lighten their loads as much as they are able; thus they may become inspired with divine ideals and world-illuminating thoughts. The clouds of care and worry must be dispelled, otherwise the sun of repose and serenity will be always hidden. The garden must be cleared from its thorns and thistles, so that flowers of all kinds and hues may grow from its soil."

The other day he gave an interesting talk, a short passage may be herein inserted: "If a friend dies and leaves behind some debt, the believers must do their utmost to pay it off to the very last cent. For example, if I pass away from this world, while being under obligations of debt, the friends must see to it that all such debts are cleared. During our sojourn in Bag_hdád and Haifa and 'Akká many believers died, leaving behind debts of a large and small sums and I paid all of them most scrupulously. It does make no difference whatsoever, whether it is a question of paying my own debt or the debt of my friend or friends. People may look upon this subject from a different standpoint, but it must make no difference to the Bahá'ís. We must consider the debt of the believers of God as our own debt. This is the stations of unity."

Speaking about forgetfulness he said: "Man is liable to forget things very quickly, but the animals remember longer. If you have been kind to a dog once in your lifetime it will never

forget and will follow you whenever it sees you. Once in 'Akká two persons claimed undisputable possession of a donkey. They brought witnesses before the judge to substantiate their respective claim. The judge was bewildered and did not know which party he should heed, because to all appearances, both seemed to be right. At last he found a solution. He said: 'Leave the donkey alone. Man may forget but the donkey will not forget. Let it go out and if it stops at the door of any one of your two homes, then it is its undisputed owner.' This suggestion was carried out and the right owner was discovered."

This morning he came out and walked around the camp and the station for an hour or two, refreshing and gladdening the heart, with his spiritual discourses and talks. At ten o'clock the train arrived. Ḥájí 'Alí Nazi who is a believer from Egypt but on his way to India, Ḥájí 'Alí and Soheil Effandi from Haifa descended from the train. I saw the Master walking from one to the other end of the train apparently expecting someone to . Suddenly our commander (who was the guest of the Beloved the first day of our arrival emerged out of the first class compartment. He was dressed in his military uniform. The Master advanced, got hold of his hand and embraced and kissed him before the eyes of all the wondering expectators. Hand in hand, talking and laughing they walked toward the tent. The commander is a dashing, tall, handsome officer, powerful enough to command and direct the movements of several Turkish regiments in 'Akká, Jerusalem and Medina. The Master is now old, with white beard but with youthful energy and power. Therefore it was not only interesting but very significant to see both of them walking beside each other with their hands locked in each other. They are two generals but each one is marshalling different forces. One is the general of the army of Peace, the other the Commander of the regiments of war. But they are friends. I hear the Commander is going to pass a few days at least with us. He is the guest of the Master. The tent and Areesheh of the Beloved will bid him a hearty welcome. They were together practically all day, they dined and supped and bathed together. The conversation between them is carried on in Turkish and I do not quite understand this language. As they pass their hours in the Areesheh I hear clearly the voice of the Master. Now he speaks about the military heroes of Persia, again the victories won by some oriental general and the romantic details surrounding his adventurous life. They took their supper together right under the soft rays of the moon, interspersed with talks and stories, till very late at night.

Arabic newspapers were brought with this morning train but no letter. Thus although we are temporarily shut off from all the Bahá'í News yet we are assured that God is directing the steps of his sincere believers.

9 May 1914

May 9th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

Dear friends!

"What do you expect the Bahá'ís to accomplish in this world?" asked a stranger.

The Blessed One answered it: "The Bahá'ís must be the servant of universal Peace, the workers for the Cause of the Oneness of the world of humanity, the spreaders of heavenly

Love amongst the children of men, the promulgators of the principles of the progress of mankind, the dispellers of the clouds of religions, national, patriotic and political prejudices and the upholders of the invisible rights of equality between men and women. They must correspond religious ideals with the deductions of science and reason and discard all such theories which cannot stand the test of intellect and empirical knowledge. This is the work of the Bahá'ís. Dost thou not desire to accomplish this work? Art thou in favor of it? Dost thou to enlist in this army? Yes? Then come and usher under this tent. Make thou also an effort so that the world of humanity may attain to the highest summit of perfection. Strive that religion may be cleansed from ignorant prejudices. Strive that bias may be removed. Strive that warfare and strife may become non-existent. Strive that love and good fellowship may replace intolerance and the narrowness of dogmatism. Strive to scatter the seeds of kindness in the hearts. These are the teachings of Bahá'u'lláh. We are striving in this path. His Holiness Bahá'u'lláh has opened a great Door of inter-dependence of all nations before the faces. For example the strict adherents of the present day religious consider each other as infidels and contaminating, as apostates in the sight of God and man, as deserving to be thrown to the bottom of hell and in the jaws of Satan; but Bahá'u'lláh addressing the world of humanity says: 'Ye are the leaves of one branch and the fruits of one tree.'

"What is your belief as regards the origin of evil?"

The Blessed One answered: "There is no origin of evil. The origin of evil is non-existent. For example darkness is evil. It is the absence of light. Whenever there is no light there is darkness. Consequently it has not existence. Poverty is the absence of wealth. Ignorance is the absence of knowledge. Evil is the absence of good. All evils are none-existent and have no outward forms of shapes. Creation is good.

"And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light that it was good."

"How can one understand the object of his life?"

The Blessed One answered: "There are two kinds of understandings: subjective and objective. To illustrate: thou seest this glass or this water and thou dost comprehend in a subjective manner their constituent parts. On the other hand thou canst not see Love, Intellect, hate, anger, sorrow but thou dost recognize them in a subjective way through their signs and manifestations. The first is material, the second is spiritual. The first is outward, the second is intuitive. I hope that thou mayst make great advancement in the second kind of understanding. Turn thou thy face toward God and say: 'O God, refresh and gladden my spirit. Purify my heart. Illumine my powers. I lay all my affairs in Thy Hand Thou art my Guide and my Refuge. I will not be sorrowful and grieved any more. I will be a happy and joyful being. O God! I will worry no more. I will not let trouble harrass me any longer. I will not dwell on the unpleasant thing of life. O God! Thou art kinder to me than myself. I dedicate myself to Thee! O Lord!' Beg everything thou desirest from Bahá'u'lláh. If thou art seeking faith, ask of him. If thou art yearning after knowledge, He will grant unto thee. If thou art longing for the Love of God, He will bestow upon thee. He will descend upon thee all His blessings."

"Is this the golden age?"

The Blessed One answered:

"This is not only the golden age but the age of Diamond. This is the Century of Lights! This is the cycle of Love. This is the glorious Dawn of the Sun of Reality.

"What is Hell?"

The Blessed One said: "Is there a hell more direful than Ignorance? A hell worse than deprivation from the Divine Nearness? A hell lower than negligence and inadvertence?"

"What are your objects?"

The blessed One answered: "My objects are the establishment of the Cause of international arbitration, the promotion of the oneness of the world of humanity, the conformity of religion with science and reason, the elucidation of the essential unity of the divine religions, the explanation of the continuity of the prophetic revelation, the instruction of mankind in the knowledge of human brotherhood, the inculcation of the primordial oneness of all phenomena, the upraising of the standard of the solidarity of the human race, the creation of a nucleus for bringing about the universal race, the spread of the precepts of spiritual civilization, the teaching of the synthesis of the heavenly philosophy, the readjustment of the economic relations between the capitalists and laborers, so that each individual member of the world of humanity may enjoy the utmost welfare and prosperity, the organization of the Arbitral Court of justice - in order that all the nations of the world may settle before that Court their international disputes and thus remove all the traces of enmity and hatred and the upholding of the principle of one auxiliary, universal language. This is my duty. This is my work! These are my objects."

"Are you the leader of the Bahá'ís?"

The Blessed One answered: "I do not like the word 'leader'. I am 'Abdu'l-Bahá. I am the servant of the world of humanity."

This mornng the Beloved asked us to go into his Areesheh and drink tea with him. The sun was just arisen from the East, the gentle breeze was wafting by and innumerable birds were singing most melodiously." the Master said: "How many sweet-singing birds have broken into joyous songs of rapture! It is heavenly concert of divine music!" Then the Commander came in and again the Master started to speak with him and it continued through all day. The Beloved was very happy and well and although I could not understand all that he said, I could get now and then the drift of long and interesting conversation.

Speaking about the Editor of the Journal Hekmat who published a book a few years ago against the Cause he said: "He was caught sleeping by our enemies and they deceived him. He thought after writing and publishing this book all the Persians will honor and respect him and it will elevate his station in the estimation of the public. But none of his expectations became true. Today he is fallen in great disgrace and shame. Notwithstanding this, whosoever reads his book must of a necessity acknowledge the superiority of the divine vision of Bahá'u'lláh, because he quotes in the pages of his book certain prohecies uttered

by the Blessed Perfection concerning the downfall of despotism in Turkey and the deposition of the Sultán. His book was published many years before the declaration of the constitution in 1908 so that no one can refute the validity of their authenticity as quoted therein."

10 May 1914

May 10th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

Dear friends!

To a person who excused himself for being poor the Blessed One said "praise be to God that thou art wealthy through the treasury of the Kingdom. True wealth is the wealth of the Kingdom of God. The heart of man must be rich. Often it has happened that a person is poor but is wealthy; on the other hand a soul may possess one hundred million but he is poor. Every treasury, in this world, is subject to exhaustion, save the treasury of the Kingdom which is inexhaustible. I hope that thou mayest become rich through the treasury of the Kingdom. His Holiness Christ and all the prophets were poor. Thou hast a tent or an Areeshah but Christ did not possess even so much. The work of the rich does consists in becoming more enkindled with the Fire of the Love of God. This is opulence! This is munificence! This is independence! This is Service! I hope that thou mayst live in accord with the good-pleasure of the Lord. Today the power of the Cause of Bahá'u'lláh has penetrated the globe. Whenever thou embody in thy life all the Teachings of the Blessed Perfection, thou wilt be a perfect human being. The Principles of the religion of Bahá'u'lláh are the Collective Reality, the Power of divine attraction, the illumination of the world of humanity and the Breaths of the Holy Spirit. Were one to live in accord with these teachings, no one can predict the loftiness of his station. It is beyond the computation of human imagination."

Concerning the telepathic transference of thought without the medium of speech he said:

"This is self-evident and is in no need of proof. For example the hand corresponds with another hand. NO sooner hast thou taken hold of the hand of thy beloved than a world of feelings and emotions are conveyed to each other. The face speaks with face, the eyes with eyes, the hearts with hearts, and the spirits with spirits. Just at this time this light speaks with thine eye; the sun converses with the earth. It addresses it 'I am most kind toward thee. I am pouring my rays upon thee. I am training thee. I am causing in thee the growth of flowers and hyacinths.' In turn the earth says to the sun: 'I am in need of thy favors.

Were it not for thy beneficent rays, my surface would not have been dorned with the roses and carnations. Pour thou thy bestowals uninterruptedly upon me.' Consequently there is a continual correspondence without the medium of speech."

"Why did God created the world and man?"

The Blessed One answered: "God hath made all the phenomena for the sake of man and created man for Himself. We consider that the sun is shining, the clouds are pouring down rain, the winds blow, the trees produces fruits and the earth yields its produce and crops, so that man may continue to live and reproduce His own kind. All these elements in the lower Kingdoms are cooperating together to serve the world of humanity. But the Almighty fashioned man in his own image and likeness for the of His Love, for drawing the lights of divine virtues, for the manifestations of the celestial power, for the appearances of the efficacy of the Holy Spirit and for the projection of the ideals and qualities of Divinity. He has ordained the subservience of all the contingent beings to man, but He hath chosen man for His own service. The phenomena of the world are like unto the tree and man is similar unto the fruit thereof. The tree is planted, reared and watered for the sake of its fruit. If the gardener did not have the fruit as his ultimate object he would not have planted the tree. It is very strange that notwithstanding these clear demonstrations there are ever so many men who are negligent of God; although they know that He has created all these lower creatures to serve and remind them. People are entirely engrossed with material pursuit and they have become entirely inadvertent of their own creator. This is a source of much regret. I beg of God that He may guide them and show them His Path. May He illumine the world of humanity, grant hearing to the ears, seeing to the eyes and understanding to the hearts."

"What can we do to make them happy?"

The Beloved of the world said: "The first Cause of my happiness is to see your faces radiant with the light of reality and your hearts cleansed and purified with the Water of Knowledge. There are two kinds of happiness. Animal happiness and human happiness. Animal happiness is satisfied with the sight of green meadows, verdant woods, pure air and water. Such natural sights excites imagination, stirs the emotions and man becomes a dancing, laughing, care-free creature. But the enfoldment of human happiness depends upon the exercise of the hidden function of intellect. It is through the Love of God, the Knowledge of God, the spiritual susceptibilities, and the attractions of the heart. I wish this happiness for you. This happiness is eternal, but the animal joy passes away with a glimpse of an eye. Pray that our happiness be divine in origin and not parasitical; our progress be ideal and not wholly material; the sphere of our intellect be vast, our cognate faculties be marvelous, our severance be perfect and our sanctity and holiness be heavenly. These are the perfections of the human world. All else save these are defects."

"What is vanity?"

The Master said: "Vanity is a form of egotism, an excessive desire for notice or approval of one's personal appearance or deeds. It is self-conceit and self-hypnotization. The first person that was vain and pleased with himself was Satan. Vanity is one of the characteristics of Satan. An intelligent man is never vain nor does he inflate himself with the idea of personal superiority. Nay rather he is ever humble and meek. By considering himself inferior to others, his own spiritual station is unconsciously promoted."

"Who is the best man?"

The Mater answered: "The best man is that person who cheers and gladdens the broken hearted ones and the worst man is that soul who causes suffering and pain to one's heart. Consequently strive as much as you are able to rejoice the hearts and uplift the spirits."

"What is your belief in Christ?"

The Beloved said: "Consider with what Knowledge His Holiness Bahá'u'lláh hath favored the Bahá'ís, that if they are given the whole world they will not deny Christ. They love Christ better than their own lives. For example, if they bring me under the sword of the executioner and threaten me unless I deny my belief or behead me, I will sacrifice my life in His Holy Path with the utmost joy and happiness."

Last night it rained and we had to fly away from under our green Arbor and take refuge under the black tent of the Arabs. On one side we had the cows and the calves, on the other side the horses and donkeys. The rain was pouring down copiously. I was lying down on my little rug and the rain was dripping through the tent. This night with its peculiar surroundings in the Sahara of the Holy Land was a complete contrast with the most comfortable and elegant hotels of America and Europe in which we spent many nights. But to say the truth I was very happy. My heart was at ease. Only I laughed when I thought of this wide contrast between the customs of the East and the West.

Early morning the Beloved was up and out. He took his breakfast with the Commander and while they were engaged in animated conversation they took a long walk. At ten o'clock Mírzá Jalál arrived from Haifa and brought me a few letters, the contents of which gave me much pleasure. At noon and in the evening the Master had as guests at lunch and dinner 3 other Turkish officials and thus he entertained them with soul uplifting conversations for hours. After dinner we walked around the camp in the moonlight and thripples of his laughter were carried away on the sea of the Zephyr, delighting our ears and hearts. The Lord of mankind is well and happy. What else do we want?

11 May 1914

May 11th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria¹

Dear friends!

"What is your opinion concerning disarmament?"

The Blessed One answered: "By a general agreement all the governments of the world must disarm simultaneously and at the same time. It will not do if one lays down arm and the other refuses to do so. The nations of the world must concur with each other concerning this supremely important subject, thus they may abandon together these deadly weapons of human slaughter. As long as this Power increases her Military and Naval Budget, another Power will be forced into this crazed competition through her natural and supposed interests. For example Germany has increasingly added to a vast sum for the maintenance of her army; this alarms the French statesmen and volatile patriots, and affects the calm and

steady nerves of the British across the channel. Immediately, there will be rumors of war, German aggression, German ambition, the yellow journals write scaring editorials, jingoism becomes the topic of the Capitals, the air will be filled with suspicions, someone will see, for the purposes of expediency, a German² dirigible flying over French fortification or English Forts making observations, a cry and a hue will be raised from every quarter of the country and then there will be a corresponding increase in the estimates of the Minister of war for the defense of our homes and our hearts, our women and our sweethearts, from the attack of strangers.' The same argument is resorted to when the French nations adds one or two years to her Military conscription and the English imperialists emphasize in public meetings the doctrine of the double-standard Power. Now as long as Germany continues in her own military perfection, the French will walk in her footsteps, trying at every turn to increase her war ammunitions, to be prepared for any national crisis or sudden attack. Hence, it seems, the only solution lies in the fact of universal disarmament on the part of all the nations.

"When we speak of universal Peace we mean that all the governments must change their fleets of battleships and dreadnoughts into a mighty fleet of merchant marine, plying the oceans of the world, uniting the distant shores and the commercial, intellectual and moral forces of mankind. But should England alone transform the character of her warships, she will be at the mercy of her enemies and will remain powerless and defenseless. The British Goal will be unquestionably³ threatened by a powerful invading, well-disciplined host. Hence, aside from any national prowess, the English people are pushed into this weltering whirlpool of Military and Naval Expenditures and are struggling to keep their heads above the seething water all around them which unless calmed down will drown all of them irrespective of any nationality.

"Once a person met his friend in the street and after the exchange of courtesy, gave him a hard blow in face. 'Why dost thou do this?' 'Hast thou not read in the Gospel wherein Christ says 'Whosoever shall smite thee on thy right cheek, turn to him the other also.' Now according to this admonition let me smite on thy left cheek also.' The man submitted to the second blow quite willingly and they departed. Next day, they met again and the man received two more blows on his cheeks without any evident murmur. They met the third day and he was going to inflict upon him the same blows. 'Wait a minute, my friend. I am not the only person in this world to live according to the teaching of Christ. Thou art also one. I have obeyed Him two days and the next two days will be thy turn.' With these words he smite the man on this cheek and asked him to turn the other also.'

Now the question of disarmament must be put into practice⁴ by all the nations and not only by one or two. Consequently the advocates of Peace must strive day and night - so that the individuals of every country may become peace-loving, public opinion may gain a strong and permanent footing, and day by day the army of International Peace be increased, complete disarmament be realized and the Flag of Universal Conciliation be waving on the summit of the Mountains of the earth."

"How can universal Peace be realized?"

The Blessed One answered: "The ideals of Peace must be nurtured and spread amongst the inhabitants of the world, they must be instructed in the school of Peace - so that they may fully comprehend the benefits of Peace and the evils of war. First, the financiers and

bankers must refrain from lending money to any government contemplating to wage an unjust war upon an innocent nation. Second, the Presidents and Managers of the Railroad and steamship companies must refrain from transporting war ammunitions, infernal engines and guns and cannons and powder from one country into another. Third, the soldiers must petition through their Representatives the Ministers of war, the politicians, the Congressmen and the generals to put forth in a clear, intelligible language the reason and the causes which have brought them to the brink of such a national calamity. The soldiers must demand this as one of their prerogative. "Demonstrate to us" they must say "that this is a just war and we will then enter in the battlefield, otherwise we will not take one step. O ye Kings and rulers, politicians and warmongers, ye who spend your lives in most exquisite palaces of Italian architecture; ye who sleep in airy, well-ventilated apartments, ye who decorate your reception and dining halls with lovely pictures, sculptures, hangings and frescoes; ye who walk in perfect Elysium - wreathed in orange and myrtle groves, the air redolent with delicious perfumes and vocal with the sweet songs of a thousand birds, the earth like a luxuriant carpet of emerald grass, bright flowers dotting the meadows and trees clothed in verdure; ye who are dressed in costly silk and finely-woven textures; ye who lie down on soft feathery couches; ye who partake of the most delicious and savory dishes; ye who enjoy the utmost ease and comfort in your wondrous mansions; ye who attend rare musical concerts whenever you feel a little disconcerted and sad; ye who adorn your large Halls with green festoons and cut flowers, fresh garlands and verdant wreathes, illumining them with thousands of electric lights, while the exquisite fragrance of the flowers, the soft, ravishing music, the fairy-like illumination 6 enchantment, ye who are in such environments while holding the ladies in your arms dance to the tune of lively music. Come forth from your hiding places, enter into the battlefield if you like, attach each other and tear each other to pieces if you desire to air your so-called contentions. the discord and feud are between you; why do you make us, innocent people, a party of it? If fighting and bloodshed are good things, then lead us into the fray by your presence.'

"In short, every means that produces war must be checked and the causes that prevent the occurrence of war be advanced so that physical conflict may become an impossibility. "On the other hand every country must be properly delimited, its exact frontiers marked, its national integrity secured, its permanent independence protected and its vital interests honored by the family of nations. These services ought to be rendered by an impartial, international commission. In this manner all causes of frictions and differences are removed. And in case these may arise some disputes between them they may arbitrate before the Parliament of man, the representatives of which will be chosen from amongst the wisest and most judicious men of all the nations of the world."7

Today the Master continued his conversations with the Commander and other officers. He took with them his tea, lunch and dinner. Now he was under the tent, again taking refuge in the cool shadow of the Arbor, always happy, over laughing, never being tired. Little by little he is teaching the Commander. He is preparing the way. He devotes almost all his time to him, repeating the contents of many of his public talks in various gatherings in America. In the afternoon a believer leaving for India received this message: "God willing thou wilt carry away from here the most great glad-tidings. Convey to the believers of God my wonderful Abhá greeting and say to them: I am not writing any Epistles at this time. All that I must write are already written. Now you must be satisfied with spiritual Epistle. The spiritual

message is the cause of enkindlement, attraction, exhilaration and zealous service. Praise be to God that this ideal communication is uninterrupted. Through the Favor and Bounty of the Blessed Perfection we are all under His Shade, are drinking from His Fountain and are immersed in His Ocean. Now you must strive and exert yourselves - perchance the Fire of the Love of God may flame forth and soul-sacrificing souls may arise to serve the Cause. The Indian people are very simple and honest and once they embrace the revelation they will make extraordinary progress."

12 May 1914

May 12th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria8

Dear friends!

"What is the greatest need of the world of humanity?"

The Beloved one answered: "Today in the world of humanity the most important matter is the question of Universal Peace. The realization of this principle is the crying need of the time. People have become and discontented. The political world of every civilized nation has become a vast arena for the exhibition of militarism and the display of martial spirit. The minds of the statesmen and Minister of every government are chiefly occupied with the question of war and the Council chambers are resounding with the Call to war. Self-interest is at the bottom of every war. Greed, commerce, exploitation, the pushing further of the boundaries of the kingdom, colonization, the preservation of the treaty rights, the safeguarding of the lives and interests of the citizens are a few of the many pretexts of going into war. And it has been proven by experience that the results of war are ruinous both to the Conquerors and the Conquered. Countries are laid waste, public property trampled under feet, is paralyzed, fields of crimsoned9 with innocent blood and the progress of the world retarded. How can a person rectify a wrong by committing a greater wrong-shedding the blood of his brothers? The major part of the revenue of every country is expended over military preparations, infernal engines, the filling of arsenals with powder and shots, the construction of rapid firing guns, the building of fortifications and soldier's barracks and the annual maintenance of army and navy. From the peasants upward every class of society is heavily taxed to feed this insatiable monster of war. The poor people have wrested from of all that they make with the sweat of their brows and the labor of their hands.

"In reality war is continuous. The moral effect of the expenditures of these colossal sums of money over military purposes is just as deteriorating as the actual war and its dreadful carnage and horrors. The ideal and floral forces of the contending parties become barbaric and bestial, the spiritual powers are stunted and the laws of divine civilization are disregarded. Such a financial drain ossifies the veins and muscles of the body polity, and congeals the delicate sensibilities of the spirit.

"There is not the least doubt that the nation or the government which puts forward an extraordinary0 effort in the promotion of universal Peace, will be encircled with Divine Confirmations and the object of honor and respect amongst all the inhabitants of the earth. Such an action will become conducive to the prosperity and well-being of mankind. Concerning this question of Universal Peace, fifty years ago His Holiness Bahá'u'lláh wrote to all the Sovereigns and Monarchs of the world, explaining in details the benefits of Peace and the evils of bloodshed. Amongst other things He hath said: Originally mankind was one family, united and compact; later on the members of this happy family were divided and subdivided through ignorance and prejudice. Now the time has come again for their final unification. Universal Peace will bring about this consummation long wished for.

"Once the Parliament of Man is established and its constituent parts organized the governments of the world having entered into a Covenant of eternal friendship will have no

need of keeping large standing armies and navies. A few battalions to preserve internal order, and an international Police to keep the highways of the seas clear will be all that is necessary. Then these huge sums will be diverted to other more useful channels will disappear, knowledge will increase, the victories of Peace will be sang by poets and ,1 knowledge will improve the conditions and mankind will be rocked in the cradle of felicity and bliss. Then, whether a government is Constitutional or Republican, Hereditary Monarchy or Democratic, the Rulers will devote their time to the prosperity of their nations, the legislation of just and sane laws and the fostering of closer and more amicable relations with their neighbors - thus the world of humanity may become a mirror are reflected the virtues and attributes of the Kingdoms of God."

"What is the duty of a newspaper editor?"

The Blessed One said: "The Editors of the Newspapers are the guardians of the rights of man. They are the champions of the poor and the protector of the wronged ones. They are the crusaders after righteousness and moral purity. They are the advanced guards of the of education and arts and the pioneers of the higher development and spiritual enfoldment. They are the first and most effective instruments for establishing good relation and real understanding between the most remote nations of the world. Through their sympathetic articles and deep-searching words they must remove the misunderstandings that exist amongst the religions, races and countries. From even so many standpoints they must prove to the satisfaction² of the readers that mankind are the children of One God; that all humanity are the creatures of God; that His Bestowals have enveloped every individual and that all of them are submerged in the ocean of the Mercy of the Almighty. The utmost is this one person is sick, he must be treated; another soul is ignorant he must be instructed; another person is a child, he must attain to the age of maturity. The Editors must exert themselves in the spiritualization of the moral aspect of human life. They must be the heralds of the oneness of the world and the teachers of true brotherhood. They must incite and encourage the people in the exercise of love, tolerance, chastity, and good fellowship and teach them to shun hatred and animosity. They must speak the words of truth, breathe the air of Truth, live in the realm of Truth, dream the dreams of Truth, be clothed with the robes of Truth an soar in the atmosphere of Truth. They must be the soldiers of truth, be married unto the truth, be anxious to learn the truth, see everything with the eyes of truth; hold fast to the truth, be the mirrors of truth; spread the majesty of the King of truth; propound the immortality of truth - for truth is the essence of life, truth is the image of the eternal, truth is the correct co³prehension of all things and truth is the Savior of mankind."

I was standing in front of my Areeshah as the Master passed by. "What art thou doing? I see thee always busy?" And he came near and slapped me gently on the cheek. Joining the Commander he started the ball of conversation rolling and after half an hour I heard his loud and melodiously sweet voice telling him about the Bahá'í Principles. This was the first day that the Beloved has commenced to speak with him plainly on the Bahá'í Revelation. He had paper and pencil in his hand writing down all that the Master told him. "I believe" the Commander said at the end of the long conversation, "everyone in the world will become Bahá'ís." Then the question of the progress of women in the Orient was touched and the Master gave an exhaustive talk on the necessity of their intellectual and scientific training. The education of the eastern girls and their emancipation from the shackles of the cruel customs of the ages is one of the most important problems of the Orient. How long it will

take before certain superannuated, paralyzing, restrictive habits are taken away - is somehow uncertain to predict. Some people are about their early abrogation; others are not so enthusiastic, but everyone is hoping for a change and if circumstances permit him is quietly working for the realization of this matter's anticipation is depicted in all the faces.

13 May 1914

May 13th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

Dear friends!

While the Beloved was journeying toward California in 1912, he stopped one day at Lincoln, Nebraska and called at the house of W.J. Bryan, just situated outside of that town. Mr. Bryan was at the time campaigning in some part of the States but the Master was graciously received by his charming wife, and talented daughter. In the light of recent events a translation of 'Abdu'l-Bahá is informal talk which I then took down while he spoke, may have more than a historical interest to his friends and to our friends:

"I have come especially to Lincoln to pay you back the visit you made to me during your trip around the world. At that time I was much grieved because on your second visit to 'Akká you were prevented from coming to see me by the surveillance of the guards. Those were difficult and troublesome days indeed. As it was impossible then to meet you, I was longing and praying for a greater opportunity and a better chance. Consider the power of His Holiness Bahá'u'lláh! I was a prisoner and no one would have ever thought that I would ever be allowed to leave for one moment, the fortified town of 'Akká! But God took the chain from my neck and put it around the neck of 'Abdu'l-Ḥamíd. He is now surrounded with far worse suffering than those with which he surrounded me. I did not feel the pains of his fiendish persecutions, because I possessed the glad-tidings of the Kingdom, but he is afflicted with the pangs of regret and remorse as the result of his evil days. Those dark days have come upon him as the consequence of his darker days of tyranny and oppression.

"No one then could ever predict that a day would come when I will travel throughout the United States, and more particularly visit you in your hospitable home. From the day that I landed in America I have been anticipating to meet Mr. Bryan and you. I am very sorry that he is not here, but praise be to God you are his noble and worthy representative.

"I love this country with an exceeding love for its inhabitants are a noble people and its government is fair and just. Its citizens are enjoying the greatest amount of political and civic freedom. In reality every soul is a real sovereign and delights in the fruit of his hard-won liberty. No one is harassed by secret fears, and expresses his thoughts freely and with no compunction. The sphere of the minds is made radiant with dazzling ideals, and the circle for the discussion of progressive and advanced problems of the age as large as heaven. Consequently I hope that this illustrious Democracy may become confirmed in the establishment of Universal Peace and Mr. Bryan may become the standard-bearer of the invulnerable army of International Arbitration. I am very hopeful that he may fulfill my expectation. Because the greatest principle of His Holiness Bahá'u'lláh is Universal Peace. He proclaimed this principle more than fifty years ago and wrote about it in wonderful

epistles to the governments of the world, urging them to come forward and lay the foundation of International Conciliation amongst the religions, nations and races.

"America has demonstrated great organizing capability in this direction, and I trust Mr. Bryan will exert his utmost influence - so that the basis of the palace of Universal Peace may be firmly secured, and through his wise and deliberate effort this sun may dawn from the horizon of the United States.

"in short, convey to your respected husband my love and warm greeting and say to him on my behalf: 'I called at your home and received a hearty welcome from your noble wife and daughter. I hope that before my return to the East I may have the pleasure of meeting you. However, under all circumstance I will never forget our meeting in 'Akká, and ever pray that you may become assisted in the accomplishment of such services as to cause you to shine like a brilliant star from the horizon of everlasting glory forever and ever. Your aims and intentions are honorable and their full realization conducive to public . In all your undertakings you have been aided by God in the past and will be similarly reinforced in the future. If the wide scope of their results are not quite manifest now, they will become evident afterwards. Work for the sake of God and for the improvement of humanity without any expectation of praise and reward. His Holiness Christ was not appreciated in his lifetime. The magnitude of his character and the sublimity of his teachings was duly recognized long after his crucifixion. The present is always unimportant but we must make our present so filled with mighty, altruistic deeds as to assume significant weight and momentous importance in the future. A shallow present will be sure by followed by a superficial future. Christopher Columbus and his idea, before the discovery of America were ridiculed and scoffed at and he spent the last days of his eventful life in poverty, shame and prison. But now in whatever city I enter I see the houses, the parks, the streets and public buildings adorned with his pictures, and statues. All the prophets, philosophers, benefactors of human race, leaders of great reforms, scientists, inventors and discoverers were not duly appreciated in their own days; nay rather they were persecuted, maligned, thrown into prison and if possible put to death. The fact is they should have honored and adored them: but the people are not, on a whole, worthy to worship the reality; the apotheosize the phantasm - a supposed image formed by their minds.'"

Like former days the Beloved continued his discourses with the Commander, especially during lunch time he related the story of the martyrdom of the Sulṭán of the Martyrs - the father of Mírzá Jalál - in Işfahán. He did not take his bath this afternoon but stayed for about half an hour in and around the spring.

An interesting and withal significant incident happened this afternoon the narration of which may not be out of place. A poor, middle-aged Jewish woman had come from Tiberias to take the hot spring baths. After two days stay the proprietor had asked her two dollars for the rent of her Areesheh and not being able to pay this, she was going back to Tiberias.

Dejected and heart-broken she was walking on the platform of the station and waiting for the train to take her to her home. In her "Soknajee" dialect, while weeping she was complaining to a friend of hers who had come with her from the spring to bid her farewell. At this juncture the Beloved came out of his tent and hearing her loud voice asked the cause of it. She came forward and with tears in her eyes explained her case. After listening to her

most attentively, the Master ordered someone to bring her several loaves of bread and paid her the rent for the Areeshah so that she may be able to stay longer. She was overpowered with emotions that like a wild creature, she ran toward the Beloved to kiss his hand and feet. He did not let her, but several times she made desperate attempt and half succeeded just to kiss the hem of his garment. There were many people in the station and silently were watching this heart-moving scene. When she had her emotions under control, she straightened herself and looking firmly into the eyes of the assembled crowd she cried aloud: "I swear by the Lord this man is a prophet, he is the representative of God upon hearth, he is our father." Thus like the Samaritan woman at the well, this Jewish woman testified before the people to the spiritual station of the Blessed One. She passed away to the stage, but her testimony shall live forever as divine example of unconscious faith and illumined intention.

14 May 1914

May 14th 1914, Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

Dear friends!

"What is the objective-point of the Bahá'ís?"

The Blessed One answered: "In the world of humanity every person is stimulated by a certain objective-point. The objective-point of a soul is the acquirement of wealth. He concentrates all his ambition around the actualization of this cherished hope. The objective point of another soul is to attain to the highest official position. He strives day and night to gain the confidence of the public and the administrative authorities, so that they may promote him through his merit to the position of honor and fame amongst his fellowmen. The objective-point of a third person is the acquisition of science and art. He spends all his energy and force in this direction. The objective-point of a fourth soul is to satisfy his selfish appetites and lust. He thinks of no other things save those elements which might contribute to the gratification of his animal propensities. But the objective-point of the Bahá'ís is to promote the principles of Bahá'u'lláh, to unfurl the Flag of Divine Brotherhood, to serve the Cause of Universal Peace, to spiritualize mankind through the Breathe of the Holy Spirit and establish the Kingdom of justice, love and mercy in the hearts of the people of the world. That is the objective-point of the Bahá'ís. Dost thou think it is worthy of emulation? In comparison to this, all the other objective-points are trivial and unworthy of one's devotion. We must live in such a manner as to merit the attainment to this most great bestowal! This is our glory! This is our comfort! This is the sublimity of our effort! This is our highest desire! Supposing that we might become the real Kings of this world and all our hopes and wishes be realized, but be not confirmed in the spreading of the Cause, eternal regret would be facing us: we might enjoy the rare delicacies of wealth and the refined privileges of education and be not assisted in the service of the Holy Threshold, manifest loss would start into our eyes, everlasting remorse would encircle us, spiritual deprivation would be our share and harrowing grief would follow us. But if we arise in the diffusion of the Fragrances

of the Paradise of Abhá, and lack all the means of material comfort, eternal benediction will be vouchsafed, heavenly exaltation will be granted and divine beatitude will be bestowed."

"Does material purse present spiritual progress?"

The Blessed One said: "Material affairs are of two kinds. The first kind are the concerns that have no direct relation to life. They contribute toward luxury, effeminacy, indolence and voluptuousness. Indulgence in these things make one negligent of God and stifle all the traces of spirituality. The other kind are those affairs which contribute toward the maintenance of livelihood, adding to the comfort, happiness and progress of the human family. Spiritual powers come always to the assistance of such affairs, they increase the moral insight and responsibility of man and add to his awareness and mindfulness."

"What does 'Abdu'l-Bahá expect us to do?"

The Blessed One answered: "I hope that whosoever hears your words, sees your deeds and beholds your manners and behavior may declare that these people are real Bahá'ís - the incarnation of love and amity. I have travelled far and wide, visited many countries, accepted many hardships and forbore many difficulties in order that the souls may arise in service and dedicate their rest, their possessions, their wealth and their lives to the Cause of God. I desire that they may be drawn near unto God and this is made possible only through the promulgation of the Religion of God. The Blessed sacrificed his country, his household, his wealth, his glory, his affluence and even his life for the progress of the Cause of God. If he so renounced everything - so that the heaven of the divine Faith be then the duty of the believers is plain. I will pray in their behalf and supplicate for them the Confirmation of Bahá'u'lláh; thus just as the rays of the Sun pour upon all the contingent beings, likewise the effulgence of the Sun of Reality may so interpenetrate every fiber of their beings - so that each one of them may become like unto a fruitful trees. Now is the dawn of the morn of Truth. Those who live in the depths of the dark ravines and deep valleys do not see the first glimpses of the rising, glorious sun. Hence they cry out: We do not see the sunshine, we do not feel its warmth but when the sun ascends and stands still in the meridian, then the valleys and ravines will be flooded with sunshine and even the blind will feel its heat."

"what is the condition of faith?"

The Beloved One answered: "The condition of Faith requires that man ascend to and abide in the station of sacrifice. Without this attainment one's faith is not perfect. The believers must soar toward the summit of self-sacrifice. Peruse the history of past dispensations. All those sanctified souls who attained to the station of renunciation and reached the highest station of glory are those who gave up their material joy, physical pleasures, comfort, rest and even life for the sake of Truth. These conditions of Faith the believers of Persia embodied in their lives, they were subjected to the utmost ignominy, oppression, imprisonment, their possessions were pillaged and many of them were martyred. Their faith was so firm that none of these tragic moved them. With the utmost ecstasy they renounced their possessions and sacrificed their lives. Nothing dismayed them. This is the condition of faith. When man has attained tot his supreme station, then indeed his faith will be like the splendor of the Sun of Reality, it will be an incarnation of the spirit of Divinity, and an

effulgence of the luminary of Deity. You pray and I will pray also - so that we may all attain to this sublime height of faith - thus universal results may issue there from."

Our dear brother Mírzá Hádí returned today from Haifa and brought with him the first copy of the Star of the West. Four Zoroastrian believers who were going to return to India also came over from Adeseyah. The morning train brought more than one hundred young Jewish girls from Tiberias for picnic, and they all returned in the afternoon. To The Parsee believers the Master said: "According to the incoming news India has been moved with the Bahá'í spirit. Daily we expect the news of greater accomplishment. If the believers of God live and act with the utmost love and unity most praiseworthy results will appear, a new motion will stir the hearts and a new spirit will be unveiled."

In the afternoon the Master read his address which was published in the Star of the West to the Commander. Those who are familiar with the contents of that address delivered at Standford University and its unsparing denunciation of war appreciate this peculiar position. As the Beloved was reading and translating it into Turkish with full animation and emphasis, its pregnant points become more clear. Now and then he would not break into loud laughter when he reached the last part of the address. The Commander also laughed. "It would do no good for our soldiers to hear this address!" The Commander said.

After reading the address the Master looked for a long time at the photograph of the Persian believers and then handed the paper to me to read the English section.

15 May 1914

May 15th 1914 Pleiades Sylvan Bower, Alhammeh, Lake Tiberias, Syria

Dear friends,

This is past midnight. The little picturesque valley is shrouded with the mantle of darkness; the murmur of the little limpid creek comes to the ear as the soft music of a far off land; the fascination of the desert has taken hold of the spirit, the gentle zephyr wafts through the branches of my green Bower and the millions of stars are sparkling and twinkling in the blue canopy of heaven. What a starlit night! Every star declares the majesty of the Lord, the Life of eternity, beckoning the silent watcher to the height of glory, to the leaving behind the petty questions of the world! Oh! What a lovely place is this! I could not live here for five minutes were it not for the Presence of Our Lord! In the evenings I brood over my thoughts for hours - dreaming over the past years, the present days and the future opportunities. Our life in the desert was quiet, silent, dream-like - as the flowing of a noble, broad river with no ripple on the surface or as the song of the bird of Paradise, a of heavenly harmony, a sunlit anthem of the kingdom of romance, a charming chapter in the book of the life of the Beloved. His existence in the desert was a vivid picture of the lives of the Patriarchs, a hearkening back to the beautiful, simple life of the prophets when the world was young and when the voice of God, the Lord of Israel was heard in the wilderness of Paran, Seiran Sinai. Glorious is every minute of it, a poem wrought in the rock of ages, an anthem sang by the nightingale of Truth! Probably such spiritual days, such natural-divine days, such bright, hopeful days will never return and if they return they will not be quite the same; far different will they be I am sure. Like the golden dreams of a saintly sleeper they will float in an azure atmosphere of emerald beauty, real and yet illusive. I will think of these sweet days and I hope you will think of them too. We will not forget the blessings we received and the life we lived. Day by day its significance will dawn upon us, its hidden beauty will be revealed unto us, and its unutterable delicacy will be unfolded to us. In the future, no doubt many people will come to this valley because it is blessed by the Presence of 'Abdu'l-Bahá! Many stories will be current amongst the natives about the good news and charity of the Beloved! Many memorials will be built up and the sacred spots will be shown with reverence.

This is the last day of our pleasant sojourn in Alhammeh, made memorable by biblical events (see Joshua 13.5. Numbers 13.21) and still more memorable by the Presence of the Master and the members of the Holy Family. Tomorrow afternoon the Beloved, the Commander, Khasro and this servant will leave for Adassayah and then Lake Tiberias. Our lively, busy camp will be brought down and the former spirit of desolation will be again settled over the place. Today inclusive we have spent fifteen days in the desert. From two camps we have grown to 6 camps and 4 Areeshehs. Our number reached at time to 50 persons but never less than 30. This large number of people had to be fed and taken care of, which in itself was quite a difficult task were it not for the supervision of the Master. My sylvan bower, my shady Arbor, green and flowery in the beginning and hallowed by the daily Presence of the King of my heart has become dried and sere. The Oleander leaves are just as verdant as the first day but they are not fresh. Altogether the days were cool, except one or two warm spells. The green slope immediately the plain has turned into a golden color,

showing the waving rye and wheat, ready for the harvest. Long after midnight I am sitting in my mosquito net with the light is burning outside, shedding a soft glow. Thousands of mosquitoes are dancing around the lamp; small insects are being attracted by the light, but I am safe inside - writing this last letter.

On the whole the life of the Beloved in Al-Hammah was beautiful, a retrospective glimpse of which may give you a faint idea. The Master was up always before sunrise. Two or three days after our arrival the station master presented two rooms on the second floor of the station to the Beloved and the holy mother. Thus although he was in the tents and Areeshehs all day he slept in the room at night. After supplication and proffering prayers at the throne of the Almighty he would drink his tea or "Zoufa" or warm water diluted with the extract of the rose, and then come down and join the commander in the Areesheh or the tent. Walking majestically, he passed by the door of my Areesheh. Generally he would either come in or stop a few moments to inquire about my health and how I slept last night. From 7 to 10 am he would speak either with the commander or the Arabs or the Turks. The range of the subjects was as you may well imagine was infinite and endless, always raised or keyed down to the level of the intelligence of the listeners. What he loved best in the early mornings was to listen to the melodies of the variety of the songsters, filling the still air with their sweet warbling. Often he would bring his chair in front of his Areesheh and hearken to the chorus of the birds. Now and then he would manage to take a walk between 7 and 10, either alone, or the commander or someone else. The event of the day was always the arrival of his train from Haifa. When we heard the bell announcing the approaching arrival of the train, everyone ran out of his tent or Areesheh. The Master was always on the platform to welcome the new arrivals. Generally same visitor came every day. People going to Damascus and Beirut, and knowing the Beloved would avail themselves of the opportunity and come down and talk with him till the train left. From ten to 12 he would either sit on the platform of the station, gathering around himself a number of Arabs or Turks, or come to his Areesheh and entertain the commander and the guests with talks and stories. Lunch was served in Areesheh, after which he would go up to his room to get his nap. About 2 or 2:30pm he came down refreshed and sat in the Eastern wing of the station, waiting for the train coming from Damascus. Meanwhile the Arab children would come to him and he would give them money, fruits or candies. Of course the children were delighted with his kindness to them His affection towards them was always tender and winsome. And then, little by little, the commander and others would join him and the Master talked and instructed them till five pm. Meanwhile everyone was served with tea and fruits. About this time the Master would call for Khasro to take with him the bath towels, etc., and start for the hot spring. He took only two baths in the spring of "Jarab" near which a Areesheh was built especially for him to undress and dress. His other 10 or 12 baths were taken in the spring of "Magle". Immediately after the large tank from the bottom of which the water boils up - globular-like - on the right side of it - there is a round, rough room, the ceiling of which is covered with straw. Here is the public bath - for those who prefer a little privacy to the flowing stream. From the tank the water runs into this room where there is a large reservoir. Here the water cools down a little. From morning till noon it is for men and from noon till sunset for women. After this room there is another reservoir over which a white tent was pitched. This belonged to the Master and here he took his baths. Hájí Moammad, a good Bahá'í from Beirut would go in the morning, empty the reservoir, clean it and let fresh water flow in it. He stayed there all day, letting no one enter the tent to dirty the water and

by the time the Master went in the afternoon, the water was cooler. Before and after taking the bath, he would sit on the veranda of the little store and speak with multitude of Arabs gathered here from "Houran" and the interior of Syria, Arabia and Palestine. He always walked to the spring and on his return rode on a horse. When back, he generally went up to his room and rested for one hour or so. Then he came down and sitting either in front or inside of his Areeshah with the commander and other officials he would speak to them now about the details of the Investigating Committee, now about divine principles, again illumining his remarks with humorous stories. Suppers were served on the ground in the moonlight and the Beloved and his guests sat around the cover. On such beautiful nights there was no need of any artificial light, but the moon with all its eastern glory flooded the charming valley. Then coffee was served, roasted, pounded and prepared on the spot, beside the camp fire by our Arab servant, Mahmond. Thus we spent fifteen divine days in the companionship of the King of Kings. And now I must sleep. Goodbye dear friends!

‘ADASIYYÍH

16 May 1914

May 16th 1914 Adassayah, Syria

Dear friends!

The camp was astir early morning. Those who slept late were up, because our life in the desert had come to an end. Other scenes of holiness and divine experiences were drawing us, filling our hearts with sweet, happy songs and dreamy thoughts of rapture and ecstasy. The Master came down as usual and he would have taken the morning train for Es-Samach had Khasro been ready with his luggage. Our Commander, Zakki Bay was preparing to leave in the company of the Beloved. In my heart I bade farewell to all these hollowed grounds, hoping that in some future date I may be enabled to come again and dream over the beauty and spirituality of these past days. About 9 o'clock the Master entered my Areesheh and delivered into my hand his two hand bags containing precious Tablets and his own things. Then sitting on the floor he called the owner of the baths and paid him several English pounds; then money was distributed amongst all the Arab servants, each person going out of the Areesheh with joy in his heart, because aside from the monetary reward, they had received the Blessings of the King of Kings.

This was the last time my green bower was favored with the Presence of the Master. He joined the Commander, laughing and cheerful. Aside from the many believers who had come, many inhabitants of ‘Akká and Haifa, etc., hearing the Master was in Hammleh came to take the advantage of the time to see him ascending to their heart's content. Hence there will be a general exodus for the next two, three days, because the life of the world has left the place. This picture will not be complete without mentioning the faithfulness and devotion of Mírzá Abdarra-ouf, Mírzá Zekrollah and Mírzá Munír, the three sons of Áqá Moussa, the brother of Bahá'u'lláh; the daily replenishment of our supplies by Bahran from Adassayah; the constant service and untiring zeal of Khasro as well as Mahmond, Aḥmad and ‘Abdu'lláh, our three Arab servants. Áqá ‘Alí, known amongst the Arabs by the name Abou Ḥusayn came often from Samreh and helped others in clearing the grounds and various other ways. Hájí Muḥammad as the "friend of the Master" always served and attended to the baths. His love for the Beloved and his explicit obedience to all that the Master said was one of the most touching scenes of Hammah.

Having gathered all my belongings, I came out and sat under the tent, looking over the lovely plain which will be left behind in two, three hours, when I saw an Arab enter and without much ceremony fell at my feet, weeping and mumbling some unintelligible words. I got up from my seat and in vain I tried to calm him. After several minutes through the assistance of a translator, I found that somehow he and his friend had forfeited their tickets to Damascus and having been forced to get out of the train at Hammah, they were stranded in this wild desert away from any habitation of friend. They had heard of ‘Abbás Effendi; a "refuge and an asylum to all the people of the world" and wished me to intercede before him - so that he would defray their expenses to Damascus. In their case, or in the case of

anyone in distress, there is no need of intercession. As soon as the Master heard me relating their story, he came out and as though they were his own sons, went to them, inquired about their healths and business, etc. Then he continued his walk toward the station and the ticket office. The station was full of people and everybody knew by this time the misfortune of their men, because in their evident desperation they had appealed to every person without any result. Unconsciously and reverently they made a way and the Blessed One walked through the crowd. He took an English pound out of his pocket and bought two tickets for the men. Then he gave them some money for their food. A murmur of genuine applause and admiration ran through the people. The men being so overcome with the joy of unexpected relief that they fell on their faces and bowed themselves to the ground, thanking the Lord of heaven and invoking the blessings of the "good Shepherd" upon the head of 'Abbás Effendi. "Who would have helped us here? Who would have come to our succor in this desert save the Man of God, our father."

About 2:30 pm, the train from Damascus arrived and bidding farewell to the assembled friends at the station and the ladies standing on the roof, we started for Es-Sammach - the Master, the Commander, Khasro and this servant. After fifteen minutes we arrived at Es-Samach. Here about a dozen Zoroastrian believers had come from Adassayah to welcome the Beloved. He ordered the baggage to be carried in advance, and stayed in the waiting room of the station for an hour. They had brought many horses and altogether there were nearly 20 men riding in the company of the Beloved. I had a fine horse, Khasro had another and all the believers who had come with a number of the prominent heads of the village and their S_hayk_h. The field as long as the eye could see, was waving with the golden harvest of wheat and barley. The reapers - men and women, were in the field, and those who have read the beautiful, pastoral story of Ruth, and how she went out to "gleam the ears of corn after him in whose sight I shall find grace" could see an exact prototype of it everywhere. In every field I saw a girl gleaners after the reapers. Unquestionably since that imitable story was written, through successive ages many Naomis' and many Ruths' and many Boazs' have appeared in this holy land - of whose interesting lives we know nothing.

Ahead of this fine cavalcade, the Master - the Commander of Peace, rode side by side with the Commander of war. The latter had his uniform on, with gilded epaulette, his sword hanging beside him, his military whip in his hand and his shining, black boots on his feet, - the contrast was complete. With all these outward signs he was a lamb beside the Lord and teacher of Love. The road was fairly good and smooth. One of the most peculiar things about these plains is that they are not divided by hedges such as there are in other lands, so that each man may know the extent of his land, but are marked off with stones, so that when the grain is high, as to day, there is the appearance of one large field without any divisions, whereas each owner knows the extent of his cultivated land and a fellow must be a rogue if he dares to tamper with his neighbor's landmark. Many have been the quarrels and even bloodshed over the moving of a landmark, for to do so is to break one of the Mosaic Commands which has been faithfully observed through the centuries, viz, : "Thou shalt not remove thy neighbor's landmark, which they of old time have set in their inheritance. Deut XIX.14.

Here and there large flock of cows and goats were grazing in those plains, the wheat of which was already harvested. We rode for about 50 minutes before we reached the river Shareeah. The banks of this river for miles and miles, as well as the river Jordan, is rich in

varied foliage. Oleanders stand in thick masses, beautiful in this month of May with their rose-colored blossoms. The tree, the crimson-flowered loranthus and a variety of others. Having crossed the river we observed the Arab villagers pouring out of their black tent houses to welcome home their Master. Then just as suddenly a number of Arabian horsemen came out from behind the thick brushwoods and started a lively race with drawn swords, one after another. It was a spectacular sight! For nearly 15 minutes they played and raced their horses till we reached the garden of Adasseyah. All the Zoroastrians were in front of the gate. The Master and the rest of us alighting from our horse, entered the court and each person went into his own room. After half an hour, the Master came out with the commander, walked through the garden and sitting under the shade of the apricot trees in front of a flowing stream, the tea was served to everyone.

A most delicious dinner consisting of two roast chickens, rose meat, rice and other fine dishes were served in the Master's own room. "Bravo, a hundred time bravo to the hand of the woman who has prepared such a dinner!" the Master exclaimed. Around the table were - beside the Master - the Commander, Mírzá Zekrollah, Hájí 'Alí and myself. Everyone helped himself bountifully.

Of all the places in the world, here in the far off village of Syria, often many months of sojourn in the country, I enjoyed the luxury of a regular iron bed. Fleas, bugs and vermin abound here but blessed and fortunate are those who have mosquito net!

TIBERIAS

17 May 1914

May 17th 1914, Tiberias, Sea of Galilee, Syria

Dear friends!

The sun of Truth after nineteen hundred years hath again appeared from the horizon of Galilee to redeem the sinners and preach the Gospel of Peace. "Repent: for the Kingdom of heaven is in your midst." He is walking by the sea of Galilee bringing back to mind his glorious life of bygone ages! His coming into this most sacred spot, dear and near to the heart of every Christian carries away a deep message of spiritual significance to all those who are trying to imitate the life of Christ. One cannot help but feel the charm and sacredness of this Lake because no person can dispute the fact of its holiness and the authenticity that Christ spent the major portion of the years of his ministry right here in and around this province and often was sailing on this sea. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people. And his fame went throughout all Syria." It was in one of these mountains surrounding the sea that when Christ saw "great multitude of people followed him, he went up in a Mountain" and delivered the wonderful sermon of Beatitudes! Indeed this is a hallowed lake in the glorious Land of Promise, and Divine performance - the peaceful scene of the opening career of the Redeemer, the cradle of his teachings, the country of his disciples his chosen retreat when he hid himself from his foes, his miracles and his sublime lessons have consecrated these solitudes. The charm of this landscape is felt strongly by every traveler and is reflected in the simple story the parable of the net, by that of the lost sheep, by the image of the sheepfold and the beautiful lesson of the lilies. These flowers, more glorious than Solomon's purple, still abound! And now he has come back again to people once more these shores with sacred teachings and spiritual healings!

As I write these words, the beautiful words of the "Song of Galilee" are brought to my mind and I write it here so that you may sing it in memory of the spiritual days that I shall live near the Master; and probably our dear Mrs. Waite - our S_hahnáz - will compose a new song with the new message:

"1. Each gentle dove and sighing bow

That makes the eve so blessed to me

Has something far diviner now

It bears me back to Galilee.

Cho. O Galilee! Sweet Galilee!

Where Jesus loved so much to be.

O Galilee! Sweet Galilee

Come sing thy song again to me.

2. Each flow'ry glow and mossy dell,

Where happy birds in song agree,

Thro' sunny morn the praises tell

Of sights and sounds in Galilee.

Chorus: O Galilee!...

3. And when I read the thrilling lore

Of Him who walked upon the sea,

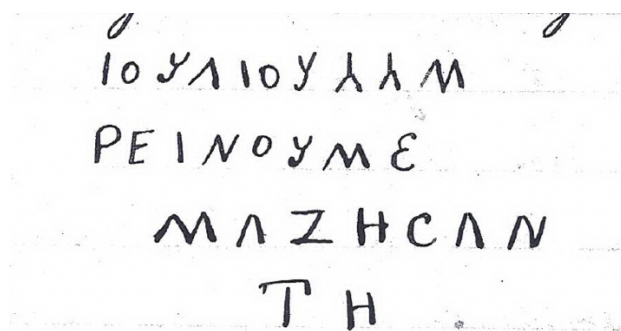
I long, Oh, how I long once more

To follow Him in Galilee!

Chorus: O Galilee!..."

How I wish all the believers were here now in this Holy Land of Promise to see everything with their own eyes and experience the thrill of holiness and describe the events as they see them! Because I myself so unequal to the task, so weak and little equipped! The desire to share with you all their divine experiences prompts me into many mistakes, the least of them is an undue or diffusiveness but I hope you will be patient with me.

When we arose this morning, the murmur of the water and the twittering of the birds charmed our ears. Coming out of my room, I happened to look at the Threshold. A piece of stone over which was inscribed some Greek writing was worked into the step. It must have been from one of Greek buildings, the ruins of which abound in this valley and on both sides of which there are high hills. The stone was broken and defaced but I will copy it here, probably someone may be able to decipher it:



[Note from the transcription team: This screenshot of the manuscript was posted on an Ancient Greek forum and the consensus was that the stone was most probably not ancient, partial text from the transcription from an already-damaged

stone indicates that this stone was most probably a tombstone repurposed (as was common) as a threshold in later years. Only the first word ΙΟΥΛΙΟΥ "of Julius", and the last words ΜΑ ΖΗΣΑΝ means "they lived 41 years" are legible.]

Right after breakfast the commander desired to visit a neighboring village called Bakoureh and it was arranged that he may go straight to the station and we will join him there to start for Tiberias. Then, followed by a number of the Zoroastrian farmers, the Master walked through the orchard, inquired from them the state of their affairs, and instructed them to plant more Bananas, peaches, almond, lemon and orange trees. On his return he entered the room in which I slept last night, sat on a chair and spoke as follows:

"Praise be to God that you have come into this desert and raised the name of God. All the nomads are utterly destitute of the Knowledge of God. They live an animal life and all their thoughts are centered around their cows, goats and crops. When they come together they speak of nothing else save these things. They know nothing else. Nominally they are Moslems but they are unaware of the ideals of Muḥammad. I am most pleased with you and am satisfied with your conduct. I hope that you may become assisted and confirmed with the Good-pleasure of the Lord. This is a good garden, the water is ample, your fields are yielding crops and you are living with the utmost unity. May your spiritual perception become keener, your attention to God more complete and your spirituality an example for others! When you are plowing the ground or sowing the seeds or reaping the harvest, let all your thoughts and sub-conscious thinking be of God. Your hands and feet will be working, but your heart must be attached to the Almighty. The body of man is created for this world, but his heart is made for the habitation of the Holy Spirit. I must leave this morning, because I have much work in Tiberias, besides the sea of Galilee. I came here for your sake, otherwise it would have been impossible. Your genuine love drew me here. I will always pray for you and beg the Blessed Perfection to pour upon you His benedictions." Then he went up into his room and the women entered his presence and listened to his words of wisdom.

When everything was ready for departure, he called the friends again into his room. They all sat on the floor and he asked them many questions, such as the planting of radishes, onions, turnips, cucumbers, beans, tomatoes, potatoes, etc. and told them how to plant these vegetables so that they would yield a good crop.

The horses were all saddled and the Blessed One was notified. He came down and as he was going to ride, one of the farmer robber chiefs threw himself before him, supplicating pardon and wishing to repent for all his evil deeds. Other Arabs who had surrounded the Master interceded for him. Looking at him he said: "Thy right place is in the prison, because thou hast committed much evil. But not that thou hast come direct to me, and these elders of the village intercede for thee, I will pardon thy offenses. Verily I say unto thee, it is better for thee if God is pleased with thee. Forget thy past and do not return to it. Work in an honest occupation. I will help thee."

We rode back, crossed the river and admired much that was beautiful in the landscape. On the way the Master related two stories of how, many years ago he supervised his farming in Samreh, how the crop turned out to be phenomenally good, and how he took the profits to

the last farthing to Bahá'u'lláh and he in turn divided the money amongst the poor and the needy.

The Commander was waiting for the Master at the station and after a minute, we walked to the pier. The steam "Sheryah" was waiting for its passengers. No sooner had I looked at the sea of Galilee and observed the Beloved entering the little steamer, hand in hand with the Commander, than the picture of the life of Christ came in my mind and I could not help but utter my joy in a loud voice. If one really desires to travel around the world he must do it with the Master. Because even from a material standpoint he is honored, respected and loved wherever he goes. He sees with his own eyes the glory of the Lord. After an hour the city of Tiberias, built right on the Lake of Galilee, was reached. We walked through its narrow, dirty streets, to the Hotel Tiberias. It is an up-to-date hotel with all the Western conveniences. The room no.17 on the second floor having a commanding view of the Lake was assigned to the Master. I got no.15 and the Commander the no.12. No sooner have we arrived than a number of young men in the government's service called on the Beloved. He sat in the corridor of the Hotel and talked with them. To one of them he said: "I have been to Tiberias before, my last visit was 20 years ago. Now I see everywhere the signs of improvements. There are so many new houses and buildings. Then Tiberias consisted of a few hundred hovels, dirty and most unsanitary. When I then arrived I had a most difficult time to find rooms. Finally I got rooms in the house of a Rabbi Samuel, then I moved into the house of another Rabbi, Isaac.

This fine hotel was not then built and one could not find a comfortable room like these here for a hundred pounds." Other people came and the Master spoke with all, instructing each in the lessons of the Kingdom of heaven.

When noon came, Mr. Grossman, the proprietor of the Hotel, and by the way from Stuttgart, conducted the Master and the rest of us to the dining room. The table which is on the right hand in the upper corner was appointed for us.

In the afternoon a long stream of callers commenced. S_hayk_h Abadossalam, an old man with white beard, the Mofti of the city, Gaemmagam, the governor, the judge and many other officers called on the Master with each one of whom he had a long conversation. Before sunset we walked behind him on the shore of Galilee. The sea was calm and the sunset behind the hills of Tiberias most heavenly. Just as Christ taught men 1900 years ago, in the same manner the Blessed One is spreading the Teachings of Love. "How beautiful are the feet of them that preach the Gospel of Peace and bring glad-tidings and good things!" (Romans 10.15.)

18 May 1914

May 18th 1914 Tiberias, Sea of Galilee, Syria

Dear friends!

This morning I was looking over the hotel book in which everyone writes his name and a thought. I came across a lovely poem written therein by Chas Garrett of England. February 1903 which so much expresses the feeling of every pilgrim that I will incorporate it in this letter to be enjoyed by all:

"Thou little blue sea of Galilee,
Thou long have I wished to see,
Oft very oft shall I think of thee
When over the greater sea.
I look at thee and I think of one,
Of the day of long ago;
Of one who sat in a little boat
And talked to the fold on shore.
Of one who slept in a little ship
When thou wert wrathful, fierce
For the mighty winds from the silent hills
Have moved and sorely troubled thee.
He rose from ship thy trouble saw
He spoke and thou wert calm.
The writer once heard that wondrous voice
Where his wind was whirled with storm
It acted to him as a wondrous charm
For there came a glorious calm.
Thou little sea, thou blue little sea,
T'is pleasure to me to look at thee.
For the Master who went to Calvary
Was connected with thee, thou strange little see."

Be sure that I was up very early, because I was longing to see the first sunrise in Galilee from the hotel Balcony. I stole there very quietly and found no one present. The sea was perfectly

calm, not the least stir on its surface. The top of the hills with small villages on their slopes or closely nestled at their feet were not yet tinged with the first glow of sunrise. Surely the Master, 1900 years ago looked many, many times on a similar scene.

I sat there for a long while looking always toward the East. The hills were mantled with a deep blue-gray, making the outline of the circling hills around the sea a little indistinct. Quiet grandeur and a soul-satisfying beauty ruled over this unique landscape painted with the fingers of the Almighty. The eastern horizon was covered with thin, white clouds. Little by little the radiant heralds of the Apollo from their unknown palaces of light marched forth and carrying in their hands the dim torches of the first morning rays penetrated through the rifts of the clouds and suffused the space with brilliancy. Here and there along the shore a few palm trees were made visible, the voice of the Moazzin from the minaret in the mosque and the sound of the church bell equally called the faithful to prayer. The mass of clouds covering the lower part of the horizon prevented the sun from emerging from behind the hills and leaping forth like a ball of fire to flood the world with its refulgent lights. Now the clouds formed themselves into serrated ridges of a vast range of mountains and the light shining through them silvered the lake, white, calm as the nature and character of the Master. But lo and behold, now the clouds are scattered and with the appearance of the full disk of the sun, the lake has become a sea of gold. I raised my eyes to look into the sun, but they were dazzled with the intensity of its heat. Now the world is full of sunlight, because all the hindrances are removed.

In a similar manner is the dawn of the sun of Reality dispersing the clouds of dogmas and rising above the fogs and mists of superstitions. This train of thought had carried me so far when suddenly the door of the balcony was opened and the Master came out clothed in his white garment. "What art thou doing here so early?" he asked smilingly. He did not waste for my answer. "This is the sea over which Christ sailed! These are the shores which were blessed with his holy feet! While he lived and taught around this lake very few people heeded his message! But now many associations are organized and financed to excavate the ancient ruins of the Holy Land and ascertain whether he has been there or not. Everything, supposed to be pertaining to him as assumed most great importance and thousands of pilgrims come from all parts of the world to visit this luminous spot."

Then I followed him downstairs. He walked for half an hour in front of the hotel and after receiving a number of strangers in the reception room and the second floor he and the Commander called on the Governor in what we may call the "City Hall" of Tiberias which is quite nearby. After his return, people were received until noon. For lunch we were invited to the house of Mofti, S_hayk_h Abdossalam. The old man was sick, lying on his bed which was spread on the floor. The Master sat near his bed and assured him that he will soon recover. Then the governor, the judge, and other officers arrived and dinner was announced. Before entering the dining room, everyone must wash his hands with soap. A man holding in one hand the pitcher, in the other the basin and on his shoulder the towel, . Aside from other dishes, they had prepared a lamb stuffed with rice, pine, nuts, etc. It was most delicious dinner. While we were sitting around the table the governor mentioned the names of a few old Turkish families in Bag_hdád and immediately the Master started to relate the particular history of each. This astonished them in the extreme, because these are the things which are known to very few save to well-informed Turks. Then he stirred and delighted their hearts with spiritual Teachings. After drinking coffee we left the house,

because the Commander was going to leave for Haifa in the afternoon, to sail for Jaffa and Jerusalem. For the last few days his love for and attachment to the Master had become very evident. Before many people he said: "Abbás Effendi has made me a prisoner of love. The hardest thing for me is to leave his companionship, but I am obliged to leave him now very soon. I have learned from him many things and he has instructed me in many problems of life. Eternally, I am indebted to him."

When we came to the hotel the Beloved embraced and kissed him. He asked me to go with him to the pier which I did with great pleasure. On my return I met two of the Zoroastrian believers who had come on horseback from Adassayah, bringing with them two loads of eggplants and cucumbers.

In turn the Master sent them as gifts to several families. He talked with these friends and when they left others came and were refreshed with his talks on spiritual subjects. About 4pm he took a walk through the streets of Tiberias and called on his friends. For supper he ate bread and cheese and drank a glass of hot milk.

While the Master was away, a Jewish Rabbi in whose house he had lived on one of his former visits, called and as he was not here he stayed and I had a long talk with him about Christ and the validity of his mission. I found him very bitter against Christ because he broke the Sabbath. He thought that all the pilgrims coming to the Holy Land are often deluded fellows. I presented to him some of the teachings of Christ, his wonderful life and his heavenly doctrines, and although he was outwardly silenced, I knew he was not convinced. Then we spoke about the Master. "Oh" he said "Abbás Effendi is our Kind father! We love him very much. He is the only person who loves all the people and assists the irrespective of race or religion. I know him well, he lived in my house."

19 May 1914

May 19th 1914 Tiberias, Sea of Galilee, Syria

Dear friends!

Do you feel the glow of the heavenly love? Are your cheeks burning with the consuming fire of divine affection? Is your heart the censor upon which you have sacrificed your will, yourself and all your desires? Are you a pure instrument for the in breathings of the inspirations of the Holy Spirit? Are you a candle burning with the fire of the spiritual Zeal? Are you a center for the drawing of the forces of human sympathy? Are you quite willing to sacrifice everything for the sake of the path of the Blessed One? Are you completely severed from ought else save Him? Will you risk everything in life to gain His good-pleasure? Is the sense of your hearing delicate enough to hear His melodious voice? Is the power of your sight penetrative enough to pierce through the thousand veils and behold the Beautiful Countenance of the Adored One? Are you an ascending star in the horizon of Celestial Art? Are your ideals the reflections of the ideals of the kingdom? Have you heard the whispering messages of the spirit moving upon the face of the waters? Do you know that there is going to be a sail on this shore less ocean of eternity where the songs of the voyagers will swell

into rich harmonies, wafting over the waves, free from all bondage of words? Are you thrilled with the joy of an awakened soul? Are you one of the enlisted soldiers of the heroic host of the interminable path? Hath the Lord pressed the signet of acceptance upon the clean tablet of your life? Is your head crowned with the imperishable rose wreath of the Loved One? Have you ever taken refuge under the outspread wings of the bird of paradise? "Is there no joy in the deep of your heart?" Are you not intoxicated with the goblet of the ecstasy of pain and sorrow? Is not your being a mainspring of light, - the world-filling light, the eye-kissing light, the heart-sweetening light? Have you broken the cage of self and egotism so that the nightingale of the spirit may fly toward the station of sanctification? Are you aware of the infinite Graces of the Lord of Hosts and the continual Favors of the Heavenly Father?

I have addressed the above questions more to myself than to anyone of the readers, because I felt a peculiar mood to interrogate myself and then I thought you may like to share them with me.

Last night a large number of German tourists arrived and they left this morning. A night before last, we had quite a number of English Ministers. They had heard about this Cause and for curiosity's sake, they were interested to see 'Abdu'l-Bahá, but they were afraid to come near. These tourists seldom stay more than a night or two, because Tiberias as a city holds very few things to interest their restless spirit after novelty. They come and go and save an emotional or sentimental recalling of the days of Christ there is no perceptible change in the mode of their thinking or investigation.

This morning the Beloved went downstairs and for nearly one hour he was walking in front of the hotel, watching the crowds of the Jews who were selling cucumbers by heaps for a matter of 20 cents. These were at least 300 cucumbers, fresh and of good size. Then a Jewish Rabbi, noted for his learning called on him and he invited him to come up and sit on the veranda. After a few preliminary questions about his own health and that of his relatives, the Beloved asked him point-blank "How long are you Jews going to wait for the coming of the Messiah? Day and night you are praying in your Synagogues to hasten his coming. Is he deaf that he does not hear your invocations? Do you imagine that his hands are tied? He came two thousand years ago but you were then sound sleep and are yet afflicted with the same disease. Why do you not open your eyes?"

Rabbi: "The Christians claim that Jesus was the son of God. Now if he was really so, would we have crucified him?"

'Abdu'l-Bahá: "The title of sonship is first claimed by the Israelites. There are many references in the old Testament as to their being the sons of God. In the Psalms the title of the son is given to David. Nay rather if you read Exodus Chapter 4 verse 16. Chapter 32 verses 1-23. Chapter 7 verse 1. You will realize that the appellation of "God" is given to person and things. In the book of Job you read also that "there was a day when the sons of God came to present themselves before the Lord." Now you who claim to be the sons of God and the firstborn of Israel race first in rebellion against God, Moses and Aaron. For we read in Numbers Chapter 14:2: 'And all the children of Israel murmured against Moses and against Aaron. And the whole congregation said unto them, Would God that we had died in the land of Egypt! or would God we had died in this wilderness! And wherefore hath the

Lord brought us unto this land.' Chapter 11:4-5: 'And the children of Israel also wept again, and said, Who shall give us flesh to eat. We remember the fish, which we did eat in Egypt; the cucumbers and the melons, and the leeks, and the onions and the garlicks. And when Moses and Aaron tried to remonstrate with you: 'All the congregation bade stone them with stones.' Moreover you put to pieces Isaiah the prophet, and beheaded John the son of Zachariah. All these facts go for to show that you must not consider it an impossible thing for the Jews to crucify the Son of God."

Then with warmth and eloquence he presented to him the irrefutable proofs concerning the validity of Christ as he did in the Synagogues of America and how divine education is essential for the progress of any nation. The Rabbi was dumbfounded and could not say a word to contradict the arguments of the Master. After this long talk he received Meer 'Abdu'l- Gader, a very good young man, the son of a Pás_há in Damascus. Then about eleven o'clock he went down again and joined a group of children. He caressed them and gave money to each. Then the Editor of An Arabic Newspaper from Beirut was presented to him. He had a long, interesting talk with him on education, progress of civilization and trinity. When he ended his talk, the Editor whispered to his friend. "Today I met the greatest philosopher and thinker of the East." For lunch we were invited by Said S_hayk_h Tabari, one of the most distinguished citizens of Tiberias. Long before the Master reached his house he rushed out to welcome him: "Master! Master! Why have I found grace in thine eyes, that thou shouldst take knowledge of me, seeing I am a servant of thine. Today my humble house takes precedence over all the palaces of the Kings, because of thy Presence. Master! My joy and happiness know no bound, for thou wilt bless my home." Then kissing his hand, and falling behind to let the Beloved enter he said: "My Lord! This is thine own house. Do with it whatsoever thou willest."

20 TO 30 MAY MANUSCRIPT NOT TRANSCRIBED

1 June 1914

June 1st 1914 Tiberias Sea of Galilee, Syria

Dear Friends!

"Oh Master! Today I am so miserable and unhappy." A person spoke to him from the depth of his heart. The Blessed one smiled looked into his troubled face and said:-

"They present condition is transitory. It shall pass away. What thou callest 'misery' will be replaced with felicity and unhappiness shall nourish with one's self is a sign of progress. The soul who is satisfied with himself is the manifestation of Satan and the person who is not contended with himself is the manifestation of clement one. The self-adoring individual- the egoist - does not advance. If a person has one thousand good qualities he must not look at them; may rather he must strive to find out his own defects and imperfections. For example a person having a palatial residence furnished with most expensive furniture and decorated

with the most exquisite arts, he will forget all these adornments as soon as he finds out there is crack in the wall or ceiling, and without losing time will set to repair it. On the other hand 'absolute perfection' is unattainable by man. However much a man may advance yet is he imperfect; because there is always a point ahead of him. No sooner he looks up toward that point then he becomes dissatisfied with his own condition and aspires to attain that Christ desired to teach us this thing in a concrete manner, when someone said to him 'O thou good master', he answered: why dost thou call me good, there is but one good and that is God."

"What can I do to become the real servant of God?" The Blessed one answered: "Live thou in accord with the teachings of Bahá'u'lláh. Do not only read them. There is a vast difference between the soul who reads the words of the Blessed Perfection and the one who tried to live them. Read those the Hidden Words. Ponder over their meanings and embody the behests into thy life. All that I might say is only one drop of that illimitable sea. My duty is to explain, to educate, to interpret the writings of Bahá'u'lláh, For example; We must investigate the reality; we must show real love to the world of humanity; we must work for the establishment of Universal Peace; we must sacrifice ones lives in the guidance of mankind; we must be kind to all the creatures of God; we must raise the Call of the Kingdom; we must characterize ourselves with spiritual characteristics, we must show forth in our words and deeds the attributes of the Holy Ones."

"Will you pray for us?" The Blessed One said: "you pray for us and we shall pray for you; so that God may assist us in the performance of good deeds. I declare by him beside whom there is nothing else, if we live the accord with one of the teachings we will become radiant like unto this lamp. If we confess verbally that the principles of Bahá'u'lláh are the cause of eternal salvation and the means nearness unto the throne of God, and yet do not live <24> according to their instructions we are not Bahá'ís. Therefore day and night we must pray for each other- so that we may be assisted to express in our lives the universal spirit of Bahá'u'lláh. This is everlasting glory! This is divine bestowal! This is the honor of the world of humanity! This is never-ending outpouring!"

"May I hold a weekly meeting in my house?" The master said: Yes. Wherever the name of the God is mentioned in a house that home will become the nest and the shelter for the lovebirds of the Paradise of Abhá; for therein the light of guidance enkindled; the rays of the sun of the truth will power upon it and the rays of the confirmation of the Blessed Perfection will it.

"I am sorry that I have little of this world's good and my room is furnished so simply." The beloved one said:-"No matter how small a room is and how simply it is furnished, when a candle is ignited therein we exclaim 'the room is lighted;' There you must make an effort to enkindle the lamp of guidance in your hearts, for a well-furnished room without a lamp, a heart without spirituality and a meeting without the power of the love of God are anomalies. A room must be lighted up, and heart must of a necessity be spiritual. A tree must be fruitful; it may be very tall, very verdant but yielding no fruits. The fruits of the tree of the human life are the love of God, magnetic, spiritual susceptibilities, heavenly illumination, the knowledge of God, praiseworthy attributes, good morals and conducts. A person whose tree of life produces earth earthy, self-occupied and following the dictates of

his own desire, and is man only by name, It is of this that his Holiness Christ says "Ye shall know the tree by its fruits".

Our two Zoroastrian Bahá'ís came again this morning to visit the Beloved and before noon they met him several times and he spoke to them on many spiritual topics. As he walked in the long corridor of the hotel they asked their questions and he answered them.

Several baskets of Apricots were brought from Nogaili and Adassyah and the master divided them amongst the guests in the hotel and the servants.

When about noon the Pilgrims expected to receive permission to return to Haifa he told them to stay another day and leave tomorrow. Mostafa Ramzi Pás_há departed right after lunch Beirut. The master insisted that he should stay longer but he has to leave.

Concerning the teaching of the cause he said:- "all the believers of God must be teachers; each individual Bahá'í must know how to deliver the message of the kingdom. A person is able to devote all his time to teaching, another soul only one hour during the day. Both are the servants of the cause. The thoughts of every one must converge toward this center. When a person teaches the cause he learns more than the pupil. From his heart will flow the fountains of explanations and the spirits of marvelous utterances.

2 June 1914

June 2nd 1914 Tiberias Sea of Galilee, Syria

Dear Friends!

Bahá'u'lláh raised the station of women in East and Glorified her before the eyes of the world. On her head he placed a crown of everlasting glory and in her hand he hath put the scepter of equality. From the lowest degree of humiliation he hath uplifted her to the highest realm of heavenly brightness. God hath bestowed upon her a ray of his supreme intelligence where to grapple with modern social problems and at the end come out triumphant with the garland of victory on her noble brow. In Persia, Arabia, India, Turkey and other Asiatic countries women was a negligible personality, a creature not to be trusted- belonging to the lower order of creation. One of the most opprobrious insults that could be heaped upon a man was to call him a woman. The person making such an abusive remark was severely called into account and often an enmity lasting for years would be the outcome. However Bahá'u'lláh hath breathed a new Breath in the moldering body of the East and is slowly changing the archaic thoughts of ages into modern ideas. In short he hath illumined the world of womanhood."

The new woman in the orient is working hard or assimilate the "modern ideas" and to equip herself with all the science and education are offering women who impatient with the weight of restrictions laid upon them by the inherited customs of ages, -try to shake them off- but unfortunately, the bulk of men's prejudices is too much for them. The men that time has not yet come in the orient, even for the partial emancipation of women and the women? What do they say? Of course, it is so difficult to read the thoughts of woman, especially in the East, where social intercourse is an impossibility. If you allow me I will

produce herein a talk which occurred between two educated women - one from the west and another is from the East which may give you a glimpse of the undercurrent revolution going on in the Harem. The name of the Eastern woman is Jamileh K_hánum and the Western woman is Miss Mary Powell. A marriage had been arranged long ago for Jamileh K_hánum's brother - Ezzeddin K_hán - with the little daughter of Riḍá K_hán living in another city and the wedding would take place when the bridegroom reached his eighteenth year.

"My grandmother arranged it" said Jamileh K_hánum, playing with the bits of red stuff which were sewed to her baby's cap to keep off the evil eye. "My father is a man of the old school, and very rigid Mussulman, so he has consented to this arrangement."

"But how they never seen one another, poor little things, asked Mary in surprise. "What a pity that you couldn't have asked the little girl to stay with you while we were here. They might have taken a fancy to each other." "Oh Miss! laughed Jamileh K_hánum reproachfully. "This shows that you are not yet acquitted with our customs. If others heard you saying such thing they would be struck with horror! You don't think that the girl's parents would ever allow such a thing! That is sacrifice in the their estimation."

"But how can they ever love each other without seeing one another before marriage? How can your laves yoke two human beings together who have their own likes and dislikes and who have never spoken one word to each other? Whereas the element of love in such marriages? asked Mary passionately, while her whole being quivered with revolt and protest.

"Love!" answered Jamileh K_hánum is not to be accounted. The girls must curb their wills to the will of their superiors. They must do before the iron decision of the parents. Why should a girl exercise a choice? Is it not enough that she gets a husband? Oh! my blood boils when I think of the shame and ignominy heaped upon us all during their past generations! What greater shame is possible for a girl than to be taken to a man whom she has not known in all her life and whom she may never love! What has the old religion for a woman anyhow?"

Mary was astonished at this unexpected outburst from the calm and dignified Jamileh K_hánum and could not help but look at her twice.

"Have you felt this, K_hánum?" she asked at last. "How can I help it? I have read your books, I have associated with many American and European cultured women and I have seen the difference between your life and ours." said Jamileh K_hánum. "Our boys, like my brother. read your books, see your laws and their results and they think it is all very good. They are also taught the old religion, and they say" it is destiny. I was born a Mussulman. My father and all my ancestors were good Moslems. Why should I change a religion that was good enough for them! In this way they agree together to dismiss the subject. They have many things to occupy their thoughts and they go into the world and do pretty much what they please. They have all they want, friends, companions and freedom; but with us it is different. All the long, long days, months and years - what can we do in the adorn and never leave its precinct. Oh! the weariness of those idle hours! Our life is like a blank page and we have few things to talk about. What can we do but think and wish and dream of a

freedom which is so far away from us. Oh! They should not have educated us, have let us read about your beautiful life in Europe and America, if they wished us to remain contented with what satisfied our grandmothers. I have myself a daughter and she is being educated in one of your schools. The very thoughts that she must marry a man without seeing him, without conversing with him, without knowing and loving him is repellent to me and yet, I cannot help it. I cannot protest against this dreadful custom. I am too weak for such a mighty task. We need women of Amazonian type. We need women like your Florence Nightingale. Clara Barton, Frances E. Willard, and our Kurrat Ul, Ayn.

Oh! we are tired of our jewels and our fancy dresses and our housekeeping and our embroidery; tired of making sweetmeats and eating them; we are so tired- you cannot imagine how tired - of being shut up always in the same rooms, with the same faces around us. We are not like birds and wild animals to be kept in cages, we have minds and hearts, and we want to be able to go out in the world with our fathers, brothers and husbands, and enter into all they do".

"But couldn't you do that now- partially at least?" suggested Mary still more surprised.

How can we? she asked. "Our husbands go out into society without us. They meet the European and American ladies, talk to them, dance with them, admire them, and then come home to us, poor ignorant creatures, who cannot talk to them of the things they care for, and don't know how to please them when we are most anxious to do it. Our husbands are the sun to us; we are less than the moon to them.

But how can anyone help you if you don't help yourselves? asked Mary.

What are we to do? Asked Jamileh K_hánum. They say that our rights are secured by law, which is not true, but what we want most is the right to select our own husbands. Often we are actually sold to the highest bidder with that right of selection one secured, we might be able to do something, but how sure a woman be anything but submissive when she may find herself divorced, or set aside for another wife, an account of the slightest effort for freedom. As I told you we need martyrs in our cause; but who will be the first and the second and the third? How can a woman who has grove after years to love her husband, and for whom there is no other opportunity in life, slight as her hold is on him, alienate herself from him deliberately."

But you cannot fear anything of the kind with your husband, said Mary, losing sight of the general question in this particular case. "He would never set you aside for another wife.

"No, because I am the K_hán's daughter. But he has the right. Suppose my father fell into disgrace or anything happened to my boy, who would stand for me then? No one." And what can remedy all these things? asked Mary. Only the Bahá'í Religion! for it is the only religion which teaches the perfect equality between man and woman. It will set us free from the prison of ages and usher us into the new era of culture and enlightenment. There are so many selfish men who do not care to raise us even to their own level, but this wonderful cause is enjoying upon them to respect and honor womanhood and give the best education to the girls so that as mothers, they may shape the character of the rising generation and a firm foundation of universal happiness."

Today the pilgrims arrived from Haifa, - Áqá Mehdi, Áqá Abdossamad, and Miza Jausoff. They brought with them the fruits and candies etc. The master was out when they arrived, so he received them in the afternoon. Having met and talked to them he left the hotel to call on the Governor who loves and respects him very much. It was about sunset when he returned from his walk along the shore. Both at noon and in the evening he sat at the table and partook of the fare prepared by the hotel; often Khasro prepares his food and bring it to him.

Before the Toroastrians left for Haifa and Bombay he called them into his own room, embraced and kissed them and said: -"While you are travelling on the broad sea I will pray for you and will never forget you. I hope through the activity and work of the friends India may become the home of spirituality, that the believers may show forth such deeds and words as to attract the people to the cause. I hope you may become the mainsprings of human perfections, that the fame of your sanctity may be spread throughout all the regions, that the fragrance of your pure thoughts may be diffused in all parts, that you may be conducive to the eternal glory of the cause of God and the means of the guidance of the souls! This is my prayer for you at noon and in the eve.

3 June 1914

June 3rd 1914 Tiberias Sea of Galilee, Syria

Dear Friends!

Our dear Indian Bahá'í brother 'Abbás 'Alí Cashmiree having reached Haifa safely sends me the following letter: "The days of meeting are coming to close. We reached here under the side of 'Abdu'l-Bahá's mercy and are enjoying the wonderful, spiritual fragrances that fill the atmosphere of this Blessed land. The whole time I was in Tiberias I was in lapse of sweet sleep that dreams of which were love, severance, and a deep sweet longing for sacrifice. They have left for everlasting effect upon my mind. I am going into the wide world leaving the only one whom I call my own. In the whole world I have none except of Adbul Bahá. He is the only one who has a thought of mine. Leaving him, I am going to a world that has already wreaked its vengeance upon me in terrible atrocities. The only thing I want is the mercy of my Beloved 'Abdu'l-Bahá, the spirit of my spirit, the sovereign of my heart. I pray you dearest brother to kindly beg on my part, my most beloved lord to grant me a pure heart, free of all thoughts except his beloved thought; to grant me a pure sight so that his face may shine before my eyes above all other sights and to bestow upon me a consciousness that I may be ever alert to keep his beautiful countenance before me and his universal ideal within me. I am fully confident that only a single word - may a single ray of attention from him can clean me of all these impurities and can make me pure of all these diseases. Before I conclude I once more beg you to kindly convey this humble petition from me to my beloved master perchance the Sun of his mercy may throw its rays upon me and bestow upon me the condition i aspire to attain."

In such a beautiful spirit on enkindlement and attraction our friend stay two days. Let us all wish him great success and spiritual victories.

This morning the three pilgrims came to the hotel and the master after bidding farewell to Mansocer 'Alí Pás_há came down onto the veranda and while he was walking to and go and looing over the sea of galilee he said; Man must be known through his deeds and actions. Mere words have no weight. The Persian <48> nationalists have loved to theorize on certain democratic principles without understanding real significances and thus they came to a sad and calamitous end. They did not pull together, but each person pushed in a different way. They had agreed to disagree upon all the questions of national importance but even at that time a far-sighted man could easily foresee their ruin and failure. One of their most pronounced characteristics was to and censure each other's acts as soon as they came to know about them. Were they united together the results of their deliberations would have been marked improvement in the life of the nation. The language of criticism and fault-finding is bad. It has become however the second nature in some people. All these evils are issued from self-adulation and personal conceit. Man must be pleased with all mankind and displeased with himself. For example: We have come after across a person who is a liar, but he censures another soul because of the same tendency; or a person is stingy and close-fisted, yet he takes his brother into account for the same unlikeable habits.

Man must not see the evil qualities of the people; he must look at his own shortcomings and make an effort to remove them. A believing and assured soul lives eternally in this condition. When I was very young one day I was taken through the Bazaar of Tīhrán. The shopkeepers had the custom to call aloud after the people to sell their wares and in order to entice the prospective customers they would call them by the most flattering names and titles. There was a very old woman- probably 80 years old - with bend back and wrinkled face - who was walking through the bazaar. A shopkeeper would shout after her: Miss Khano! O thou never-fading rose! O thou young, beautiful maiden! come here, grace with thy lovely presence my shop, I will reduce the prices for thee and sell thee cheaper than the rest! All the time she know well that these were foolish flattery but just the same she liked them. She would smile and pass by them, taking everything she said seriously. There are today so many people who are like that old woman. They love inane flattery and empty compliments which are no other than nets to shore unsuspecting people."

While he was talking in an animated, happy mood the correspondent boy of a European newspaper arrived and hearing name of the beloved he was anxious to meet and interview him. As he spoke Arabic conversation was carried along in that language. Other people called him and tell he was busy talking with the callers.

At the table he asked the young Frenchman who has been in the hotel since our arrival, what books he reads. "I see you often with a book in a hand, what do you study? What kind of books are they?" "I am interested in Philosophy and they theory of recent well-known philosopher that there is no motion. Does this philosopher; the master asked means that there is no motion whatever in nature? For as we know there are several kinds of motions. There is for instance a creational motion or movement, a condition motion, a motion of environment, etc. The world of existence predicates motion, life is a motion. Progress and movement are the two unchangeable laws of the universe. For instance this that you are eating was once in the mineral kingdom, through successive stages it reached the vegetable kingdom, then the animal kingdom and now it is going into the make up of your constitution- which is the human kingdom, therefore movement, evolution and progress are witnessed in all the of existence, nothing remains stationary."

Then he spoke in detail on the psychology of laughter; laughter he said is caused by the slackening on the relaxation of the nerves. It is an ideal condition and not physical. Laughter is the visible effect of an invisible cause. For example happiness and misery, are super-sensuous phenomena. One cannot see happiness with his own eyes. It is not a tangible thing, one cannot hear it with his ears, or touch it with his hands. Happiness is a spiritual state, but happiness is caused either by looking at a beautiful picture or witnessing a delectable panorama or associating with the person whom you love or listening to a good voice or solving an intellectual problem. All these are the motives of happiness, but the real cause is spiritual."

For the last few days the Mofli has been inviting repeatedly the master to his house. As he has two houses right on the shore in front of the pier, one adjoining the other he has been offering one of them to the beloved. As the invitation was renewed almost every day the master at last decided to spend the remaining days of his stay in Tiberias in this house, hence no sooner was he up from his usual nap, he ordered us to pack up and leave for the house. It was such an unexpected decision and Mr. Grossmann was very sorry to lose the master, however we are here to obey the command of the lord and not follow our own desire. It took us only a few minutes to pack our baggage, because we have very few things with us. After half an hour we found ourselves in the house, closing the chapter of a fortnight's experiences in the hotel, and going back again to our eastern life and its respectful charm and fascination. This is much better, because the beloved is not very fond of European cooking and Khusraw can cook for him, his favorite Persian dishes. For the present we may stay in Tiberias much longer than I thought. The dry hot climate agrees with the present constitutional need of the beloved and he is enjoying good health and all the past ills are eliminated. I am feeling hot but happy and the daily, may hourly association with the adored one acts on me as a cool refreshing syrup.

4 June 1914

June 4th 1914 Tiberias Sea of Galilee Syria

Dear Friends!

Our new home is the second floor of the house of the old mofti on the shore of the Sea of Galilee near the landing of the steamer which plies twice the lake between Es-Samach and Tiberias. It has five rooms, one large central hall, a kitchen, a lovely balcony on which the master sits to watch the sea and the mountains, and a spacious back porch wherein we find vases of blooming flowers. The room near to the porch on the right hand is the sleeping room of the Beloved; opposite is the drawing room; next to the drawing room is my humble room, having the windows looking into the court. The view from the porch is very magnificent. Right below you see every morning and evening hundreds of women and girls bringing on their heads empty jars to fill with the water of the lake and carry away to their homes for drinking purposes. One never gets tired of watching this seemingly interminable chain of native women in their many colored oriental dresses with their big jars on their heads and the dexterous way they manage to walk erect without even touching the jars.

This morning after drinking his tea the master went out to call on his friends and speak with a number of storekeepers who knew him when he was here the last time. Even the Jews love him and have the greatest admiration for him but they do not know his station for they are wrapped up in their own dogmas and stick tenaciously to their own old, tattered thoughts. They do not know that we are living in a wonderful age, an age of the revelation of the mysteries of the Kingdom, an age of the downpour of the Bestowals of the Holy Spirit, an age of spiritual revivification, an age of celestial brotherhood. They are totally absorbed in their own thoughts. They believe in the iron rules of Gamara and Talmud more than the commands of the prophets. They see only a wonderful man walking in the narrow streets of their town. They gaze at him and wonder at the majesty of his presence, the suavity of his manners, the comeliness of his face, the gentleness of his speech, the beauty of his bearing and the generosity of his hands "His highness Effendi?" said to me and an old Rabbi the other say, Oh! yes I believe he is the greatest man on the face of the earth. His fame hath reached the east and the west. He loves all mankind, he is kind to all humanity, but I wonder whether those who call themselves his followers are as broad and tolerant as he is! As long as he lives in this world the people will draw a great benefit from him, but what a calamity when he is taken away from us. Don't think that we don't love Abhas Effendi. Did not his father command his follows: "Associate with all the people with joy and fragrance?" Ask any Jew in Tiberias; whether he loves Abhas Effendi? and the answer will be most emphatically affirmative."

When the Beloved returned from his calls he sat in the drawing room and one thing and another brought in the name of the Greek nation. The Greek people, he said are scattered all over the world. No matter where you go you find a number of them engaged in the diverse lives of human activities. They are merchants, hotelkeepers, artists, financiers, restaurant managers, and inventors and generally they make a success of everything they undertake. They have a great deal of luck and determination, patience and will.

Whenever there is war or a national crisis they come forward most nobly to help their afflicted countrymen with money and person.

Then the Mofti called in and after a short talk with him the Beloved asked me to go out with him. He walked toward the hotel and as there were several Arabs he spoke about the possibility of the Jewish progress and advancement in Tiberias. This town, he said is very sacred in the estimation of the Jews, yet they seldom think of its improvement and cleanliness. The Jews who live in Europe and America are extremely rich and if they could devise some means to cause the growth and refinement of this town it would be a great boon to the world of humanity. Already various Jewish societies, benevolent and otherwise have founded, thriving, progressive colonies in various parts of Palestine and Syria but they have done nothing in Tiberias. In the future they must turn their attention more to this town and shores of this wonderful lake."

Leaving the hotel he entered the Mosque for a few minutes and then called at Shelk and Tabori. Here also he met a number of people especially a tall, dignified Siyyid with a very long beard almost reaching to his waist and whom he called my old friend from 'Akká. After this he returned to the house and by this time it was about eleven AM. The boat from Samach arrived soon afterwards and brought Minza Jalál on its deck. We were all glad to see him for he had brought with him the maid of the last forty days accumulated in Pork Said, and

just received at Haifa. The master specially asked Ahmad Jazdi to keep the letters and not forward them for a month. There were actually hundreds of letters in large, heavy packages from all parts of the world and if the master decides to answer even one fourth of them it will take days and days. In the afternoon Minza Jalál took days and days. In the afternoon Minza Jalál brought out his satchel these many packages of letters and while the Master is sitting on the balcony they were presented to him. He was dismayed when he looked at them and made a sign of astonishment. Then he started to open the packages one after another, and had just time to feel the envelopes. A few cables demanding immediate attention called forth answers to be sent from Haifa. As the master was handling the letters from America, Europe, Persia, India, Turkey, Egypt, Russia etc. the picture of lowly Nazarene 1900 years ago was brought to mind and the marvelous of this cause is this day in comparison with the day of Christ, the master is seeing with his own eyes the result of the spiritual awakening in all parts of the world. These letters are evident proofs of the tremendous progress of the movement and let each one is bringing the sweet message of love and the promotion of the cause. When will we get time to answer these letters? he asked as he looked smilingly into my eyes and put back the last envelope in the handbag.

Then he took Minza Jalál with him and walks out of the house, calling on Saud Effendi Molki. On his return he took his supper and went into his room to sleep till the next morning. I hope that in the course of the next few days, at least short answers will be revealed for each soul.

June 5th 1914

Tiberias Sea of Galilee Syria

Dear Friends!

Filled with many spiritual experiences, redolent with the divine fragrances of the kingdom today stands out in the Bahá'í calendar as one of the beautiful and significant days that I have so far spent in the servitude of 'Abdu'l-Bahá. To sail in the sea of Galilee with the Master and to listen to his teachings and instructions while the boat is gliding on its smooth surface brings to my mind parallel events which transpired 1900 years ago when Christ sailed on the same sea in the boats of his fishermen's disciples and the event was such a unique and peerless privilege that I rubbed my eyes several times to see whether it was all real or a dream! But my enthusiasm is carrying me beyond the starting point. A few days ago the master invited the officials of the government of Tiberias to pass a day at Nogaib and the date was settled on Friday. A gasoline launch belonging to the hotel management was hired yesterday by the beloved himself. It was so decided that all the guests should come very early in the morning so that we might cross the lake and reach the other side before sunrise and have our breakfast there. This was just what I loved the best! For this reason it was about 2:30 AM when I heard the clear voice of the master calling us to get up and be ready. Although we were going to have tea and other delicious things yet Khasro offered us a cup of tea before we descended the stairs of the house. We locked the door because there was going to be no one in. The main door is quite large and has a small

opening in it, which many people supposed to be the needle's eye spoken of by Jesus Christ for the difficulty of getting a camel through is apparent when you first look at it. Such a large door with small wicket forming part of the same door is everyday sight in the holy land.

Little by little our guests arrived and gathered on the landing. Several were late and thus the sun appeared before we could get off. Meanwhile the master and the rest sitting on boxes of potatoes talked the beauty of the lake, coffee was served and one by one they arrived, as the launch could not hold all the guests a large boat was towed to it to accommodate everyone.

The name of some of those who were the guests are as follows; Muḥammad-ʿAlí, boy governor; Takki Boy, inspector general of Syria; Rashid Effendi, Director of Finances, Toufek Effendi the judge; our host the old Mofti and his two sons; S_hayk_h Said Tahari; president of the board of municipality, Ashraff Effendi City accountant; Rostam Romazan, head of the tax department; Gadri Effendi lawyer; Ebrahim Effendi military agent for enrolling new recruits; Hasni Effendi Fahue, Surveyor; Hasmi Effendi Khalif, secretary of the governor; Salim Effendi, first assistant to the director of finances; ʿAlí Effendi, superior of the village; Saud Effendi Molki, chief clerk and a number of merchants and prominent man in the busy life of town. Including ourselves we were altogether in the two boats thirty three people. The distance to be crossed between Tiberias and Nogaili is about 8 miles and is covered in 1 hour and fifteen minutes. While we were in the boat the samovar was boiling and the tea was generously served. The beloved sat between the governor and the inspector general and kept talking to them now in Turkish and again in Arabic. Now he would speak most eloquently on the deeper meaning and spiritual significance of a verse in the Holy books and then just as naturally explain the copernicium system of astronomy, or the theory of Aurora Borealis in the North Pole, or the principle of declination of the compass- the horizontal angle between the needle and the true north and south line- and his meeting with the discoverer of the north pole, Admiral Peary in the United States. The talk was more scientific and intellectual and our guests listened to him with deep and reverent attention. By this time we reached the other side of the shore, Minza Abdor-Raouf and his brother and Áqá ʿAlí and several Toroastrian Bahá'í farmers from Adasayah and the neighboring Bedouins were lived on the shore to welcome the king of kings, with his guests. An impromptu pier was arranged and after a few minutes we were all landed safely, sitting in the large veranda a few feet from the shore. Tables are set and we had all a hearty breakfast. After thus the master as the host commenced to welcome them to the garden and related for their amusement and instruction several stories relating to his life in ʿAkká and his connection with the officials in that city. Then somehow the question of laws was touched. The Beloved said; "Man, as an individual unit of human society must not base his deeds to the law of retaliation. He must forgive, just as God forgives the sins and transgressions of his servants. But the community as a whole must enact a set of defensive laws for the protection and safeguard of the rights and property of the individual. Such laws will have a salutary and deterrent influence over the minds of the lawless and unrestrained. For example if a person breaks the hand of your son, you have no right to revenge yourself by breaking his hand; but the lady of politic through its courts of laws and the decision of jury may measure to the offender a similar retribution to serve as an example, so that other members of society may not commit such evil deeds, hence individuals must fashion their lives according to the law of forgiveness, but the community in the most up to date humane method must punish the

criminals or in other word instruct there in the better ways of life." Then the question of divinity and the proofs of his existence were brought forth. "Just as the created things of this world are infinite, so as a necessity the essence of God must also be infinite. We confess that we do not know the essence of electricity and other but we know it by its effect of light, heat, magnetism, and attraction. These evident and undeniable effects lead us to the conclusion that there must be a cause, the function and nature of which we are entirely unaware. Do we not see the signs and traces of God - the unknowable, primal cause - scattered all about us? Are not these effects sufficient reason to demonstrate to us that there is behind all of them, a creature cause? On and on the Beloved spoke, telling their minds and hearts with the jewels of wisdom and heavenly ideals.

Meanwhile coffee was served, tea was drank, fruits eaten, a number of the guests walked in the garden and admired the orange mandarin and lemon trees. Before noon fifteen more Arab guests arrived with their horses and the master as a noble S_hayk_h welcomed and entertained them. Then for an hour or two started to blow and the lake got quite rough, thousands of little pearly -white waves were dancing on its surface, washing the shore, and .

An elaborate lunch was served consisting of several kinds of Pilaw and roast meat and chickens, and various kinds of deserts etc. There were nearly one hundred people to be fed and according to their rank and station in life group after group sat around the table till they were all fed and satisfied. As a mark of honor to his guests the master did not eat with the first group but walked around the table and served.

Then the guests being used to take a short nap in the afternoon went to the large orange grove skirting the sea shore; rags and mats were spread under the trees and they were lulled to sleep by the wafting of the cool breeze rising from the swelling sea. The beloved also slept under one of the tree. Personally I was so glad to retire under my own tree. I sat on my mat and instead of sleeping I used the time in writing.

So many nightingales were singing sweetly above the head, mingling their soul-uplifting songs with the music of the waves; the refreshing breeze cooled the brow and the rays of the sun played and rollicked through the interstices of the green branches. Oh! it was so charmingly quiet and beautiful, so delightfully sweet and heavenly. The atmosphere were woven with the spiritual romance of the east, bringing back to mind the past says of the Holy prophets and patriarchs who lived and taught on these very shores.

After the nap tea was served in the veranda and the master again spoke vividly about his experiences in California and gave an outline of his talk before the Forum club of San Franchises.

With Minza Jalál, K_husraw and two Arab guides we rode to the top of the mountain where there is the ruins of a large, ancient town called El-Hosn. It is a Roman town. In the ruins were interspersed tall columns of granite, peristyles, engraved stones, cisterns and arched rooms etc. For nearly half an hour <67> we walked through noble ruins and mused over the lives of thousands of people who have lived and died here generations ago. Their graveyard on the slope of another mountains has been excavated, their stone sarcophagus are thrown, hither and thither, many of the mutated and their treasures no doubt pillaged by the antiquarians to enrich the museum of Europe and America - both private and public.

The city was built on the highest plateau of a rocky mountain - a plain tableland overlooking deep ravines, precipices and valleys and having a full commanding view of the lake. It was after sunset when we reached the garden and found the beloved still engaged in happy conversation with the governor and the inspector general.

The town of Minza Muḥammad Goli - the brother of Bahá'u'lláh and the father of the three sons who superintend the cultivation of the garden is here in the midst of the grove. The master walked through the garden and visited the tomb, standing before it a few meter and offering a prayer.

About 8 o'clock dinner was served in the veranda while the glorious silvery moon was shining. Then at 9:30 the launch and the boat were brought into service. On account of the roughness of the sea they were anchored quite away from the garden and the master and all the guests following him walked on the shore till they reached the spot. The boat could not be brought close enough to the shore so that everyone might step into it. Hence, the boatmen pulled off their clothes and taking hold of each person in turn raised him up in the air and carried him to the boat. The beloved was quietly speaking with the governor and watching the waves when all of a sudden Mohamas 'Alí Hazmi' - cooks' chief of Boatmen - A tall, sturdy Arab took hold of him, enfolded him in his capacious arms and waded through the rushing water towards the boat, and before we knew what has happened the master was safely put in the boat to his own amazement. When all the guest were safely in the launch and the boat, we sailed away from the shore.

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As the sea was rough and as we sailed slowly along the eastern shore as far as the Jordan River and then returned toward Tiberias on the western shore it took us about 3 hours to reach our destination. The night was simply divine the silver rays of the almost full moon shimmered on the surface of the water, and the master- wide awake gave us spiritual food. The captain of the launch was little sleepy and made one or two mistakes - so that the launch reeled and lurched for a few minutes, but he was immediately called to his senses and his responsibility was knocked into his mind by the governor and other officials. But the master assured them that there was no danger and that we would land safely. "Rest ye assured in the protection of God, he will preserve his own children under all circumstances. Be ye not afraid nor be ye agitated, he holds scepter of power in his hand and like unto a hen he gathereth his chickens under his wings. To everything there is a season, and a time to every purpose under the sun. A time to be born and a time to die, a time to weep and a time to laugh, a time to keep silence and a time to speak! Now, friends this is the time of assurance and faith and not fear dread. By this time the was comparatively calm and it was past twelve when everybody had landed safely and the master standing erect on the prow of the vessel bade farewell to the guest and wished them a goo night and pleasant sleep. I opened the wicket and the beloved entered the house. I walked in after him. "Didst thou enjoy the day? "he asked me as he ascended the stairs. "Yes, my Lord! It was the best day of my life." When I entered into my room the incident in the launch brought to my mind another similar event on the same sea 1900 years, "and when he was entered into a shop, his disciples followed him. And behold, there arose a great tempest in the sea, in so much that the ship was covered with waves..... and he saith unto them why are ye fearful, o ye of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm.

But the men marveled saying, what manner of man is this that even the winds and the sea obey him?"

6 June 1914

June 6th 1914 Tiberias Sea of Galilee, Syria

Dear Friends!

An editorial in the recent issue of the Christian commonwealth entitled "the challenge to the ministry" was read to Adbul Bahá as he walked along the shore of the sea of Galilee - on the very ground that Christ walked and taught his humble disciples 1900 years ago. Did ever Christ realized that almost 2000 years after him the whole western world would worship at his feet and upraise his simple name to the highest pinnacle of heaven? It looked to me most significant as I translated sentence by sentence this illumined editorial to one who embodies in his life and teachings, the highest ideals of the Christ - life. "The task confronting the church the Editorial remarks was never more far reaching; it creates a demand for an order of life and a scale of sacrifice to which there has been no parallel since the days of the apostles... That the challenge of today has been heard is in itself a hopeful sign. Numbers of men are grouping themselves together to this problem in the right spirit. The Presbyterian Rev. J.R Gillies, M.A speak last week of the need of sacrifice as a principle of the kingdom of God which must be expressed through Christians - sacrifice which would give all for God - went on to say; "We ministers must lead here. The day cannot be far off when we shall be ashamed to draw large stipends or at least to spend them on ourselves - to be rich while the cause of Christ is poor, to be at ease while others suffer stint, then our congregations will follow. The pagan ideal of self-development will yield to the Christian ideal of self-sacrifice all around! We want a new kind of ministry today, a prophetic remark of men who will embrace with eagerness and joy the simplicities and rigors of kingdom of God. Not that men are unwilling to shoulder the cross, but that cross should not be of man's appointing."

Every man who would go out in response to the call of the world in need would come to feel thankfully and gladly that the only peace to which he has the least right is the peace of God in the midst of the sins and sorrow of life. That the master listened to such and other pregnant passages goes without saying and I waited eagerly to hear his commentary on the subject. Continuing his walk and looking over the water <73> of the sacred lake he said; These are the harbingers of the coming of the spiritual spring time, the foreshadowing of the appearance of the kingdom of God, their certain promises for the dawn of the sun of reality and the struggling voices that are ushering in the era of human and celestial brotherhood. Discarding all the accumulated dogmas and pagan rituals of the past ages we must return to the fountain head of the Teachings of Christ as he uttered tem here many generations ago. This is the only way. A whole hearted surrender of our will to the will of God, a degree of self-sacrifice as manifested in the lives of the saints and the martyrs, a spiritual enthusiasm and attraction capable to disregard all the world's hardships and persecutions, a complete self-surrender to the influence of the Holy Spirit and a holy

dedication of one's entire forces to the service of the humanity will establish the kingdom of God in the hearts of all men. Our deeds must conform to our professions. The disciples of Christ lived the life of Christ", the trees of their lives yielded good fruit; upon them was great power and great grace encircled them; they did not receive any stipends but sold everything they had and went out to preach the gospel of the lord. "Neither was there any among them that lacked; for as many as were possessors of lands or houses sold to them, and brought the prices of the things that were sold and laid them at the apostle's feet and distribution as made unto every man according to their needs." The apostles labored and gained the means for their livelihood and supported themselves so that they might be a change to those who believed in Christ. They were the patterns of sanctity and holiness. "For neither at any time used us flattering words, as you know, nor a cloke of courtesousness; God is witness: Nor of men sought we glory, neither of you, nor yet of theirs. when we might have been burdensome, as the apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own soul because you were dear unto us. For you remember, brother our labour and travail: for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God, Ye are witnesses and God also, how holy and justly and unblamably we behaved ourselves <75> among you that believe! In short, such was the life and the manner of living of the apostles. Are the Christian ministers capable of living according to this standard? Have they faith enough to work and preach and not receive any large salary? If they have made up their minds to walk in the footsteps of Christ and his apostles, this is the path. (Read Matt. Chapter 6 V. 24/34.) If they do not live according to these clear injunctions, all the lectures, articles and talks will bring no results! Not everyone that saith unto me, Lord, Lord shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven." Many such ministers mean well, but they have not the resolution to practice what they preach. It is easily stated, but not just as easily performed. Who is amongst them who will be glad at heart to face persecution, ridicule, scoffing, derision, imprisonment, and martyrdom for the sake of Christ? Are there many, very many or few, very few? This is the test. If one of their fingers is wounded with the point of a needle their cry will reach to heaven and they will run hurriedly to the doctor for prompt treatment. What relation between Christ and his self-sacrificing apostles <76> and these modern preachers of the Gospel? They have brought down the name of Christ and put in its place church service, anathematic creeds, liturgy, denominational rivalries, bitter controversies, factional spirit, etc. etc. Where are the spirituality, the charity, the tolerance, the loving, kindness of Apostles? Many of such ministers, priests, and clergy are unable to breathe over one breath like unto the disciples, how much more to walk in their footsteps. Only the Bahá'ís in this age have fulfilled all the requirements of the apostleship of Christ. They have suffered infinite hardships, were starved, hailed tortures, and persecutions, carried their cross on their shoulders, and under the most trying circumstances taught the Gospel of the Kingdom. Like unto the early Christians more than 20,000 of them suffered martyrdom with severe joy and innate happiness. Once a Muḥammadan Mullá thought that one of his fingers had become impure because he had touched an unclean article and consequently he thought that it must be cut off. Passing by the butcher's shop he stopped and asked the butcher to cut his finger. The butcher was astonished and refused. The Mullá <77> explained his reason and persisted in his extraordinary demand. "All right, said the butcher at last put thy hand on this block of wood and I will cut thy finger." Then taking his large

cutting knife, he brought down with apparent force, its blunt side on the head of the Mullá. No sooner had he felt harmless pain, then he pulled away his hands while crying and cursing the butcher for his merciless, cruel heart. Oh, thou tyrant! What have I done to thee that thou shall cut my hand? he bemoaned. The butcher realizing the utter weakness of the Mullá laughingly said! Go to, I did not harm thy hand, thou coward, I just tested thee to see whether thou made of heroic stuff. Many people think it is easy to walk in the footsteps of the Apostles but it is most difficult, it is the task of the superman. Only those are able to do this who are awakened with the outpourings of the new spiritual consciousness in this age.

During the last 30 years many societies and individuals have attempted to the lives of apostles and bring in the old simplicity and rigors, but they did not accomplish their object and failed; because they could not interpret the will of God according to the need of modern life."

Today three believers from Alexandrette with their wives and children arrived from Haifa and will stay two days. In the morning the Beloved received several strangers, spoke in detail with each and then went out to call on his friends. In the evening he sat for nearly three hours on the porch, watching the marmoreal Lake and the reflection of the full moon like a wonderful pillar of light on its surface. He talked with our new pilgrims and inquired about the health of all believers in Alexandrette. He said in part: "The firm and steadfast believers living in a city will assist the inhabitants to advice and progress in all the departments of life. Consider how the Arabian desert, a wilderness of sand, dried mountains, hot climate, not possible of cultivation ground, savage, primitive inhabitants, the country situated near the equator - through the appearance of Muḥammad and his disciples- because the mother of all the countries the Kaaba for millions of souls and the object of veneration by all mankind. This is through the influence of the word God."

7 June 1914

June 7th 1914 Tiberias Sea of Galilee, Syria

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Dear Friends!

A most significant Tablet was revealed this morning to one of the Bahá'í Assemblies concerning the organization and the conduct of meetings. I believe its publication will have profound effect in the Bahá'í Cause not only in the present but for all time to come. It defines in unmistakable words that ideals of a Bahá'í meeting, how it should be organized, how to be conducted and those things to be avoided. I 'am most happy to share its precious contents with you. He says:

"Concerning the meeting: In the meeting spiritual discussions must be the rule. Speeches must be delivered concerning the manifestation of the most great luminary, the rising of the sun of reality, the grandeur of the blessed cause, the potency and penetration of the word of God, the proofs and evidences from the Holy books, logical and intellectual demonstrations and the power of the lord's covenant and testament. Such a program will be the means of the spirituality and illumination of the hearts. Any other discussions save

these, and similar ones will bring forth no complete results. Hence, in the meeting you must have no secret and in the board of consultation you must have no discussions, the disclosure of which may be the means of harm on the cause of pain to any heart. The deliberation and talk of every member must revolve around the central and primal object which is of the promotion of the cause of God and the promulgation of the religion of God. Under such circumstances there will be no secret to be divulged by any person, because we have no secrets. Praise be to God that we are well-known as God's lovers, wooers and in the path of his love we are made famous throughout the world. Except this we have no other aim. Moreover it is a mathematical impossibility that a secret be hatched amongst the believers and not be divulged. This has been repeatedly tried, especially when the so called secret is to be kept by innumerable souls. In this instance it is said: "Every secret that goes beyond two <71> persons is already promulgated: for every member of the meeting has unquestionably one confidential friend and feeling himself one with him places upon him his entire confidence: Similarly the second person has a trusted friend to who everything is related with perfect assurance. Thus, little by little the circle is enlarged and the secret will be found on the lips of all men. Consequently it is better not to have any secret or mystery in your midst. This is more acceptable and beloved! Let all the mysteries be sacrificed to the mystery of Bahá, and all the secrets be ransomed to the secret of Bahá. Thy mystery or the secret of Bahá is the oneness of the world of humanity, universal love, benevolence and mercy towards the broken hearted ones, sympathy with the down-trodden, peace and welfare amongst all the children of man, the breath of the merciful, attraction of the divine fragrances, severance and the detachment of heart to this mortal world, freedom, liberty, and release from the pains and sorrows of this earthly life and so forth, and when these mysteries are fully revealed they will be conducive to everlasting life...."

Beside the above Tablet, a few others were revealed for the friends in Paris and Port Said. Then the pilgrims came and he received them in his own , cheering and exhilarating them with heavenly talks. Minza Jalál left today for Haifa, we wanted him so stay a few days but his business called him back. In the afternoon several Arabs came in to see the Beloved and he related to them the story of Saul and David and how he killed Goliath and how he carried a number of his military exploits in and around these holy ground and how he has finally anointed to be king over Israel.

Mofti and his two sons were his guests at dinner. Before eating they sat on the porch while the world was submerged in the silver beams of the moon. Many stories were related about Abboud and Elyassi Khammar both from 'Akká; how they were formerly very rich and how the descendants have become extremely poor. It was altogether a lovely night, the spirit of peace and consolation pervaded the whole atmosphere.

8 June 1914

June 8th 1914 Tiberias, Sea of Galilee, Syria

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Dear Friends!

Wherever 'Abdu'l-Bahá is there is spiritual life and activity. His presence is permeated with the divine idea and his words are robed with celestial ecstasy. He is the center of creative energy and the mainspring of heavenly light. We have nothing, but having him we have all. Whosoever has his love is the richest person in the world. We are engaged in spiritual commerce and his love is our capital. We were formerly dead but his breath hath quickened us with eternal life. We are not indifferent toward this world and its problems because he is living in it and by his examples and teachings we are daily learning new lessons and becoming more inspired to meet our trials and difficulties. The world and all the things of the world belong to us because we have him. What if we are despised in the sight of men! We are glorified and honored in the Kingdom of Abhá, with the love of 'Abdu'l-Bahá we shall gain victory over all things and strike at the root of evil. Let us all grow in the grace of his love and strive to win his good-pleasure. For 'Abdu'l-Bahá is teaching the truth, is leading mankind back to the truth, is living the life of truth, is helping people in the understanding of truth, is meditating on the subject of truth, he is the path of truth, the topic of his conversation is the truth, his ideals are always devoted to the truth! He is the king of truth; lo and hearken he is the truth!

This morning the pilgrims came in and had an interesting interview with the Beloved. They asked a number of questions concerning Bahá'í laws, intercalary days, feast, etc.. and were rewarded with inspired answers and lucid explanations. For an hour or two after he stayed in his room; then he went out and remained away till noon. All morning the Eastern Hills were covered with a white mist or fog - to the extent that one could not find any trace of them and looking at the sea one supposed it is a vast ocean limited only by the misty horizon in the far distance. From the lake arose columns of vapor adding to the heat and general discomfort.

The pilgrims left at one pm and so the master called them into his presence and spoke to them as follows: "May you be ever under the protection of the merciful one! I supplicate for you the Bestowals and favors of the Blessed perfection! Rest ye assured! Have abounding faith in the Lord! Ye shall be confirmed from all directions. I shall never forget you. The memory of all of your services will be cherished in my mind. I am most pleased with you. Convey to each and all the believers of God my wonderful Abhá greeting. Summon them all to be firm and steadfast in the cause - so that they may not become dismayed by any trials and vicissitude. Nothing must discourage them. Should they be surrounded with a hundred thousand tests they must not turn away. After his Holiness Christ, his Apostles did not rest one moment and devoted all their energies to the promotion of the gospel of sincerity should we sever at the Threshold of Bahá'u'lláh. If the Apostles has not manifested that superhuman steadfastness the Cause if Christ would have disappeared entirely from the face of the earth during its infancy, in a similar manner the believers of God must show great fortitude in the propagation of the principles of the cause and let their deeds be as examples to others. I will pray for them."

During the day our faithful Toroastrian Bahá'ís brought for us fruits and vegetables, half of which were sent to the house of Mofti. In return the Mofti sent to the Beloved a dish of Arabian food especially prepared by his family.

In the afternoon before going out he dictated several Tablets for the believers of Persia. The news from that country shows a marked increase in the number of believers and the establishment of greater unity and affinity amongst them. They leave no stone unturned in order to teach the souls and invite the inhabitants to the divine Banquet of the Lord, their cups are filled with the wine of the Love of God and they are suffering others to drink from its ruly contents. In many of their letters they wish to be remarked to the Western Bahá'ís.

June 9th 1914

Tiberias, Sea of Galilee, Syria

Dear Friends!

Mr. E.M. Newman the famous traveller and lecturer with three other American called on the Beloved. Mr. Newman is travelling through Palestine and Syria collecting up to date materials and taking photography of the ancient and modern sites of cities as well as prominent personalities for the course of his lectures on the Holy Land to be delivered in the United States during the coming winter. He had been in 'Akká and not finding the master there he was keenly disappointed, and could get no knowledge of the Master's whereabouts. This morning he saw the Beloved walking into the hotel. Being much impressed by his majestic carriage and personality he asked someone who that person might be? Oh, he was answered "Do you not know him? He is 'Abbás Effendi. Well, you may imagine the delight and surprise of Mr. Newman to find the master in such an unexpected manner in Tiberias. So they came this afternoon to take his picture and to listen to his exposition of the Bahá'í Movement.

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Nearby half a dozen photographs were taken of the Beloved, some having the old castle, the lake and the mountains as the background, two, in a natural attitude, reading an Arabic Newspaper and one with Mr. Archie Bell, the corresponded of Cleveland Plain Dealer. I have no doubt our friends in Washington and other cities will make it a point to go and see colored pictured and hear what Mr. Newman has to say about 'Abdu'l-Bahá. I was secretly longing that some good photographs might be taken of the Master while he was staying in Tiberias. I am more than glad that my prayers are answered.

When Mr. Newman expressed the object of his town Palestine and his desire to take the photographs of the Master he said: Why do you want to take my photographs? You must take the picture of the famous men in the world. I should not think you would like to photograph a person who has been in prison forty years? "Yes." Mr. Newman said, a person who has been able to withstand so many years of imprisonment with its attended hardships and privations for the sake of his convictions and ideals is worthy of every honor."

Tea and apricots were served and meanwhile the photographs were taken. Then as Mr. Archie Bell is going to write an article on his visit to 'Abdu'l-Bahá for the Cleveland Dealer and other papers he asked several questions on the history, teachings and the relation of

this cause to Christianity which were taken up by the Master one by one and fully answered. The principle aim of this movement he said, is to investigate reality and promote the underlying unity of the world's religions. His holiness Bahá'u'lláh suffered imprisonment, exile, persecution for more than 50 years so that this Divine idea become fulfilled. Now praise be to God that his principles have illumined the East, the souls and intellects are delivered from morbid dogmas, the of guidance are unfurled and the people of the orient and the accident are increasingly united through the bond of spiritual brotherhood. There are many instances in history that often through the instrumentality of one soul - no matter how poor and simple - a whole nation has been saved, Godly ideas have been promoted, celestial thoughts born and stupendous progress made possible. Amongst such benefactors of human race was his holiness Jesus Christ. Although outwardly he was poor he possessed the treasures of the kingdom, although he was humble yet he was the sovereign of the realm of hearts. Through the light of his commands Europe emerged out of darkness of idolatry and ignorance.

Christ was an ensample to all humanity.

I had just received from Haifa four packages of Washington Post and Literary Digests. Not having seen an American paper for a long time they were delighted when the Master offered all the papers to them. I had not even looked at them, well I parted with them reluctantly. The interview coming to an end they left the Beloved thankful and happy.

In the morning the Beloved went out and when he returned he retired to his room to read the petitions. At eleven o'clock three pilgrims arrived two from Yazd and one from Gazwin. About 12 pilgrims arrived in Haifa yesterday and they are waiting their turn to come two by two. The master received them with much love and tenderness. They had travelled for thousands of miles for this moment and consequently their tears of joy were falling from their cheeks. "How are the believers in all the cities that you have passed through? Are they enkindled and attracted? Are they serving the cause with enthusiasm and earnestness? Those souls who arose against the cause and fabricated instruments of persecutions and oppressions and surrounded <81> the friends with sufferings and hardships, thought they would be honored amongst men; instead they are in manifest loss and in great regret. They are humiliated and the public looks down upon them with contempt. What do the people of Persia say about this cause? They have seen so many things with their own eyes, have heard so many wondrous teachings with their own ears and yet are they not made mindful? Are they now awakened out of their sound sleep?"

When our American visitors left the house a Christian Minister called on the Beloved. He was anxious to hear the master speak to him about socialism and its theories which he did at great length, illustrating it with intellectual and historical example to prove the equality of all classes is an impossibility. What is desirable is to foster the spirit of a broader justice and sympathy amongst the rich - thus all classes may enjoy the benefits of society - there must be no starvation, no misery staring in the eyes, no over-worked factory boys and girls, no sallow-hardened emaciated faces. This earth belongs to all, the distribution of its products must be universal. Riches must not <82> be concentrated the hands of a few. It must be limited through wise legislations and laws. The legislators must see to it that poor are protected from the greed of the rich man. They must charge them that are rich in this world, that they be not high minded nor trust in uncertain riches, but in the living God, who giveth

us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate." In this strain the Beloved went on speaking in the Cause of these who have little or no share in the wealth of this world. Then the minister asked about the mission of Christ. Without a pause he continued: "His holiness Christ came for the promulgation of the law of Love. All the prophet were sent, all the books were revealed so that the law of Love might be promoted. But a few self-seeking people subverted the original aims of the religion of God, changed its pure current and made it an instrument of hatred and rancor and quarrel and sedition. Why should we hate the members of other religions? Why should we not love each other? Why should we be tattlers and busybodies and gossipmongers? Why?"

10 June 1914

June 10th 1914 Tiberias Sea of Galilee, Syria

Dear Friends!

As Mr. Newman and his companions were going to leave for the old ruined city of Petra the Beloved left the house very early to pay them a visit. But he them in the steamer which was going to take them in half an hour to Es-Samach, then by rail to Dara then on hours back for about 203 days to Petra. They are going to have a mounted escort, securely pass the magnificent gorge of the Mojili (Arnon) and visit the remains of the once powerful crusader's castle of Kerak; pushing southward, they will cross the valley El Hassa and then enter the ancient land of Edom, camping within the precincts of its ancient capital. Petra, the rock city, was under the Edomites known as Selah of Sela, also meaning rock, and under this name is mentioned in 2 Kings Chapter 14 verse 7, when it was captured by Amaziah. At a later period when a kingdom of Nabataea was established here, Petra was the central point for caravans from Arabia, Persia and India; it was the place of refuge amidst the dangers of the desert; its wealth became enormous and a large proportion of its architectural beauties date from this time. Rome in the first century after Christ extended her sway over it, constructing great roads, extensive remains of which can be seen today, and adding to its buildings. The city perished with all the great Graco-Roman civilization of these regions, and for a one thousand years its very site was unknown. The surviving remains of this once mighty city are today carved out of the solid sandstone, rock enclosing the shut-in valley of Wady-Musa. They cover a great area. No more romantic spot can be found in the world. Here in the midst of an ancient waterless desert are the remains of early sematic high places of temples, theatres, tombs, etc. showing all the traces of high culture and civilization. The natural coloring of sandstone red, purple, yellow, azure, black and white blended in every hue and shade, gives these architectural works a beauty of quiet and unique kind. Well, for goodness sake! Where am I going? What have you and I to do with the old ruins of Petra? I was going to tell you about the visit of the Master to Mr. Newman and then I fell unaware into this digression. Please forgive and forget. There, you are a good, sweet friend and I hope you will get over this.

I hope "the Beloved said, you will bring to an end this trip of yours with the utmost comfort and pleasure and without any accidents. I supplicate God that when you return to America you may be enabled to render a great service to the world of humanity. I shall always remember you and will never forget this meeting of ours in Tiberias." From the ship he went to the hotel to inquire about health of a friend, then passing through the bazaar he sat at the store of a merchant from 'Akká and started to speak with him about the old time.

At eleven o'clock Áqá Siyyid Yaḥyá, the brother of Beloved's wife arrived from Haifa and brought us some letters and newspapers.

In the afternoon 'Abdu'l-Bahá came out of his room and sat near the balcony and wrote several short tablets with his own hand. One was a beautiful short prayer for the friends in Yazd Here is the translations: "O Lord! Save these servants and maid servants of thine through the wonders of Thy Bestowals and the grace of thy gift. Suffer each one of them to

be submerged in the Sea of Forgiveness, to obtain thy bounty and favor, to attain to their greatest hope, to arrive at the most eminent capacity and endowment in the beginning and the end, so that the angels of inspiration may descend upon them in the morning and the evening. Verily, thou art they might, the clement and the most exalted Adbul Bahá Abbas.

Another is almost the father of one of the 3 pilgrims who died last year: -

"O God! O God! Verily, thy servant, the faithful Joseph hath hastened toward thy supreme concourse, hoping for thy bounties which are countless. O Lord, save him through thy forgiveness and pardon, O thou my lord, the merciful enter him in the most delectable paradise, dilate his breast on his entrance into the center of thy rose-garden. Verily thou art of compassionate, the clement and verily thou art the benevolent and the forgiver! 'Abdu'l-Bahá 'Abbás.

Then an Arabian journalist called and because he has just returned from a long trip through Persia, India and China, he related his thrilling experiences in those far away countries. The master listened to him most attentively and asked him many questions about those countries.

It was about 9pm when he returned from several visits. He sat on the balcony. The lake was very calm under the rays of the lovely moon, translucent and beautiful and a cool breeze was wafting. The scene was mystical, its subtle influence, stealing over one's mind and heart unheralded. All around this blue lake the outlines of the circling mountains were silhouetted against the begemmed sky. The atmosphere was throbbing with spirituality and generations of sacred and divine associations and in the care of my inmost heart the still small voice whispered to me, it is good and sweet to be here. The king of kings is here. The beloved of the world is sitting beside thee. The searcher and knower of hearts is close by. Let his peace take possession of thy heart. Let his light illumine thy soul. Let his power hold these in its grasp. Let the chalice of his love intoxicate thee. Let the waters of his inspiration overflow the banks of thy life. Dedicate thy life to his service. What else matters. Everything for this sake is sweeter than honey and more welcomed than the fluttering wings of the angels. He is the Alpha and the Omega, the first and the last, the hidden and the manifest!

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Then out of the silence of the night his clear voice rang out: "This is the lake around which his Holiness Christ often walked over which he often sailed. The site wherein he called his apostles into active service is very near. While he was walking and thinking about the kingdom of God he saw them fishing and realizing that they were endowed with receptive hearts he addressed them: Come and I will make you the fishers of men and Bahá'u'lláh addressing the people of the world said: Come and I will make you the verifiers of mankind. Strange that in the beginning of all past dispensations only common, ordinary people embraced the cause - those souls who has no outward titles or stations in life. But one of the most distinctive features of this revelation is that important people from the world's standpoint have accepted this religion. Hence, the enemies of the cause cannot contemptuously cry out: Oh! Only the fishermen and tax gathers and simple people have accepted it. This door of objection is also shut to them. Similarly people addressed

Muhammad: We see only the low and ignorant members of the community as thy followers, therefore we cannot believe in thy divine mission."

Are we not looking at our own shortcomings? Why do we not let people alone? Why do we not search after our own faults? And why beholdest thou the mote that is in thy brother's eye, but considers not the beam that is in thine own eye? Or how will thou say to thy brother, let me pull out the mote out of thine eyes; and behold a beam is in thine own eye. Thou hypocrite, cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the most out of thy brother's eye. Let us have love and more love, a love that melts all oppositions, a love that conquers all foes, a love that sweeps away all barriers, a love that aboundeth in charity, large-heartedness, tolerance, and noble striving, a love that triumphs over all obstacles, a boundless resistless, sweeping love.

Ah me! Each one must be a sea of love, a center of love, a sign of love, a sun of love, a star of love, a haven of love, a pearl of love, a palace of love, a mountain of love, a world of love, a universe of love. Hast thou love? Then thy power is irresistible hast thou sympathy? Then all the stars will sing thy praise.

11 June 1914

June 11th 1914 Tiberias Sea of Galilee, Syria

Dear Friends!

From India comes the news of fresh victories, new souls attracted to the kingdom of Abhá and so I would like to share them with you, thus connecting the holy ganges with the sacred sea of Galilee and the outside world; binding the land of Brahma, Budha, spiritual avatars, Baghavas Ghita, and Upanishads, Vedas and Mahabharatam, Rishis and Sakuntala with the land of Abraham and Moses, Isaiah and Daniel, Jesus Christ and the Gospels, patriarchs and the prophets, Ruth and Esther. These accounts carry with them the spiritual fragrances of the presence of the Beloved and the whispering beauty of Galilee, because they were to read to him this afternoon as he sat in the balcony looking over the Lake. His ears have listened to every word quoted in the following pages and so I hope this fact will invest it with a double significance!

His Highness the Maharajah and Jhalrapatan, Rajputana inviting Mrs. Gestinger to his country in order that she may lecture to his people on the Bahá'í Revelation writes as follows: "Dear Madam: While in England I had the pleasure of making acquaintance of the leader of the Bahá'ís 'Abdu'l-Bahá. It will give me much pleasure to have you at my place, but may ask you the exact time when it will be possible for you to pay me a visit. I am asking you this, as it is very probable I may have to leave my capital about the middle of the month of April. Yours Truly, (Sig) Bhawani Singh."

Mrs. Gestinger describing her very visit to the Kothi Palace of the prince as she was invited to dinner immediately after her arrival says: "I was happy to feel the entire absence of conventionality. Most Americans are unaccustomed to the conventions -surrounding Kings

and Princes, which may or may not be a very good thing. I was greatly pleased to find myself like of the happy group of friends. But I soon discovered the secret of this to be the remarkable personality of His Highness himself. He is a man of perhaps 35 or 38 years of age, possessing a temperament difficult to describe in as much as he is at once both very dignified and extremely simple. His face is calm and placid and at the same time very mobile and expressive of a tender sympathy which might well adorn the countenance of a good pure woman followed immediately by expressions of such forceful courage and unswerving will as might become the character of an ideal man. His bearing is both majestic and genial, while at all times and on all occasions his most courteously kind to everybody, even his servants whose loyal obedience to him is something to be remarked, as it is entirely free from spiritual servility and absolutely characteristic of a spontaneous desire to serve through loving devotion."

Mrs. Estinger stayed 13 days Jhalawar as the guest of His Highness the prince and almost every day he addressed a meeting or spoke for hours to the officers on the Bahá'í Cause. Before going to deliver a lecture on Messengers from God she writes to the Beloved: "This invitation come today after seeing and talking with some of the officers of His Highness. The lecture is to be given in the home of the Minister of State, the uncle of his highness. O, my Lord! I pray that my tongue may be eloquent with thy wisdom and Thy truths which I have gained from thy Holy lips. With thee is all power, with me there is nothing to thy will.

On the tenth day of her visit, she writes: "I have been most kindly and hospitably entertained by His Highness and nearly all of the time has been passed in speaking of the cause. Thanks be to God I have through his mercy been able to speak to all about Glorious revelation.

On April 11th she writes: "I thought last night I should leave today for Bombay but after dinner His Highness said: "I wish you would stay two days longer as my guest do not wish you to go, nor do my people! Last night I was very much surprised to find a large gathering that some were standing outside looking in at the windows. I spoke for one hour and a quarter and endeavored to show them how man had received all his knowledge through the messengers of God and the world has been educated spiritually by them - until in this great century of Supreme Beloved on has come - to unite us all in the bounds of real love and brotherhood. They all seemed greatly pleased and clamored afterwards for the printed teachings of Bahá'u'lláh... Those Bahá'í friends who can write cogently should be devoting themselves to that service for the need of it is very great. What a gigantic work is the work of the kingdom and it seem to one now that in reality the laborers are very few. I talk all day and half the night on the subject of the cause and yet the ground is only just lightly gone over, simply for lack of time. The people are all so anxious to know and there is so much to tell them, so many aspects to deal with that more teachers are necessary. I think that the enlightenment of India depends only upon the spiritual awakening of a few. For example once two or three chief rulers would accept the revelation - the people would follow. The Indians are like tender children and their rulers are their fathers. The chief is the head of the State in everything in every department, religious political and judiciary. The English people who know all, say that in all India a more just, amore noble, amore sincere man could hardly be found than His Highness the Maharajah Jhalawar - that no one is more fitted to rule over the people in large numbers than he is, on account of his integrity and upright character. He treats all people alike, whether they are Mohamdans or Hindus of his own caste which is

very remarkable in comparison with what some other rulers do. He is gradually working, more than in example than in any other way, to remove the prejudices of caste and religious differences, in his actions and deeds he is a Bahá'í..

One servant, A Muḥammadan came to me and said: "I have heard you speak so much about 'Abdu'l-Bahá, tell me is he Imam Mehdi or Gaem"> Then I told him if he comes to Bombay, let me know and I will see him! I told him you might one day come to Jhalrapatan and he was very pleased. Then he said, "Because you have told me about him, I want to call my little daughter American so that we shall always have something in our house as a remembrance of your visit here. His little daughter is really clever - a child of three years. I offered her a piece of money, which she would not even touch but when I gave her a piece of Sugar blessed by the hand of 'Abdu'l-Bahá she took it at once, and laughed with glee. I thought at first she did not know what money was, but her father soon dispelled the thought by giving her some from his own pocket which she took. I have the father Rupees - as he said he wanted to call her American Begum! but he refused it until I said, "I give it your little daughter in the name of 'Abdu'l-Bahá! then he accepted. I gave two very poor children each five Rupees, so they could buy some books and go to school and six more Rupees to some poor children in the temple.

This is all I could give, for no one else would accept anything. His Highness told me he has made it a rule that his servants should not accept anything from his guests, and they are very loyal to his orders. Only several of them asked me to write for them a paper saying I was pleased with their services which I did with great pleasure as it was the least I could do. His Highness thinks of paying a visit to America after 2 years and it will be well for the people there to know something about him, his noble character and lofty ideas; his hopes for his people are very progressive and uplifting.."

Mrs. Getsinger has written an able article about her interesting experiences while staying in Jhalawar as the guest of His Highness the Prince, telling us entertainingly about this Indian Ruler and his Oriental Court. The beloved has approved it and according to the arrangement it will be forwarded to Mrs. Fraser - so that she may publish it in a magazine - this it may read by an appreciative public. In my letter tomorrow I will give you an account of her spiritual work for the spiritual uplift of mankind.

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In comparison with other days the Master got up late, a very unusual phenomenon in connection with his fixed habit of early rising. Coming out his room he walked for a while in the hall and then entering the reception room he corrected several Tablets and then speaking only a few words with the Pilgrims went out and stayed away till noon. For lunch, he ate only bread and milk and then entered his room to take his nap at 2:30pm. He came out of the room with a large number of letters in his hand. He sat on the balcony and called me to him. Several letters from Mrs. Getsinger, brief extracts of which quoted above were read, also letters from Stuttgart and London.

At that time Mofti called in and the master went out with him, walking erect and majestic. Mofti is also an old man with long white beard and the Beloved and he walking side by side made a really wonderful picture. In the evening the master went to the Mosque and seeing

that the mats were old and tattered he gave two or three pounds to the Imam (minster) to buy new mats and told him to keep the House of the Lord always clean. While in the Mosque he spoke informally with men on the love of God and the Excellency of faith.

12 June 1914

June 12th 1914

Tiberias Sea of Galilee, Syria

Dear Friends!

This morning Mrs. Getsinger writes "His Highness came very early in his carriage and asked me if I would accompany him to visit the prisoners in jail which I accepted with eagerness, for I desired to see him among the lowest as I had seen him among the highest! My heart was deeply touched as he moved about among them, speaking a kind word to each one inquiring about their health and listening to their complaints. He talked for some time with a man who had plotted against him. He said to me, I feel very sorry for him - for I know he did it all through ignorance! Then he was so kind to him that really it was most affecting. We then went to another prisoner who has been in the jail for 16 years and who has absolutely no hope of ever enjoying freedom. He was busy with his work at a printing press and hardly looked up when we entered. But His Highness spoke to him very gently and the man fell at his feet, raising his hands in supplications. He bade him arise, then began questioning him as to how long he has been there. The man answered almost in a whisper! Then His Highness said, do you think now you could live outside and do right? Do you think you could behave yourself? For answer, the prisoner's eyes filled up with tears and he faltered, "O my Lord, my life is spent now, why should I do anymore bad things after all these years? Then said His Highness, you are free. Go and have your chains removed. We stood waiting while his chains were taken off and he returned to His Highness falling upon the ground, kissing his feet. Quickly he told him to arise and said, go and get yourself ready and come to the palace where I will see you and assist you to begin life anew! Oh! I cannot tell you how touching it was! His Highness was so gentle, so kind and the man so grateful that I just wept and felt great hope within myself that perhaps someday my King 'Abdu'l-Bahá - would also say to me, Take off the chains of sorrow and pains, and freeing me from this prison of mortality and invite me to the white, luminous palace of his love and mercy. Not since I have been here has His Highness seemed to me so much a prince as he did this morning in the courtyard of the prison dispensing kindness and administering the attribute of compassion.

Any Bahá'í, she says in another letter will understand from the contents of the article I have written that His Highness is endeavoring to practice the principles of the Bahá'í teaching in all his state over which he rules. All of which is due, no doubt to the touch which he gained from personal contact with 'Abdu'l-Bahá! Oh! How wonderful is the Beloved Master! With a word he can re-create a soul! When I was in Jhalawar His Highness was fully expecting 'Abdu'l-Bahá to visit not only India but his own state. I know he will be deeply disappointed when he hears that he has postponed his visit. He was having his large palace all remodeled

and fitted with modern improvements - electric lights, baths, etc. One evening he said to me, When 'Abdu'l-Bahá comes I hope the palace will be all in order, then I can make him very comfortable.

We shall endeavor to kindle such a fire of God's love in India that eventually the Beloved will become attracted to this country. On my 6th I went to Poona where I spoke on two occasions to 2000 people. Such a large gathering we were all astonished! The next day many people called upon me. Amongst them there was a Hindu Judge, he wanted to know if I would return to Poona after ten days and speak to another audience upon the subject "The World's Great Teacher, 'Abdu'l-Bahá.¹

He said the Theosophists were declaring he was to appear in the boy who is now being educated at Oxford by Mrs. Besant and if what I had declared the evening before was true - then the world's great teacher had already appeared in Bahá'u'lláh as expounded by 'Abdu'l-Bahá and all should be made to understand it. I was greatly pleased with the way he had grasped the situation and promised to return whenever they would prepare the time and place for me..

The newspapers in Poona, both vernacular and English have given columns to the account of the lectures. Amongst them is Dayan Prakash and Kesari as well as Poona Mail. I will quote here in a few extracts from the last mentioned paper dated May 10th. The article is name "The Unity of Religions".

"Mrs. E.C Getsinger it begins of Washington DC USA delivered a lecture on the evening of the 8th on the subject of 'Unity of Religions', before a large audience in the Hari Mandir of Prarthana Samaj Poona under the auspices of Vasant Uyakhana Mala. Honorable Khanbahadur Nourougi Khandaluwala presided on the occasion... Mrs. Getsinger spoke very eloquently for an hour, appealing to the hearts of her audience.. She declared the heart of man as the home of the truth and it must be moved and touched or any illumination of spirit can be.²

Being a lover of religious truth and deeply interested in all the concerns, the welfare of mankind she speaks with a spiritual force and enthusiasm which is both very attractive and at the same time very effective... He Bahá'u'lláh came not to bring a new religion but to renew the spirit of truth existing in all religions, with the object of forming a basis of essential truths upon which a universal religion for mankind could be founded.. No religious movements has touched spiritual life of the modern world, so closely as that which is associated with the names of Bahá'u'lláh and 'Abdu'l-Bahá: Persian and nineteenth century in its origin... The inner truth are the substance of religion, essential and permanent, the outer forms are only accidents of their existence on the planes of the human, the unessential and transient. The former is unitized, the latter is separative. The Bahá'í teachings lay bare this inner unity by rending these outer coverings. It behooves us to distinguish between the inner and the outer. We must know that these forms - religious ceremonies, however beautiful in some of their features, are but garments, clothing the warm hearts and living limbs of the divine truths. Judge by its achievements the Bahá'í movement is to a unifying clement in the diverse forms of religions, linking them up into an organized federation of faiths, an agency for bringing about in the religious world, a clearer recognition of Brotherhood to which other modern movements, social, theosophical,

industrial, and political are leading. As this is its appointed work, the Bahá'í teaching presents a regenerative force which may change the form of human society, in a way and in a degree of which we can have in the present confused state of things, no adequate conception. It might be rightly described as the greatest religion movements of the modern times. It reckons its martyrs by tens of thousands and members its adherents by millions is surely a form of the fresh outpouring of spiritual life. It is not simply a local revival of religious zeal which will pass away without leaving its impressions on the conditions of the age. It has already stood the test of some 70 years of exceptionally better experience in many lands and is now firmly established not only in the East but in the West where its unifying influence and energizing spirit are so sorely needed. The greatest part which it is destined to play in the spiritual life of the world is to be a savior of great religions. These exhibit symptoms of outer decay. Their time worn form are no longer in harmony with their outer environment. With the dawn of a new spiritual light, knowledge has increased and the thought of the day is not in full4 with the presentment of spiritual truths, which satisfied former generations. But in all times of the world wide spiritual distress a savior has appeared, some teacher of great authority according to the needs of the time and has set on foot a regenerating movement. Such a teacher Mrs. Getsinger declared to be Bahá'u'lláh and such movement is the Bahá'í Revelation. Then the rest of the article consists of the principles of the cause and is closed with this significant remark: As God is one, truth is one, and every revelation from God necessarily consists in essential identical with every other revelation. Thus, the oneness of human's thought, the Immanence of God implies that oneness of humanity is religion - which is the universal religion of God's Immutable truth.

The articles which appeared in Jam-E-Jamshed of March 1914 from the pen of Mr. Getsinger, forming such stance of his various lectures before Parsee Clubs in Bombay are reprinted in a pamphlet. I hear 2000 copies are published for distribution. It begins with a short introduction, then the three lectures, then a brief history of the cause and ends with quotations from the hidden words. In its introduction Doctor Getsinger says "The Holy Words revealed by Bahá'u'lláh stand alone and supreme upon their5 own merits. Those not occupied in religious strife will perceive their spiritual uplift; those not spiritually blind will see the light; those not spiritually deaf will hear the call; those not spiritually dead will awaken to the signs of times. The Bahá'í message is a call to religious unity and not an invitation to a new religion, not a new path to immortality. It is the ancient path cleared of the debris of imaginations and superstitions of men, of the debris of strife and misunderstanding and is again made a clear path to the sincere seeker that he may enter therein in assurance and find that the word of God is one word, though the speakers were many. Thus, Bahá'u'lláh is the supreme unifier of men."

The monthly magazine, the Brahmavodin published in Modras in its March-April number carries an article from the pen of Mrs. Starnard. She has also published 500 copies of her lecture for free distribution. The lecture was reported in the Indian Daily News April 17th.

Her last letter May 20th is from the Darjeeling Mountain when she is resting and preparing herself for the great work in the fall and winter. She writes in part: "I am mailing this little booklet specially sent to 'Abdu'l-Bahá by6 its author Hemendranath Sinha, B.A., it is entitled "The Religion of the Future"! He is a religious writer of Bengal, a man who has caught in greatest purity of Bahá'í ideas and aims. It is wonderful sometimes to find how perfectly this Bahá'í Light has radiated in the minds of the advanced Bengal thinkers.... Tell the Master if

there happens to be occasion that I have been introduced to a prominent Moslem gentleman - member of Governor's Council to whom I am speaking on Bahá'í teachings. He is a very broad minded and clever. 'Abdu'l-Bahá would be greatly more understood by the Indian Moslems...."

The talk of the Beloved this morning to the pilgrims was based upon the following Eastern thought: "If a man leaves behind a good name, it is better than a gilded palace". Then he continued: "Man must characterize himself with the characteristics of the Kingdom. Man must invest himself with merciful attribute. Man must become the educative origin of divine perfections. Man must become the embodiment of good works. Man must become the means of the well-being and prosperity of the common wealth of humanity. Man must become the spring of the signs of guidance. Man must strive and make an effort in the advancement of the ideas of justice, universal civilization and the betterment of the conditions of the public. Man must be self-sacrificing in the service of the cause of God and the diffusion of the fragrances of God. Man must not be self-centered and self-occupied but public-spirited." Then he left the house and was out all morning. When he returned he gave permission to the Pilgrims to return to Haifa and told them that before many days are passed he will also leave Tiberias and be in their midst. At 5pm the Governor, the Judge, and the Mofti and a few other government employees called on the Beloved. They all sat in the balcony and the Master for more than 2 hours spoke to them, entertaining them with stories and other interesting matters. It is simply wonderful to hear him speak in his rich voice, now in Arabic and again in Turkish. Many people had gathered the sweet words which were falling from his lips. Then he went out with them and stayed away till past ten. Returning home he ate his supper, sharing, finished he arose and return to his room settles a lovely smile on his face.

13 June 1914

June 13th 1914

desert; its wealth became enormous and a large proportion of its architectural beauties date from this time. Rome in the first century after Christ extended her sway over it, constructing great roads, extensive remains which can be seen today, and adding to its buildings. The city perished with all the great Graco-Roman civilization of these regions and for a thousand years its very site was unknown. The surviving remains of this once mighty city are today carved out of the solid sandstone, rock enclosing the shut-in valley of Wady-Musa. They cover a great area. No more romantic spot can be found in the world. Here in the midst of an ancient waterless desert are the remains of early Semitic high places of temples, theatres, tombs, etc. showing all the traces of high culture and civilization. The natural coloring of the sandstone red, purple, yellow, azure, black and white blended in every hue and shade, gives these architectural works a beauty of quiet and unique kind. Well, for goodness sake! Where am I going? What have you and I to do with the old ruins of Petra? I was going to tell you about the visit of the Master to Mr. Newman and then I fell unaware into this digression. Please forgive and forget. There, you are a good, sweet patient friend and I hope you will get over this.

I hope "the Beloved said, you will bring to an end this trip of yours with the utmost comfort and pleasure and without any accidents. I supplicate God that when you return to America you may be enabled to render a great service to the world of humanity. I shall always remember you and will never forget this meeting of ours in Tiberias." From the ship he went to the hotel to inquire about health of a friend, then passing through the bazaar he sat at the store of a merchant from 'Akká and started to speak with him about the old time.

At eleven o'clock Áqá Siyyid Yaḥyá, the brother of Beloved's wife arrived from Haifa and brought us some letters and newspapers.

In the afternoon 'Abdu'l-Bahá came out of his room and sat near the balcony and wrote several short tablets with his own hand. One was a beautiful short prayer for the friends in Yazd. Here is the translations: "O Lord! Save these servants and maid servants of thine through the wonders of Thy Bestowals and the grace of thy gift. Suffer each one of them to be submerged in the Sea of Forgiveness, to obtain thy bounty and favor, to attain to their greatest hope, to arrive to a Bahá'í in a Stuttgart her writes: "O thou daughter of the kingdom! If thou desired divine confirmation and assistance - so that the heavenly cohorts may grant thee victory, remain thou firm and steadfast in the cause of God and be thou constant in the covenant and testament - thus like unto a solid structure thou mayst become established and unshakable throughout all eternity. Whenever a given phenomenon adheres to its own centre great results and signs will become apparent.

To Miss Alma Knoblock of Leipzig he says: "O thou daughter of the kingdom, thy letter was received. Its contents indicated the spread of the Light of Guidance; the dawn of the morn of the kingdom; the attraction of the hearts to the heavenly countenance and the acceptance and belief of a number of souls to the manifestation of the ideal promised one of the kingdom of God. This news conveyed infinite happiness - that praise be to God the

sun of reality has cast its splendors upon that country and in the future it will be permeated with the glorious light of God.

To a dear friend in Mount Pleasant, Michigan he writes; "O thou respected personage, thy letter was received.

Its contents evidenced the significance of love and turning the face toward the kingdom of Abhá. 1st, the Bahá'ís keep Friday as the Sabbath. 2nd, the cause of Bahá'u'lláh is the fulfillment of all the prophecies in all the books of the religions of the world. 3rd, the details for the organization of the house of justice are amply provided and the place for its holiday will be decided upon by the members themselves. O thou noble soul, thank thou God that thou were awakened by the melody of the kingdom of Abhá, discovered the reality, were released from darkness and attained to the world of lights and adorned thy head with the crown of everlasting glory. Appreciate thou the value of this and remain firm and steadfast. During the lifetime of His holiness Christ - may my life be a ransom to him - the most well-known high-priests of the Jesus stopped short of faith, but after a little while all their traces disappeared and they become non-existent. Nevertheless, when the unimportant fishermen were awakened and become mindful like unto the stars they shove forth from the horizon of the everlasting Glory. Should thou become engaged in the guidance of the people thou will also become one like unto them. These Bestowals I desire for thee...."

To another friend in Cleveland, Ohio he says: "O thou who art firm in the covenant! Thy letter was received and thy services to the meeting became evident. Today whosoever becomes confirmed in the service of the cause of God he is like unto a man who plants a tree. This tree will ere long, grow and develop, bestowing its shade all around and producing most luscious fruits. Thank ye God that ye are assisted in serving the cause and show ye an effort that day by day may increase your services...

To a truth-seeker in New York he writes: "O thou daughter of the Kingdom! When the sun of reality showed forth from the horizon of Persia, every soul belonged to the world of nature, etc. The element of his constitution was of the earth earthy, he became totally veiled and deprived, and every person who was related to the divine world. i.e. his spiritual body was built with the element of the kingdom he received a portion and a share, advanced toward the centre and beheld the lights. The blind is deprived of seeing the ray of the sun and the deaf does not hear the melody of the supreme concourse. Praise be to God that thou didst have sight and beheld the light and went endowed with hearing and listened to the call of the kingdom. Therefore, this bounty deserves thanksgiving. Thou must demonstrate an effort; so that day by day thou mayst become more illumined, more quickened, more attracted and more cheerful..."

Concerning spiritual communication he writes to a seeker of the kingdom of God in Washington:

"Although up to this time I have not written thee yet spiritual communion united the hearts and ideal correspondence was uninterrupted. Harken with the ear of the heart to the hidden secrets and heavenly mysteries in the world of soul and spirit and listen to the divine glad tidings. For His Highness Bahá'u'lláh has so united the hearts that they correspond together without the means of pen and paper, explaining the mysteries of the kingdom.

They relate their mystic connection from heart to heart and their spirits sing and carol to each other in the one universal harmony. I will pray in the behalf that thy truth - seeing eye may become opened and behold the mysteries of the kingdom of God which has illumined the east and the west, and listen to the melody of the supreme concourse which has stirred into joyousness the hearts and the spirits....."

14 June 1914

June 14th 1914

Tiberias Sea of Galilee, Syria

Dear Friends:

To day of constant, uninterrupted, happy association with the king of my heart are coming to an end, at least for the present. For tomorrow we are leaving for Haifa - thus bringing to an end these never-to-be-forgotten days of love and peace. While here I have the beloved all to myself, and often I sat in his presence for hours, in silence, drinking in the mystery of his divine countenance; now furrowed with the deep lines of mighty thoughts, again reposeful as the calm, blue surface of the Son of Galilee; now animated with the power and force of a high spiritual discourse, again begoned with the white pearl of sweet laughter and joyful smiles. These were strictly speaking Christ days- because the noble and wonderful personality of 'Abdu'l-Bahá, as he walked through th atrests or along the shores or or visited the people in their homes, or sailed over the lake, or taught the Jewish Buddish -brought back to one's mind so clearty and vividly the days of the Saviour of mankind, who lived here 2000 years ago and wrought his divine miracles. For this sacred meet for the last 27 days 'Abdu'l-Bahá has been directing the affairs of the cause of universal love, and giving food from his spiritual table for the sustenance of the seven great religions of the world. His striking personality, his commanding figure, his immaculate white looks and his long howling made no think often of teh words of St. John the divine: "And I turned to see the voice that speak with me, and being turned I saw seven golden candle-sticks; and in the seven candlesticks one like unto the Son of Man, clothed with a garment down to the feet, and girl about - with a golden girdle. His head and his hairs were white look wool, as white as snow and his eyes were as flame of fie, and his feet like unto fine brass, as if tehy burned in a furnace, and his voice as the sound of many waters. And he has in his right hand seven stars; asn out of his mouth went a sharp two-edge sword: And his countenance was as the sun shineth in his strenght."

When the Beloved arose this morning and came out to his room, he had in his hand another big package of letters from America and Europe. Amongst them there were the following illustrated articles and others about the covenant of Washrak El Askar: THE NORTH SHORE REVIEW, MAY 2, 1914 by Mrs. Isabel Fraser; CHICAGO DAILY JOURNAL April 26th by Ms. Jean Masso; CHICAGO EXAMINER, April 20th; Cincinnati Times Star and several articles on the teachings by Mrs. Aseyah Allen in Aoril-May Sunday aditions of Washington Post, the resume of all of which were read to the king of kings. "This is all very good! he said, I hope many such useful articles will appear in the pressof America and Europe. The mass of

humanity must be informed of the practical, moral, philosophical, and spiritual principles of Bahá'í Revelation, and the believers must avail themselves of the unlimited possibilities offered to them to spread the correct knowledge of the Cause of God through the instrumentality of the press. In magazine and newspaper articles, degastic assertion must be avoided, and only the broad universal principles be discussed and clarified. After meeting the believers and speaking with them a few minutes, he went out to the hotel and stayed there till noon. On his return, he said to me: "This is our last day in Tiberias, tomorrow we shall leave for Haifa. We have stayed nearly a month. Be ready for departure. For the last three days our commander, Zakki Ney, has been in Haifa and several welcome have passed between him and the Beloved. The result is that the master is going to see him in Haifa. At first there was a rumor that the master would go all alone for two or three days, and return to Tiberias again; hence, who are and myself would have to stay here. When I heard this I felt as though someone has thrown a bucket of ice water over me, and as impatient and as restless as could be, I ran to the Master to find out if this extraordinary piece of news was correct; looking into my agitated face he came near, patted me on my shoulder and laughingly said: "Well, thou dost look agitated: What is the matter now? Tell me, by this time I have found thy needs. Whenever thou dost come in laughing and smiling, I know thou dost want something - a tablet to be revealed for this or that or Khusraw has brought his book of account, or a poor man is waiting outside etc. and generally I have to yield, but when I see thee with this grave face agitated manner, I know that thy demand is about something else. Let me see: For example, what is nature of this thy demand this time? Probably, it is "Why should who are and I stay here while thou art absent? Is it not so? I felt relieved and tried to laugh in a quiet way. He laughed also. I knew what is the matter when thou didst enter thy room. No, I will not leave you here, even if it is for one day. If we go, we will go together, and if we return we will return together. Now, are thou pleased? Now go, I must sleep! And he got up from his seat, came very near, looked into my eyes and with his blessed hands on both cheeks and laughingly said: Go now and get thy things ready. I am always ready! and I was out of the room, feeling the warmth and the glow of his hands on my face, and the sweet tenderness of his love in my heart.

In the afternoon, 11 Tablets were dictated to the following friends: Mrs. W.C Wagner, Pasadena California, Mrs. J. Stannard Darjeeling India; Mrs. Annie B. Killius, Spokane Washington, Mr. Albert R. Windust Chicago Ill., Ms. Juliet Thompson New York City, Mrs. Writtingham New York City, Mrs. Nese Shovara Dagerloch Germany, Mr. Howard Mac Hutt, New York City. When the last tablet was dictated, the steamer arrived from Samach and Amir 'Abdu'l-Sadir's son was amongst the passengers. The Beloved called to him from the balcony as he was landing, to come up and drink a cup of tea. He is one of the Pás-hás, now residing in Damascus, and most influential in military and court circles. They had a long men in Turkey who have done much in the reformation of social laws and advancement of the public good-talking with two pilgrims. Amongst other thing he said: "This have testified with their own blood to the validity of the revelation; hence the future of Persia is very brilliant, very radiant. The Persians have tested every system for the salvation of their country. In Government they tried absolutism for many ages, and finally they realized it did not work, then they tried constitutionous political parties, democratic, liberal, conservative, union and progress republican, etc.. These parties also worked against each other worse confounded, and heated the ruination of Persia. They have tried every cause, except this Cause, now they try this also. There is left no other means of salvation for Persia save this cause; such a

cause which has set astir the world of humanity and quickened the dead souls with the spirit of life, and has attracted unto itself the attraction of the wise men of mankind. The means of the progress, happiness and prosperity of Persia is the Bahá'í Revelation, and no other human agency. If the enemies, such as Hájí Híraa Áqá and other people, had not placed obstacles in the way of the progress of this cause, it would by this time renovated Persia and infused into its body the real progress and true civilization and culture. Such a heavenly gift God brought for them, but they did not appreciate it. Such Divine music was played for them but they did not listen to it.

Aḥmad Sohrab

15 JUNE TO 13 SEPTEMBER 1914 - MANUSCRIPT NOT TRANSCRIBED

*** 14 SEPTEMBER TO 9 OCTOBER 1914 - NO MANUSCRIPT AVAILABLE***

10 October 1914

[Note from transcription team: this date was scanned with words cut off on either side of the page, and so missing words are marked in the text below. If you have a better scan of this date, please contact Jonah Winters at Bahá'í Library Online]

Bahai Nest. Mount Carmel.
Syria. October 10th 1914

Dear friends

The daily spiritual association with our two dear American brothers Mr. Remey and Mr. Latimer confer upon us new joy and pleasure, for having visited practically all the Western Assemblies in the United States and Europe they have a great deal to tell us. They come also from the war-ridden Germany, and their descriptions give us the assurance that although it may sound as a paradox the cause of universal Peace is marching on and the silent and [word cut off in scan] ere long protesting advocates against the present conditions are increasing. Mankind is being thrown in a melting pot of severe tests and catastrophes; a foundation of their political organizations is shaken; their time-honored treaties are torn and thrown into the scrap basket; their youths are taken from the shops and factories and sent into the battlefields to kill and be killed; their international trades and industries are completely ruined; their spiritual principles are set at naught; the range of their outlooks is crippled and the savage forces have for the time routed the ideal brotherly feelings—those who have worked for years to establish the court of arbitral justice are apparently discouraged, for they see their rosy visions are faded into night and darkness; the light of their glowing hope is little by little dying or [word cut off in scan] their faith in the ultimate goodness of humanity is shaken; the blossoms of the trees of their altruism are drooping; the fountains of their noble objects and merciful aims are dried and their zeal and enthusiasm is dampened. They wonder whether after all their sacrifices and activities have

brought forth any practical results! They are astounded at the magnitude of the present struggle and wholesale human slaughter. If the nations of Europe after two thousand years of Christian civilization have been so prone to arise and cut each others' throats with such brutality and cruelty, they may well excuse the poor African cannibals and ancient savages. The hands of Christ were as white as snow while their hands is blotted with gore and blood. The lips of Christ uttered blessings even for His enemies whereas the lips of these wolf-like people speak hatred and detestation for each other. Christ made this world a rose-garden. these so-called Christians have changed it into a charnel-house. Christ through His words and deeds taught love, these people are inculcating animosity. Christ unfurled the banner of Peace, they have upraised the standard of war. Christ forgave His enemies, they are filled with bitter retaliation. Christ was of the world of light, they belong to the realm of darkness. As 'Abdu'l-Bahá has often remarked, what relation exists between the present-day Christians and the heavenly life and Teachings of Christ! None whatever. Those divine precepts are forgotten; those spiritual doctrines are relegated into the corner of oblivion; those exhortations and commandments are thought no more of; those celestial lessons are negated. The statesmen and politicians are crying at the top of their voices: This is the age of carnage! This is the century of bloodshed! This is the time of patriotism! This is the era of destruction! This is the period of darkness. Oh men! Oh compatriots! Let us spread the wings of gloom over all the regions! Let us establish hell on the face of the earth! Let us unsheathe the swords of dire vengeance! Let us set free the dogs of war. Let us fill the ears with the moanings and lamentations of motherless sons and fatherless children. Let us whoop the battle-cry of the nations. Let us unchain the furies of enmity and hostility between the Powers. Let us afflict the world of humanity with the plague of death. We must declare the last arguments of the kings. We must protect our national rights. If we do not kill our neighbors now, we will never have another opportunity. Let us go forth with swords in hands, armed to teeth and win the glory of war. For if other nations are wiped away, our prestige and grandeur will become a hundred fold, our territories will be enlarged and our fame as the guardians of truth and righteous war handed down to posterity. Peace! Pooh! What is peace but the profession of the pusillanimous and the coward! Right or wrong let us throw ourselves whole-heartedly into the debacle of slaughter. Whosoever talks to us about the victories of Peace or the international arbitration let us make him understand that he is not wanted, let us close his mouth. We shall not listen to him. Oh what joy, to ruin this world with a "European conflagration," what ecstasy to extinguish the light of Faith! What freedom to do away with the laws of religion! Fie on such things! We will have none of them. Let us mock at amity; scorn friendship; deride at truth and pull down the structure of universal confidence. Truth! Indeed! Let her show her face and we will knife her. We must put her out of our community. She is a disturber of our consciences. We must depose the King of Truth and enthrone the Prince of Lies. We must publish falsehoods to arouse the dormant powers of vice and evils. Are we not clever to fool mankind and pour on their heads the rain of fire and demolition? Ha ha! Ours is military force! The gods of war shall protest us; the lords of privileges will come to our rescue. We will make powder and shells enough to blow out the brains of all men. What is the use for all these human parasites. The world is overpopulated. They are clamoring for constitutional rights; we are threatened with internal revolutions; they demand the establishment of parliaments and congresses. Then what can we do to get rid of these undesirable elements in our empires; how should we manage to make them forget these democratic principles? Oh yes! Let us have a foreign war; let us arouse their hatred and cupidity for other people and their possessions. Let us

appeal to their patriotic sentiments. They will arise en masse against their "enemies" and probably instead of murdering them will be murdered. This is a fine ruse! It will work like wild-fire and our thrones and dynasties and bureaucracies and despotism will be saved, and we will have another long base of power and glory to reign the world and enjoy the fruits of human folly and ignorance!

Such are the thoughts of the rulers and their cabinets but there are some people in the world who think that this is the last appearance of egoistic kings and pietistic emperors. The people will be too horrified with their duplicity to allow them such unbridled, unlimited authority. Their power will be curbed, their privileges will be curtailed and their insatiable ambitions will be checked. Instead of lording over the people they will be their servants, devoting all their time to the advancement of progress and the amelioration of their conditions.

Today I did not feel well and could not move around with the same alacrity. Our brother Mr. Latimer was also in bed at the hotel Carmel but Mr. Remy came up in the morning and in the afternoon. The Beloved called him into His presence and gave him a talk on the question of the Covenant. He read to him also numerous quotations from the Writings of Bahá'u'lláh on this important subject and gave him the command that on his return to America he may take another trip throughout the States, visit all the assemblies and associate with all the friends. "Rest thou assured" he said "that all thy hopes and wishes will be realized. Thy aim is no other but to serve the Cause of God and in this thou hast been and will be confirmed in the future." After this short, informal meeting, the Master came out, walked majestically in the lovely garden and then entered the holy Tomb, chanting the visiting Tablet with much ringing clearness and beauty of spirit. With Him in this holy Spot we are all happy and long for no other worldly pleasure. Daily we pray at the Blessed Tomb and send our thoughts of Peace to the scenes of war, longing for the day when nations shall learn war no more and walk in the paths of good fellowship.

11 October 1914

Bahai Nest. Mount Carmel.
Haifa Syria. October 11th 1914

Dear friends!

While the Orb of the Covenant is shining up the world with the utmost brilliancy and the river of explanation and wisdom flows from His lips, the Bahá'ís feel equal to their superhuman task and the responsible duties laid upon them by the Blessed Beauty. Through His divine example they are inspired to teach the Cause and uphold the efficacy of the Word of God and wherever they go they see the light of His countenance in the faces of the believers. Without his continual spiritual presence the world is a body without spirit, a lamp without light, a horizon without sun and a night not followed by day. The waves of the sea of His ideal knowledge are witnessed by all mankind and the rays of the stars of his patience and kindness illumine all the hearts. Those who have turned their faces towards Him, beginning His divine confirmations are always assisted with the hosts of invisible angels. He is the Tree of Life and His words and Teachings are the fruits thereof. In His courts we are all

His servants and from Him we receive spiritual sustenance. With one voice and one accord the Bahá'í world acknowledges His supreme station, divine origin and heavenly knowledge. Without the light of His countenance this world will be indeed dark.

This morning I was called into the presence of the Beloved. For a few minutes He spoke about the difficulty of sending away the mail and receiving letters. But He told me He will ere long find a way for the transmission and the receipt of correspondence. For the present we must withhold sending letters till He has developed His plan. He has sent words to Port Said that all the letters be kept there till further instructions, thus for the present we are cut off from all outside news and do not even receive the newspapers which give an account of the war. We are living in a world of Peace, breathe the air of Peace, hear the words of Peace, listen to the songs of Peace and associate with the Prince of Peace.

This afternoon the wife of Áqá Siyyid Yahyá held a memorial service for the death of Bashír. As this was Sunday all the believers ascended the mountain of God to participate in this service. After having an interesting talk with Mr. Remey and Mr. Latimer we left the Bahá'í nest and walked toward the Holy Tomb. The Master was in the reception room and Badí Bushruí was chanting the Tablet of the Blessed Perfection revealed especially for such occasions. The Master welcomed our Western brothers and made them sit beside Him. Mr. Latimer had a happy smile on his face and the Beloved called him a "laughing angel". Then He said in English: "Laugh, smile very good". Addressing both of them he said:—"Praise be to God that you had a spiritual time in Germany. Although you did not enjoy your stay in Paris yet you made up for it when you were in Stuttgart. This was a very extensive and happy trip. Paris is the jungle of nature. The world of nature is the prototype of the animal kingdom and the natural instincts of the animals are materialistic. As the world of nature is the embodiment of the animal kingdom and as the instincts of the animals do not go one hair's breadth beyond that of that nature, therefore Paris is akin to it. The laws of the animal kingdom are the laws of the material world and these laws hold a general sway over the minds of the materialistic France.... On the other hand, the German people are religious. They attend the churches every Sunday. When I was in Paris one Sunday I went to Nôtre Dame and found only a few worshippers huddled in one corner of that spacious cathedral which is like unto a sea. The American people are also a church going people. Similarly whenever Emperor William addresses the army he calls on God to give victory to the German arms but war and bloodshed have nothing to do with the God of Mercy and Kindness." Here Mr. Remey said the German army was instructed to read one verse every day from the Bible. The Master laughed heartily and said: "What will the reader do if in his daily perusal he comes across the following verse: 'But I say unto you resist not him that is evil; but whosoever smiteth thee on thy right cheek, turn to him the other also!.... I have read the letters of the German believers. They write very eloquently. Their style is pure and spiritual. One inhales from those letters the fragrance of love."

Looking at Mr. Remey and Latimer he said: "You are two good friends. In conduct, in manners, in temperament and in sociability you are one." Then turning His sweet countenance to the believers He said: "Consider what the hand of God has accomplished! Where were we and where were these Western brothers of yours! Outwardly there is between us no physical nor material relation but the Divine confirmations and the Heavenly Power have established this ideal communion between our hearts! Were it not for this

Divine Bestowal our gathering in this sacred Spot would have been impossible. The celestial Grace binds the hearts of men and cements together their souls for ever and ever."

Concerning the death of Bashír He said:—

"This calamitous death of Bashír was a sudden, unexpected misfortune. Therein lies a great wisdom. It will appear later on. From the early years of his youth he was brought into the service of our household. When he was a very young boy he had a most happy disposition which followed him up to the last hour of his life. Every one loved him, both friends and stranger. Once he fell from the high roof of our house in 'Akká but no harm came to him. No sooner had he struck the ground than he got up and walked away. It is most strange how at times fate overtakes man: Truly I say he was a dutiful young man and his passing away from this life was surrounded with happy and auspicious signs. The length and shortness of life is not considered important. Whether man live a few years or a hundred years the purpose of his life is to achieve some definite results. If the tree of his life does not yield those luscious fruits, the purpose of his existence has not been accomplished even if he has lived many, many years. But if he has lived only a few years and the tree of his life has attained to fruition, he has obtained spiritual success. Consequently the duration of life is a conditional matter, subject to the will of God. For example, this stone has existed 10,000, or 20,000 or 30,000 years, but it has not advanced beyond the mineral kingdom. It has not yet achieved its final result. Again a merchant goes to his office every day in the year; he plans commercial enterprise, undertakes vast schemes, organizes large companies, but at the end of the year he has not gained any profit. On the other hand, another merchant, through one stroke of good luck gains large profits in one day. Now the former merchant, although he worked hard all through the year, did not achieve any success, while the latter, although he worked only one day, yet the outcome of his activity was prosperous. Now praise be to God that Bashír obtained the most great result from his blessed life. When I visited him the other night I found him in a semi-unconscious condition. He opened his eyes, looked into my face and said: "Alláh-u-Abhá" and I answered him back "Alláh-u-Abhá!" In brief God doeth whatsoever He willeth and commandeth whatsoever He desireth. No one can inquire into the wisdom of His actions. What a happy youth he was! How good-natured he was! What a sweet temper he had! What a simple disposition he displayed! What a loveable character he displayed! What a firm faith he manifested! His manners conveyed courtesy and politeness to every one. He was kind to all. He served all the friends, irrespective of their stations in life. He was never cross. Often I punished him but my punishment never made him sad or unhappy. Once I did beat him, but he did not become disconsolate because my aim was to educate and train him. Most wonderful! The more I punished him the greater became his love. On the other hand there are some people, that if I should welcome them with a tardy "Marhaba", they become offended. But Bashír was just the opposite to this. Whenever I chastised him, he became happy. Firmness and steadfastness becomes manifest under these conditions. For the right kind of correction leads to the improvement of human character. When we were in Baghdád there was a man by the name of Mírzá Mustafa, who while the Blessed Beauty was punishing him, was kissing His feet. Herein lies the real test; otherwise it is very easy to love a man when he welcomes you with a broad smile. The sterling reality of man bursts forth when he is surrounded with ordeal and trials. For this reason His Holiness 'Alí addressing the Almighty in a verse has said: O God! If Thou

punisheth and correctest me for a thousand years, still day by day my supplication and entreaty will be increased at Thy Threshold."

After this general talk we followed the Beloved to the Holy Tomb and while He chanted the Visiting Tablet in a sweet, spiritual voice we worshipped at the Divine Threshold. How far away from the lust and turmoil of the world! Here indeed is the haven of rest, the Paradise of Truth and the Kingdom of Light. Day and night one is surrounded with the spiritual waves of inner and ideal calmness, one feels at one with all that is highest and noblest in the world of God. Today toward which direction one turns his face, he hears war, destruction and human misery, but in the neighborhood of 'Abdu'l-Bahá one is permeated with the atmosphere of Peace, construction and divine bliss.

12 October 1914

[Note from transcription team: this date was scanned with words cut off on either side of the page, and so missing words are marked in the text below. If you have a better scan of this date, please contact Jonah Winters at Bahá'í Library Online]

Bahai Nest. Mount Carmel.
Haifa, Syria. Oct 12th 1914

Dear friends!

This morning the Master called me into His presence and bade me be seated. He was absorbed in His correspondence and after a few minutes He asked Áqá Abbás Golí to bring tea and bread and cheese for me. Then He walked out of the room into the high road near the house and while going to and fro he gave a long talk on the situation in Europe, the outcome of the present struggle, and its effect upon the Bahá'í Cause in the case of victory either by Germany or the Allies. Then He said:— The present condition of the Bahá'í Cause in Germany is most satisfactory. The believers of God have progressed greatly along spiritual lines. All these letters testify to their sincerity and faithfulness. How wonderful it is! If the Blessed Beauty was living and I took these petitions to Him from Germany, what would He have said! These souls are most sincere. The Cause is in need of loyal servants, souls who would sacrifice everything for the sake of the Beloved; souls who would throw to the winds all their personal ambitions. They they will shine like glorious suns and become the cause of the illumination of others. They will shine themselves and in turn enlighten others. This is conducive to the progress of the Cause! When His Holiness Christ left this world He had only 60 or 70 disciples or according to the Book of Acts, 120 followers, but when I pass away from this world I will leave behind hundreds of thousands of believers. Praise be to God that the friends are to be found in every part of the world..... The more I think of this war, the more I realize that the world's order is being disturbed. Mankind is in the throes of deadly contention. Some of the German friends have asked that victory be given to Germany. We are not interfering with either party. Here at the Threshold of Bahá'u'lláh we pray that they may seek Peace and settle all their outstanding disputes before a judicial, impartial, international court. May they upraise the banner of universal Peace! May they strive in the establishment of good-fellowship and amity amongst the children of men! May they enkindle the hearts with the fire of the Love of God! May they advance the cause of

progress and real civilization! May their hearts be touched with real pity and sympathy! May they attain to such height of altruism as to be ready to sacrifice their lives for each other! This is the life of the world of humanity! This is in accord with the good-pleasure of the Blessed Perfection! Otherwise war under whatever pretext is cruel, inhuman and to shed the blood of mankind is a crime in the sight of God." Then He dictated two cables to be sent to Washington and San Francisco which were translated and given Him to be signed. Our two American brothers Remy and Latimer ascended the mountain the morning and were joyfully welcomed in the Bahá'í Nest. For lunch we were all the guests of the Persian students. They had prepared rice, meat, ragout cooked with egg-plants. The large table was placed outside in front of the large reception room and we had, as we sat there, a matchless view of the mountain and the sea. After nearly three months of vacation, our Persian Bahá'í students left tonight for Beirut to enter their college for this year. Altogether they had a most delightful time and we enjoyed their stimulating association exceedingly. After dinner we had tea with them and then the Beloved came and gave a long talk which will appear at the end of this letter. After the talk we worshipped at the Holy Tomb and then through Hájí Mírzá Haydar 'Alí the students requested the Master to take a picture in His presence. While Mr. Latimer was ordering them how to stand the Beloved was walking in the garden, admiring the flowers. Then I was asked to go and tell Him that they are all ready. When I approached Him He gave me a white rose and a pomegranate which He had just cut from the tree. Mr. Latimer took altogether 6 photographs of the Beloved, alone and in group and we all hope they will turn out very good. He went then to His room and we all came to the Bahá'í Nest and gathered on the veranda. Here all the students started to sing a number of Persian songs and the translation of Mrs. Waite hymns. We were all very happy. It was a most, peaceful heavenly hour. Just as the golden sun was setting behind the Western horizon, the ship that was going to take away the students honed into sight and they made ready for their departure. Rahmatullah, the gardener of the Tomb, who has been serving them for the past 3 months gave them a short farewell talk. He said: "One day the Master came out of His room and looking at the rooms where you were living He said: 'I see already these noble students graduated from their college and coming out of its doors some of them go to the East, others to the West, North and South to spread the Words of God and teach the Cause of God.' I hope this prediction of the Beloved will be fully realized."

It was dusk and just before leaving, the Master walked down the path leading to the Pilgrim's House to give them these few parting words: "May you ever be under the protection and preservation of God! May you ever be assisted and confirmed! I will always remember you and beg for each one of you Heavenly Grace and Divine Beatitude! Rest ye assured for ye are ever under the canopy of celestial virtues. God willing, the fame of your sterling characters, your spiritual qualities, and selfless deeds may be spread more widely than before! Give my greeting and salutation to the president of the college and those professors whom I have met. Tell them I shall pray for them and am very pleased with their attitude and courtesy towards you!"

Then we followed them to the pier and bade them our final farewell. We were sad to let them go but knowing the deep solicitude of the Master for their intellectual progress we realized that this is best. We all feel sure that their future will be very bright in the Cause. From now on Badí Bushrú'í will be associated with my work. The Beloved desires him to become an active servant in the Cause and he is a splendid, refined, happy young man.

When he goes to America, I am sure all the friends will love and admire his delightful disposition and splendid qualities.

The talk of the Beloved in the afternoon is as follows:— "I have heard that you are leaving today. Then I said to myself I shall go to them [word cut off in scan] say my farewell. Praise be to God that you have spent a delightful summer on the slope of Mt. Carmel. The weather was bracing, the scenery was superb, the garden was beautiful, the flowers were fragrant and the country was verdant. You enjoyed the possession of such large airy rooms whose windows opened out on the blue sea. You were in the proximity of the Holy Tomb of the Báb. From every standpoint God's blessings were complete. I hope that you have enjoyed exceedingly your sojourn in this Sacred Spot."

At this juncture Mullá Abu Tálib, the Santa Claus of Mt. Carmel, entered the room and the Master said in English: "Ninety, very old." Then He said in Persian:—"Mullá Abu Tálib is one of the oldest Bahá'ís. He has been in 'Akká and Haifa for lo these many years. Notwithstanding his extreme age he is still vigorous. Many a time he has walked from here to the Persian café at the East end of the town."

Then at this time Mírzá Hadí entered the room, having just arrived from 'Akká and Abu Sinán. The Master asked him:—"How are the friends? Are they all well? I strive always to be the means of the tranquility and composure of the friends. Man must ever try to be the means of happiness and security of his fellow beings. If he tries to bring about the means of his own pleasure and ease it will be very easy. At the time of the arrival of the Investigation Committee, all the means of communication were closed, spies are stationed all around, calumnies and falsehoods were hurled broadcast and the enemies both in 'Akká and other places, were united against us drawing up a number of false reports and sending them to the authorities in Constantinople, to instigate them and arouse their suspicion—so that they may make more close our confinement. Hence, it is evident from these remarks how difficult it was to attend to all the affairs of the Cause. One of their accusations was that I have been trying to lay the foundation of a new Sovereignty. Another was that I have built a fortress on the slope of Mt. Carmel which will have a commanding position all around. Another accusation was that I have made a new flag to lead my increasing army into the active field; that I have shown this flag to the inhabitants of 'Akká; that through Mírzá Zikru'lláh I have sent it to the surrounding cities and through Shaykh Mahmúd have I forwarded it to the Arabian tribes and the Bedouin of the Interior, demanding their allegiance and obedience. All these false reports were concocted with the assistance of the Nakazeens and sent to the Sublime Porte. Mírzá Muhammad 'Alí took a large piece of white cloth and had it written on it in a poor hand-writing the word of "Yá Bahá'u'l-Abhá" and at the same time telling them that this was the flag that I had made. Then he delivered it into the hands of the enemies that it might be forwarded to Constantinople. The president of this Committee who was promised the governorship of Beirut at that time, declared that the first thing that he will do will be to cut the body of Abbás Effendi into two pieces and hang on the gate of 'Akká as a warning to others. "In short, my aim is this: During those stirring, restless days I sent away seventy of the believers to Egypt, Russia, and various parts..... At that time I provided sufficient and adequate travelling expenses for every one. I borrowed the money from an American Bahá'í who lived in Paris. In short, I offered myself for a target to every calamity and affliction. Then a steamer arrived in the Bay of 'Akká to take me away secretly. The person by whom this was suggested is now living. When this

thing was suggested I called in Siyyid 'Alí Akbar, Áqá Siyyid Yahyá, Mírzá Assadu'lláh, Áqá Ridá, Mirzá Mahmúd, Mírzá Haydar 'Alí, etc. and told them that everything was prepared for my departure, that a steamer was in the port to take me away, that they were going to let me down from the wall of the fortress with a rope, then riding rapidly in a carriage and reaching the shore climbing into a boat and board the ship. Now, then you consult about this matter and decide whether I should go or not.

"This committee deliberated and I finally decided that I should go. They came to me and said: 'This is very good. This is an excellent plan. Please go away and leave behind these awful conditions. We have unanimously decided upon this matter.' Then I told: 'I will not go. Bahá'u'lláh did not leave, the Báb did not leave, and I shall not leave. It is not good for the Cause of God. The well-being of the Cause of God demands My presence here.' Then other events followed each other and the members of the Investigation Committee left these parts. Before they reached Constantinople the cannon of God boomed forth and the voice of freedom was raised and the Committee of Reunion and Progress established a constitutional regime in Turkey The upshot of these remarks is that man must ever think of the protection of others and not of himself Now you are leaving for the college. Praise be to God that the Bahá'í students in Beirut are well-known for the beauty of their character, the purity of their deeds, and the loftiness of their morality. From whomsoever one enquires about the Bahá'í students, they will receive unstinted praise. This is through the Favours and Bounties of the Blessed Beauty, Who has assisted you to attain such a high station. For you have lived in such a manner which has become conducive to the glorification of the Cause of God. Bahá'u'lláh is pleased with you; all the people are pleased with you; I am pleased with you and the friends of God are pleased with you. This is the special Divine Bounty which is being realized at rare intervals. If one asks any person concerning the Bahá'í students, he will answer: In reality they are intelligent, sober, industrious, diligent, displaying good-manners and behaviors and concentrating all their attention on the acquirement of knowledge. They do not at all spend their time in frivolous amusements and distracting recreations. Even the enemies testify to your spotless character. I hope that through the Favor and Bounty of the Blessed Beauty, His Holiness the Báb and the ineffable Blessings which hallow this Holy Shrine, the confirmations of the Kingdom of Abhá may encircle you and that you may be characterized with the shining qualities and brilliant attributes of the Bahá'í life. May your morality become more refined day by day! May your faith and assurance be increased day by day! May your attraction to the Kingdom of Abhá be intensified day by day! May day by day your attainment in sciences and arts become more universal! Perchance, God willing, you may become perfect and accomplished from every standpoint and be the means of the enlightenment of Persia. The horizon of the general morality of that country is very dark. Peradventure, through your instrumentality, the people may be brought back into the realm of light and that each one of you may become like a shining candle in the lamp of Persia. It has been said that often one soul is equal to a thousand persons. God willing each one of you may become like unto a hundred thousand souls. This is not impossible of realization, for the Favours and Bestowals of God are unlimited. Do ye not be astonished at this, neither be ye ever discouraged. When His Grace descends [words cut off in scan] (the weak soul) is changed into a mighty king; the plant is grown into a huge fruitful tree; the grain of sand into a lofty mountain and the atom a sun. When we consider the favor and bounty of God we realize all these things are made possible. You must not regard your own limited capabilities, but turn your eyes

toward the Unlimited Fountain of Divine Grace. He makes the shepherd, Abuzar Ghaffari; the date-seller, Ammar Bassal; the captive, Salmán; (these persons were of poor origin, like the disciples of Christ but became famous in the Islamic world, because they believed in Muhammad during His life. Translator) the fisherman, Peter. In brief there are many such instances in the sacred history of the world which are accounted the miracles of each dispensation. These things do not happen at the other periods of human history. They are the special privileges of early days of each Manifestation. For this reason Bahá'u'lláh says in the Kitáb-i-Aqdas: 'I shall cause the highest to become the lowest and the lowest to become the highest.' It is also revealed in the Qur'án: "We desire to surround with a special privilege those who are weak and lowly upon the earth. We shall make them a nation and the inheritors of great things." Praise be to God that from the tender years of your life you have entered under the shade of the Divine Tree and are intoxicated with the choice Wine from the heavenly Goblet. I trust and hope that each one of you will rise higher and higher until you attain to the apex of human and divine perfections."

With these glowing words the Beloved sent them away and fired their hearts—so that they know their duties and responsibilities in the world and the services demanded of them.

HAIFA

13 October 1914

Bahá'í Nest, Mount Carmel Haifa, Syria

Dear friends!

As the Beloved gave me a number of Tablets to translate today, although many other interesting events came to pass I will share with you the general extracts which will throw additional lights on Bahá'í principles. To the Editor of the Lamp in Bombay who has already published two articles in its columns he has written the following beautiful and significant Tablet:

O thou noble editor, cherisher of knowledge and the well-wisher of the world and humanity! Persia at one time was the delectable paradise and enjoyed the most pure Faith. The inhabitants of Persia were leaders in the world of science and arts and the wise men of Persia were the instructors and educators of mankind. Her glory was perpetual and the fame of her grandeur and statesmanship world - including. Her ethics were the sterling virtues of the world and of humanity and her morals, the excellences of the Merciful One! But most regretful it is that the illumination receded back little by little into the darkness of night, the people of Persia became divided amongst themselves and arose in the conquest of other lands. Thus the country of Persia became in turn, the tramping-ground of foreign nations, such as the Arabs and the Turks. In the cause of the fluctuating history, the people of the East and the West attacked them with impetuosity; causing the trembling of their ancient institutions and the crumbling of their fundamental, solid structures. Therefore that imperishable paradise was changed into a wacked and sad charnel-house; that brilliant horizon was covered with black clouds. There remained no trace of the former virtues and from the Zenith of glory they fell to the nadir of degradation.

But now after the lapse of many centuries, His Highness the Almighty has again looked upon them with the glance of mercifulness and the cup bearer of Celestial Bestowal became manifest in the land of Persia. The Sun of Reality shine forth, casting the Effulgence of His Grace upon that country. He proclaimed the Heavenly Teachings and instituted the Religion of Clement Lord. It is hoped that the Splendor of this Sun might make the expanse of Persia like unto the luminous immensity of . In other words, I hope such souls will be educated who may sparkle in the horizon of that country like unto the beaming stars.

Although up to the present time many blessed souls have been found, who by accepting the New Renovating Faith have revived the ancient Glory of Persia, accepted every form of persecutions and afflictions and in this Path, while dancing, they hastened toward the arena of martyrdom. And now by day and by night they are working self-sacrificing. But Alas! Alas! Still the majority of the inhabitants of Persia are in sound sleep and have not heard, neither are they informed with the Most Eminent Bestowal. The owner of the house has come at the door but the dwellers in the house have shut the door and do not desire to let him in.

They have treated the friend as though he was a stranger and the known as though he was unknown. They seem to say: "We are satisfied with the degradation. We are comfortable amidst all these distractions, dissipations, groveling dust and uncleanness. We do not want the owner of the house. We are not seeking his Faith. We loathe him and are holding also of his Favor and Grace. This is not a kind father but a foreigner. Although the way to the Beloved One of all the nations of the world, His renown world - conquering, the fame of His Grandeur reaching the ears of the rich and the poor alike, other nations from different parts of the world entering under the shade of His Sacred Tree by cohort accepting His Teachings and receiving a share from His Table of Sustenance, still like unto the owls we are joyful and happy in our dilapidated nests. We do not wish to hear the son of the bird of the dawn written are we seeking the shade of the Phoenix of the height of glory. We are longing for no ideal developments nor are we asking for the perfections of the world of humanity. We declare we are rich and are not in need of this Table of Divine Gifts. We possess the inexhaustible Treasure. We are not hunting trouble for our hearts and minds."

"Alas! A thousand times Alas! That America became awakened but Persia is still in the grasp of the sleep of negligence! However it is hoped that the splendor of the sun of Reality will ere long disperse these clouds of inadvertence, the horizon of Persia may irradiate spiritual lights to all the regions, the friends became awakened and the Persians fall of understanding..."

To Mr. and Mrs. Frank Moxey of New York who have written many inspiring Bahá'í poems he writes:

"O ye two eloquent, impassioned and artistic pasts! Thank ye God that ye are spending your time in the glorification of His Holiness Bahá'u'lláh and are composing such poems - like unto a string of pearls with such fluency and grace.

"Today from all the Societies of the world a song and a melody is being raised. Here, marital music fills the ears; then from a meeting the strains of joy and happiness reaches to the apex of heavens. At this banquet, the tunes and airs of reception and nuptial gives joy to merry makers and at that gathering the rapture of patriotic songs swell the breasts. But praise be to God that from your assembly the harmony of the Kingdom and the dispersion of the praise and commendation of His Holiness Bahá'u'lláh reach the ears of the citizens of the East and of the West. This harmony is the everlasting for many and this Concord will charm the ears of the dwellers of the Kingdom. Throughout the succeeding centuries and cycles they will import happiness to the righteous and the elect."

To a believer in London he says:

"The emancipation of women is a principle of the principles of the religion of God; for this reason I summoned the Blessed Leaf, Rúḥá to Paris and sent her to London and also sent the maid-servants of God Teenat and to America - thus these actual examples may serve as precedents for the Eastern Women. Although in Persia, on account of the intense fanaticism of the inhabitants the women have not yet gained complete emancipation - and if a woman obtains such unrestricted freedom, they will immediately tear her to pieces - still in spite of this, the believers of God are day by day adding to their liberty. I hope that ere long they may procure perfect enfranchisement. Convey the wonderful Abhá greeting to thy two

noble daughters. I hope a day may come when they might go to Persia, render a most great service to the Cause of God and become the instrument of the emancipation of women. For the freedom of women is an essential part of the Divine Religion."

To the Portland Bahá'í Assembly he said: -

"O ye designers of the Kingdom! Your letter was received. It became the means of joy and gladness for it was an indication to your firmness and the steadfastness. Praise be to God you belong to an assembly which is conducted with the utmost joy and fragrance. The candle of that Assembly is the Bestowals of His Holiness Bahá'u'lláh; the Spirit of that assembly is the Confirmations of the Supreme Kingdom. The Sustenance of that Assembly is the Celestial Benediction. It is my hope that the life of that assembly may be the Breathe of the Holy Spirit; so that in accord with the Heavenly Teachings you may become the army of Universal Peace and through the Power of the Principles of His Holiness Bahá'u'lláh you may break through the armies of war, strife and bloodshed and hoist the Flag of Union, Good fellowship and love in the world of humanity. The citizens of the United States as regards this glorious aim, Universal Peace, are distinguished from the European nations and therefore it them to glory above all other nations specially His Excellency Mr. W. J. Bryan, the Secretary of State of the United States, who truly I say, has arisen with the utmost energy in the promotion of the Universal Peace. As regards the realization of this matter he is striving in accordance with the Teachings of His Holiness Bahá'u'lláh and in this respect, he is self-sacrificing. I hope he may become the candle of the Parliament of Universal Peace and like unto the morning star he may shine forth from the horizon of the oneness of the world of humanity."

This afternoon the Beloved ordered Aza Muḥammad Ḥasan to prepare his donkey and after a few minutes he rode down the Mountain. From there his was made ready and he called on some officials. When he returned we were all in the garden to welcome him. HE made Mr. Latimer to sit on one side and Mr. Remey on the other side. Then he patted the latter on the back, saying "How are you?" and pulling the thrust of the former and stroking his cheek he asked "How are you?". The answer was of course "very happy", and the Beloved repeated the two words in English and smiled happily on both. Calling Mírzá Hádí he asked him to bring pears and when they were brought he gave one to each. Rising from his seat and the donkey being ready he rode on it and we walked behind him with the joy of the Kingdom in our hearts.

14 October 1914

October 14th 1914 Bahá'í Nest Mount Carmel, Haifa Syria

Dear friends!

The Master left this morning and descended the Mountain riding on his little black donkey. Badi Effendi and myself stayed in the Nest, writing and translating till 4pm. Our two American brothers came by and with their presence made our hours brighter. Their love for the Beloved and their sincerity in the Cause has a stimulating effect upon us and our happiness increases as they continue to unfold before our gaze their manifold experiences and enthusiasm. With the inspiration of the Master daily association and words they will become confirmed to render worthy services in the Cause of God.

At twelve o'clock through an eyeglass we looked upon the house of the Beloved and we were most delighted to see him walking majestically amongst the rose beds and holding a conversation with Áqá Abhas Gobi. Then we saw the latter approached respectfully the Master but we could not see distinctly what he did. When he came up we asked him what was he doing in the garden and why the Beloved kept him so long? "Oh! How did you see?" "Never mind! How we did watch you? We like to know why you approached the Master?" "Well, I can't make out how you possibly could see these things but I don't need to bother my mind about it. That just returned from marketing and I had my basket full. The Master asked: 'What hast then in thy basket?' I enumerated its contents. Bring it to me he said. That was the time I approached him with the basket. But you could not see the basket. He looked at it and took out the small squash and an apple. Then he gave me a large apple from the garden instead." We all wanted to have the apple but he could not part with it and all our pleadings did not move him to this back of generosity.

It was almost 4pm that we descended the Mountain and found the Master and the American brothers and Shoghi Effendi sitting in the entry - Hall of the Cause, with Mt. Carmel and a glimpse of the sea in the distance. Mr. Latimer but said: "Beautiful garden." The Beloved replied: "Of course it is beautiful. Carmel is a derivative of two words: 'Carm' and 'El'. Carm meaning garden or vineyard and El means God. Therefore it is the Garden of God. Mr. Remy asked whether the system of preserving the dead bodies by embalming was good. The Master answered: "The best method is to bury the body. This body has grown into its present form by the slow process of evolution and it must be disintegrated by the same process. This is the law of nature and it is the universal law of God. If the body is cremated in the crematory, the elements making up the composition of the body are instantaneously disintegrated and are deprived of the slow process of dissolution. Therefore, according to the law of nature and God the physical body must disintegrate slowly and after death crumble into dust, because its origin is of dust. Some nations, like the ancient Egyptians, thought that the bodies of their Pharaohs and nobles should be preserved for posterity. The body of these Egyptian Kings have been preserved for almost 5000 years, but what has been the use of this custom?... I have seen some mummies and they look very bad. The important thing in life, however, is the spiritual man. The spirit is

immortal; the spirit goes to the Kingdom of God; it receives eternal illumination. but this physical body must return to dust even if it is preserved for a 100,000 years."

Then Mr. Latimer asked the Master the interpretation of the verse in the Arabic Hidden Words. This was because many new thoughts quote this verse as a proof for their pretension are also the Manifestations of God or that essence of God is written there. Here is the verse: "O son of Spirit! I have created thee rich! Why does thou make thyself poor? Noble have I made thee; Why dost thou degrade thyself? Of the essence of Knowledge have I manifested thee: Why search thou for another than Me? From the clay of Love I have kneaded thee: Why checked thou another? From thy sight unto thyself, that thou mayest find Me standing within the Powerful, Mighty and Supreme."

Then Master said: "There are two kinds of "standing within". The first is like the "standing" or containing of water "within" an earthen bowl. So far as this first theory is applied to human relation with God is not true, because the Reality of Divinity is not a body. This is false assumption. The essence of God is not a body like water to be contained within the body of the earthen bowl - many body within a body. But there is a second theory which is correct and this is the appearance - "Standing within" - of the Sun in a clear mirror. Therefore from this standpoint the meaning of this verse is as follows: Purify thy heart that it may become like unto a transparent mirror. Then thou shalt find Me standing within thee, Powerful, Mighty and Supreme." If you interpret this verse according to the above explanation, it will be correct, because has not left its transcendent it is even stationed in its own center of grandeur and perpetuity. While, on the other hand, the mirror having been polished, reflects the rays of the sun."

After a few minutes he turned his smiling face to Mr. Remey and said in English: "Speak". Mr. Remey replied: "When the heart is full of love and happiness there is nothing to say." He said in reply: "What is necessary is Divine Joy. Divine Happiness is the speaker of the heart, you have arrived here at a very good time. The weather is temperate, there are not many people, the world is self-occupied. The fragrances of the Holy Spirit waft from this Sacred Spot. If the nostrils were open they could inhale these breaths. This Blessed Land is fragrant. Praise ye god that ye have reached this Place. Its results will become evident in the future."

After a few more remarks the Beloved spoke about German Believers and directed Mírzá Ḥabíbu'lláhollah Khadabaksh to write personal letters to all those friends who have been especially kind and hospitable toward him and his Persian companion. Convey to each he said my Bahá'í greeting. Tell them I pray at the Holy Threshold in their behalf. They are the sincere servants of the Blessed Perfection. When the proper time comes I shall answer all their letters." Then he told us to continue our conversation with the friends and he went out to take a walk. After an hour he returned and entered the house. The Secretary of the Russian Consulate called on him and had a private conversation with him. The sun having set, Isfandeyar prepared his carriage and was driven up the Mountain.

Our American brothers returned to their hotels and with the joyful expectation of seeing them tomorrow we also mended our way toward Mosafer Khane - Pilgrim Home. In contrast with those busy days and months. when there were of Pilgrims these are perfectly quiet days. We are so far away from the active world and its problems that I am afraid I am

becoming a hermit with his reclusive nature. I send my sincere Bahá'í love to all the friends.

15 October 1914

[Note from transcription team: this date was scanned with words cut off and it appears the last lines are missing. If you have a better scan of this date, please contact Jonah Winters at Bahá'í Library Online]

Bahai Nest. Mount Carmel.
Haifa, Syria.
Oct 15th 1914

Dear friends!

The mountain of God rings with the celestial music, the Covenant of the Lord sings divine lays and fills the space with His heavenly voice. Even the rocks and trees respond to His sounds and notes of Peace. We are all wrapt in the contemplation of this spiritual orchestra whose richness and colors ravish the hearts and souls. The musical harmony and pleasing alterations of the Beloved measured sounds and melodious messages of good will towards all mankind create around the enraptured listeners a sweet atmosphere of ineffable love and affection. The Lord of Truth is sounding a new note in these days and those who are attuned to His oriole melody are uplifted into the heaven of Truth-realization. The Orpheus of the Time is playing in His Lute and finds its answering vibrations, here and there in the hearts of sanctified souls. In His wondrous and mysterious instrument is hidden the whole gamut of harmony, but out of His graciousness and gentleness He is sounding only a few notes neither is He showing His true and majestic greatness to the people lest they be unable to gaze at the white light of God's Revelation. Do we hear the music of the spheres streaming down from the Holy of Holies enshrined in the heart of 'Abdu'l-Bahá? Do we listen the soul-stirring melodies and sounds of His wisdom bursting upon our astonished minds from the Height of Heaven or are our ears only attuned to the discordant notes and clashing tones all around us. The mighty lesson that the spiritual artists of this generation can learn from Him in His ideal conservatory is the great lesson of Peace—peace amongst religions, peace amongst nations and peace between the governments and nations. For these streams of Peace will some day broaden out and enter the limitless ocean of Universal Peace, where all the various notes are blended in one great harmony. How wonderful and inspiring it is to think that we are living in such days when the great spiritual Artist is sounding out His vibrant note of Peace. We listen to this Keynote of His Music, we watch His daily deeds, we behold His absolute renunciation and self-sacrifice and we are glad and happy that these spiritual wonders and signs are vouchsafed to us. Many of us, because we live so near the great Musician seem to lose the feeling of wonder and up-rushing aspiration and close our eyes to those marvellous changes wrought through His comprehending Personality. Lo! The Mystery of Mysteries is with us, the Light of lights is walking in our midst, the supreme angels of His thoughts are brightening the world with their eternal ethereal presences, away with sadness and benumbing indifference; dead is the past, bright

is the Present and brighter is the Future. Let us cry with a happy heart and break the chains forged around sweet Ideals by the cruel illusions of Time and Space. The Tabernacle of the Lord, the Sanctuary of Testimony is on the Mountain of God! What ails thee, brother! Raise thy head and see the earth filled with the Glory of the Creator. In Him all our hopes are fulfilled, all our aspirations realized, all our fear gone, in His face we see the light of the Father; in His Words we catch the wisdom of the sages; in His Love we are we are assured of the Love of the Infinite. His daily work is that "of blending, of synthesizing, of bringing together the nations, of teaching all the lessons—in one great lesson, the lesson of synthesis, or bringing together." "The Light shineth in darkness but the darkness comprehendeth not." Thus there are many people who are sincerely seeking the Light, the focus of the Light, but they are so out of tune with the Mind of God. They are not aware of His Plan. The Bahá'ís have seen the Light of Reality, have looked into the Countenance of the Desire of all nations, have heard His new note and have listened to the sound of His lute. Verily He has come and has played upon His wondrous Instrument, striking the full chord, the chord of synthesis and its echo has answered in the hearts of those who are attuned to His vibration, bringing new splendor to the world, more light, more love, and more Reality. Ah me! How fortunate are the Bahá'ís! for they are living in an epoch-making time and they can look with a sympathetic spiritual eye upon all the changes wrought by the hand of the inexorable time!

This morning the Beloved called me into His room and started dictating Tablets for the Persians. From 8 to 11am there was an uninterrupted stream of divine revelation for the irrigation of the dry ground of the hearts. The window of His room open out to the sea and now and then He would stop in His walk, stand near the window and He lost in contemplation for several minutes. These days, the Master meditates for hours, sending out to the wide world His thoughts of Peace and Love and mourning over the heedlessness and negligence of men. Then He came out of the room and dictated more wonderful Tablets, His voice, like the heavenly music reverberating through the Sacred Mountain. How unspeakably great are these days! While I wrote down the white pearls falling from the holy lips of the Beloved I was as one lost to himself, charmed with the harmony of His words. In the afternoon He descended the mountain and about sunset the believers including brother Remy and Latimer gathered in the garden. He came out of the house and in that holy atmosphere began to speak with them. Referring to the Persian Bahá'í students in Beirut and the confidence of the president of the college in them, He said:—"He trusts them, confidence in the corner-stone of all of life activities. In the early days after our arrival in 'Akká, we acted in such a manner and all the Persians lived such a life of righteousness that after two years and a half all the inhabitants began to trust them in all their business transaction. There was a Persian by the name Gassein who came from the town of Nayríz. In the beginning he came to Baghdád and when we left that city he was exiled with the rest of Persian Bahá'ís to Mosul. He was a hard-working man. After a while he came to 'Akká. He stayed only a few days and then went to Beirut. [Note from the transcription team: Ahmad Sohrab seemed to have wanted to invert the order of some sentences in this story of the tobacco trader, but his underlined sentences and arrows were unclear, so the transcriber abided by the original word order.] He was an expert tobacco trader and anxious to settle in business. Therefore he went to a Persian merchant dwelling in that city who dealt in this article. Inquiring about the current prices he found out that this merchant wanted to charge him excessively and with high interests. He wished to

buy 160 bales of tobacco and he did not have one cent with himself nor did he have anyone to recommend him. Subsequently he went to Matti Farah, a well-known Syrian merchant and told him that he was a Bahá'í and that he desired to buy so much tobacco on credit. This man sent a telegram to Abbúd, one of the most prominent merchants of 'Akká, saying that a Persian has come to him, claiming to be a Bahá'í and desiring him to stand sponsor for him. Is such a person known to the Bahá'ís of 'Akká? We answered 'Yes'. When this merchant in Beirut was assured of this fact, he helped Gasem in buying tobacco and did not even ask him of his note. Then Gasem carried the tobacco to Jerusalem where he sold it for a good profit and sent the capital to the merchant in Beirut. Such was the great confidence the people had in the Bahá'ís in those days"

Then turning Mr. Remey and Mr. Latimer said:— "When you return to America, say, to all the believers on my behalf that whenever a person comes to that country, no matter to what nationality he may belong, and tries to collect money in My name, know that it has no connection with Me. I am free from it. Whosoever asks for money for Me, does so of his own volition. There are some people who desire to collect money under all kinds of pretexts. I desire to impress upon your minds that I have nothing to do with such affairs. I never ask anyone to send Me money. Whosoever loves money does not love God and whosoever loves God does not love money. On the hand, if some of the believers voluntarily desire to help and assist one another or some philanthropic institutions, whose objects are for the public welfare and progress, it is very good and praiseworthy. I do not desire that anyone may ask money in My name for any affair.

"The souls must be detached from the world. Those souls who are attached to this world and its wealth are deprived of spiritual advancement. The believers must live an independent life that if one comes and begs them to accept money, they should refuse him. As long as the soul is not severed, how do they expect to journey along the ideal path.

"On the eve of My departure from New York I told a number of believers that His Holiness Christ has stated, 'that when you leave a city shake its dust from off your shoes.' So far, very few people have lived according to this behest but it is My will to live accordingly. Before coming to America the believers of God through Mírzá Ahmad offered for My travelling expenses \$16,000 but I did not accept one cent. Man must live in the utmost sanctity and purity and he must ever think to assist others and not beg assistance from them.

"In short, may you ever be confirmed and assisted! May you ever be illumined! May you ever be the means of the guidance of the people! May you ever breathe the breath of life in the hearts! May you be the signs of mercy to all mankind! May you be the [last lines are cut off from this scan]

16 October 1914

Bahai Nest. Mount Carmel.
Haifa, Syria. Oct 16th 1914

Dear friends!

"May God give thee strength to do all these works!" the Beloved told me as He handed me a number of Tablets to be translated in the course of day. He was good and kind, the embodiment of gentleness and gracefulness. Never can one realize duly how loving is 'Abdu'l-Bahá unless he watches His daily acts and listens to His heavenly words. If the whole world receive abundant share from the sea of His love, still it is untouched. The ocean of His divine Mercy never sets, the waves of His goodness are never calmed and the wealth of His nature is never exhausted. His sweet nature is a mine of spiritual ideals; His heart is a rose-garden of celestial susceptibilities and His mind a heaven of beaming stars. Whosoever takes shelter under His overshadowing tree he is protected from the blowing of contrary gales and his continual spiritual progress is assured. Those souls who have turned their faces toward Him find to their extreme delight that He is a kind father, a solicitous shepherd, a tender joy-bringer and a sympathizing companion. With His love one can stand the opposition and rebuke of the world and laugh in the very teeth of trials and afflictions. Devoid of His affection one is like a fruitless tree and a withered, colorless flower. Strengthened by His support one can move the mountain and achieve the impossible. He is the staff of all the Bahá'ís and the rock of their salvation. Like unto the gentle breeze He wafts over mountains and deserts, causing the appearance of the fragrant lilies of Truth and odoriferous hyacinths of knowledge. He overlooks the shortcomings of others and forgives freely the injuries committed against Him. The birds of the garden of His reality ever warble and the rivers of His mercy are always flowing. In the book of His life one finds all kinds of lessons, for it is a compendium of the highest ideals of the age. Therefore, let us love Him and serve Him and consecrate our lives to His holy Cause.

After dictating two cables to New York and London and a number of Tablets for the Persian believers He rode on His donkey and went down. He returned in the afternoon, because He had several guests—the government officials. He received them in the reception room of the building of the Holy Tomb and entertained them till about one hour before sunset. When they left in His own carriage, we made our way to the reception room and the Master welcomed us and bade us be seated in front of the building. He asked Mírzá Muhsin to bring to Him the tray of fruits—pears, apples and grapes and divided with His own hands amongst those who were present. Then He said smilingly "These are the fruits of Paradise, because they are being distributed amongst you in front of the Holy Tomb of the Báb." Then turning His divine face to Mr. Remey He asked:—"Are there many believers in the island of Hawaii?" He was answered that there are a number of souls who are firm Bahá'ís and the rest are interested in the Teachings. On account of the climatic condition of the island the Master said: "These people become firm once they accept the Cause. Attracted teachers must go amongst these people—so that through this spiritual contact they might be converted and become souls in the utmost enkindlement." He sat there for a few minutes longer and the weather getting a little too cold He arose and entered the house.

Today we had another shower, giving freshness to the air and bringing to our nostrils the delicate smell of hay. From now on there will be occasional showers till the latter part of November when they will be changed into regular torrents;—thus causing the growth of myriads of sweet scented wild-flowers, carpeting the ground with all their multi-colored petals and perfuming the atmosphere

The little stories now and then related by the Master have a charm and originality of their own, showing the power of His minute observation and logical reasoning. For this reason I would like to quote herein an interesting talk by Him interspersed with stories which I hope you will enjoy reading it as much as I am translating it. One morning the Master was sitting in front of the house, wherein He lives nowadays on Mount Carmel. The weather was very pure, the sun shining and a gentle breeze was blowing. Around the house there are many pigeons and they coo most of the time. Having heard their sweet cooing the Beloved said:—"Did you hear the cooing of the doves? Just now some one fired a gun and they all became silent. How sweetly they coo! How lovely it is to see them enjoying their unrestricted freedom! Is it not cruel to kill these sweet little birds? How much better to see them tamed through the gentleness of man! In many countries of the West, laws are enacted to restrict the cruelty of man toward animals and in some states they can be hunted only at certain seasons. When I was in America I went through several large zoological gardens, some of which covered many acres. In these gardens hunting is strictly prohibited. There are other large national parks in Western America which I have not seen, where I have been told, gazelle and deer roam at will and man is not allowed to interfere with their freedom. In these places the animals become so tame that they associate with man. How ideal this is; how perfect, how good!

"When we were in Baghdád, one day a company of small birds took refuge in a tree, because they were chased by a hawk. Some one took a gun and fired at the hawk. It fell dead to the ground. The birds became very happy and flew away, circling in the air and singing songs of joy.

"Another day we went from Baghdád to Salman Pak (a village several miles from Baghdád). On the way I saw a large bush of thistle under which numerous sparrows had gathered and over which perched a hawk. The poor sparrows having seen the hawk, had sought shelter under the clump of thistle and the hawk had followed them. However, fate was against it, for one of the thorns had pierced its breast, causing its death. The sparrows, unaware of this fact, continued to remain there until they died of starvation.

"Another day the Blessed Beauty desired to go to Salman Pak. This village was like a country-place and its weather being Bahá'u'lláh liked to go there. A fine white donkey was brought upon which He rode while several of us followed Him on foot. When we reached there we asked the keeper of the Muhammadan shrine, whether he had anything for us to eat. He had nothing but told us there was a little hamlet six miles away, where we could buy eggs. At this moment, the Blessed Beauty heard our voices and came out of the room. He said: 'I will cook for you tonight a nice dish! When the time arrived He said to us: 'Bring some dates and butter and I will cook for you a Kurdish dish. Put the butter in the pan, let it be boiled, then shell the dates and put them in. Then stir it with a spoon until they are well mixed.' We followed His instructions and the dish turned out to be very delicious. Up to the present time the taste of that dish is in My mouth.

"There was a man by the name of Hájí Muhammad Taqí Shírází who had joined our company. He was a great hunter. He was such a crackshot that while his horse was galloping, he could shoot birds on the wing. Riding on his horse, with his gun, he followed us. The Blessed Beauty knowing his love for hunting told him: 'Don't kill these innocent birds.' But the man paid no attention. Without exaggeration he fired on that day five or six hundred shots but without killing one bird. On our return trip we saw a crane. It was very large. This bird rises very slowly from the ground but once in the air it flies very rapidly. When Hájí Muhammad Taqí saw this crane, he became elated because he thought he could show off his skill here. The bird had just risen from the ground when he fired the first shot and missed. He fired 4 times more with no better success. By this time the bird was high up in the air and he thought now he would surely bring it to the ground and again fired two shots but missed. Because Bahá'u'lláh told him not to shoot and he wanted to break His word, he did not succeed and not a single bullet found its mark.

"When we were in Salman Pak, an Indian Prince, Egbalad-Doulet, accompanied by one servant, came there. There were between 30 and 40 souls with Bahá'u'lláh. This Indian prince was very rich. Once the English government desired to borrow money from him. He asked if they wanted English or Persian pounds. Because the Persian pounds brought a better rate of exchange, they preferred them. In his palace there was a store-room where he hoarded his money. Without exaggeration, gold coins of many nationalities were piled high in different corners. When the time came to transfer the desired sum, a large scale was brought and the money weighed out like wheat. Now this man who was so rich, had ordered his servant to bring one small pan and cook only for himself. When the dish was put before the Prince nothing left for the servant to eat. The believers at that time had prepared a roast lamb. I called the servant of the Prince and asked: 'Have you had your dinner?' He replied: 'No! Then I asked: 'What art thou going to do?' He answered: 'I do not know.' I invited him then to come and eat with us. After partaking our food he told me that the Prince had made a written agreement with all his servants that they should receive only their salary, that they were not to eat in his house and whenever they broke anything they had to replace it."

In such a manner did the Beloved entertain us.

17 October 1914

[First line cut off in scan]
Haifa, Syria. Oct 17th 1914

Dear friends!

Amongst other Tablets revealed during the last few days the following is to the believers of Firaydún, a large town near the city of Isfahán:—

"O God! O God! Verily these intelligent souls are assured in Thy mentioning; are enkindled with the Fire of Thy love; are attached to Thee, relying on Thee and are supplicating in Thy Presence. They seek naught but Thy good-pleasure; are depending on no one but Thee and are not disturbed by the trials in Thy Path. O Lord! They are Thy captives and Thy prisoners. They plead the appearance of Thy graces and anticipate the irradiation of the rays of Thy

Bestowal. O Lord! Ordain for them every good in Thy earth and in Thy heaven! Suffer them to behold the Kingdom of Thy verses! and inspire their hearts with Thy Proofs and evidences:—so that they may unloose their tongues in Thy Praise amongst Thy servants, be stirred with the Fragrances of Thy Days and their breasts be expanded by the promotion of Thy Signs. Verily Thou art the Clement, Thou art the Possessor of the Most Great Bestowal. There is no God but Thee, the Forgiving, the Merciful!

O ye divine believers! Should you know to what extent the heart of 'Abdu'l-Bahá is roused and animated at this time, undoubtedly you would be moved and stirred like unto the sea and be surging similar unto the boundless ocean. This century is the century of the Blessed Perfection! This Age is the Age of the Most Great Name! In the unseen world there is infinite motion and urge and like unto the season of springtime from the realities of things the subtleties of mysteries are becoming manifest and apparent. Out of the black soil appears luxuriant vegetations and ever green plants and the nude, bare trees are clothed with the new garments; the Breath of the Spirit is breathed in all the phenomena and the world of creation is endowed with a wonderful impetus. In such a divine Century one must concentrate all his efforts in the service of the Court of the Almighty;—so that from the tree of existence unlimited fruits be produced and gathered. Otherwise life itself is loss within loss and the end will be deprivation and concealment in both worlds....."

How the days pass blissfully one after another on this radiant mountain. We are all very joyful in the Presence of the Beloved of our hearts. In this world we long for no other enjoyment and seek after no other station. He is the Joy-Creator and Joy-Giver. He taps the spring of each individual life and lo and behold, there gushes forth a fountain of the water of truth and happiness which will continue to flow for ever and ever if we do not stop it with the dust and sand of our own selfish desires and egoism. Let him draw the plan of your life and your future will be assured forever. You will never regret it. He knows better the details of your life than you do yourself. He is the supreme Architect and His anxiety is to build the palace of your existence as beautiful and as perfect as human or angelic mind can conceive! Can you do that without committing any mistake? If you can, I wish you good luck but I doubt your ability. When you want to build a cottage, you consult an architect, don't you? but you are not willing to follow the wise and loving advice of the Celestial Architect because you think your little, puny ideas are good enough to construct the peerless palace of your eternal life. But I believe the spiritual Architect of our life in this world is 'Abdu'l-Bahá; He has already laid the basis of many lives, whose foundations are the Knowledge of God and the love of humanity, whose doors are the good-pleasure of the Lord, whose walls are the noble characteristics, whose corridors are spiritual qualities, whose galleries are the virtues of the Kingdom, whose never-fading parks are the heavenly ideals and whose glorious lights are the rays of the Sun of Reality.

This morning carrying in my hand a jar full of water, I passed under the balcony of the room of the Beloved. Suddenly I heard His musical voice "Marhaba". I looked up and was rejoiced to look into His countenance. "Where art thou going? Dost thou take a cold bath every morning? It is good. It will make the body healthy and strong." After a while an old Arab woman selling milk came at the door of the house and the Master started to speak with her while walking to and fro in the Balcony. Kindly and most naturally He asked her the price of milk and knowing the Arabs having a weak tendency to dilute it with water continued to discourse with her on honesty and trustworthiness, elucidating His talk with verses from the

Qur'án so revered by all the Muhammadans. "If thou sellest thy milk straight, without mixing it with water, God will bless thyself, thy family and thy business. The best capital and the most profitable business is honesty in all things. Do thou continue to be honest in thy dealings for one month. Thou wilt see in the end that thou art honored and respected by all thy customers and not considering thy spiritual welfare, thy material prosperity will be secured. Then thou wilt better understand the meaning of the holy verse:—"We will confer upon thee a manifest victory!" Thus we realize, that like unto Christ, the Beloved speaks and exhorts all the people and everywhere, He sows the seeds of wisdom in the grounds of the hearts and they take deep root. In the background of the life of 'Abdu'l-Bahá, and behind every word uttered by Him, there rises before us, His heavenly deeds, His complete renunciation, His dominating spirituality, His dramatic and at times tragic life, His majestic personality, His celestial character and these things more than anything else carry with them authority, weight, obedience and trust.

Today on the veranda of the Bahá'í Nest a feast was spread. The wife of Rahmatu'lláh had cooked for us U-murtali and Kabáb and for dessert we had Damascus grapes. We all eat on the ground and our American brothers sat a la Persan. Everybody enjoyed the food. We were all nine persons. Hájí Mírzá Haydar 'Alí, Hassan Effendi, Mr. Remey, Mr. Latimer, Shoghi Effendi, Doctor Habíbu'lláh Khodábaksh, Badí Effendi, Mír Siyyid Husayn and myself. We had a very delightful time. In the afternoon, an Italian steamer arrived and our beloved brother Shoghi Effendi departed for Beirut to enter the college. We shall miss him terribly, for he is such an active, spiritual, loving youth and as he was associating with us directly in the service of the Beloved we have all grown to love him. He will have to attend college for three years more and then he graduated. I have no doubt that with his intelligence and knowledge he will be an active servant in the Cause of God. Already he has shown promising signs for public speaking and we all pray and hope that in time he will be an eloquent and inspirational speaker and worker in the Cause. We all went with him to the steamer and bade him our Bahá'í farewell. The Master loves him very much and during the present vacation he was with Him almost all the time.

In the afternoon two Arabs called on the Beloved and were with him for a longer time than one hour. When they left we went to the reception-room. He was walking in front of the building and no sooner He saw us He called us to follow Him in the Holy Tomb where He chanted aloud the Visiting Tablet. Coming out of the Holy of Holies He beckoned us to follow Him into the main room. After inquiring the health of our American brothers He looked into my face with winsome smile: "I have heard that you have had a feast today. Why did you not invite Me? I shall bring a suit against you in the court." After a few seconds of silence He said:—Praise be to God that His Holiness Bahá'u'lláh has spread before us the heavenly Table upon which one finds every kind of food. There is the food of faith and assurance; the sustenance of Divine virtues; the bread of the love of God; the meat of the glad-tidings of the Kingdom of Abhá; the provisions of service and good-fellowship; the victuals of severance and detachment; the viands of enkindlement and attraction; the nutriment of sanctity and Holiness; the dish of attraction with the Fragrances of God; the sustenance of the Breaths of the Holy Spirit; the food of Eternal Life; the nourishment of the Teaching the Cause of God and promulgating the Religion of God. In short one finds on this Divine Table all kinds of spiritual food which constitutes the real supper of the Lord."

In the evening, at a time when all of us were going to sleep the Beloved walked across from His room to the Pilgrim's House. Mír Siyyid Husayn was carrying a lantern before Him and He looked so holy and beautiful in the darkness of the night. I saw Him from the window of my Nest and then leaving aside my sleep followed Him to the Home. There He sat for more than one hour and asked Hájí Mírzá Haydar 'Alí in English: "Speak to me." Poor Hájí did not know what the Master told him but he said "Yes" in Persian. Then He related a story of childhood and dwelt on the dynastic changes of Persia which were most interesting. The way He remembers the names of persons and the minute details of their lives is nothing short of miracle. He laughed and related several stories and was happy and well. "I came over to pass a pleasant hour with you" He said as He rose from His seat. I returned to my nest, with a contented heart and peaceful mind. I send my Bahá'í greeting to all the sincere Bahá'ís in the Cause.

18 October 1914

Bahai Nest. Mount Carmel.
Haifa, Syria. Oct 18th 1914

Dear friends!

Wondrous is the majesty and splendor of 'Abdu'l-Bahá. Like unto a little child I go to Him and open my soul in the sunshine of His love. I love Him because He is such a precious Beloved. His mere Presence sets my soul on flame; His singing smile gives me such an exquisite joy. He is so wonderful that I can never fully know Him, but I can continue serving Him with perfect trust. I dream of Him and think of Him by day and by night. Whenever I feel sad I turn my face toward Him and immediately I am immersed in a sea of rejoicing. He is the sun; my eyes are dazzled when I try to look into its disc; He is the heaven, how can I ever dare to soar high in the infinitude of its immensity; He is the nightingale, how can a little broken-winged sparrow fly in its company; He is the King of Kings, how can a poor servant appear in His Court; He is the depthless sea, how can a drop of water be compared to it and he is the Beloved of all hearts, how can this insignificant lover find favor in His sight! In the word of the poet:—

"Thou art a mountain stately and serene,

Rising majestic o'er each earthly thing

And I a lake that round Thy feet do cling,

Kissing Thy garments' hem, unknown, unseen.

I tremble when the tempests darkly screen

Thy face from mine. I smile when sun beams fling

Then bright arms round Thee. When the blue heaven leave

Upon Thy breast, I thrill with bliss, O King!

Thou canst not stoop.—we are too far apart

I may not climb to reach Thy mighty heart

Low at Thy feet I am content to be!"

This morning the Beloved called me while He was walking. He asked for the book of Tablets which were revealed during the last few days;—so that he might correct them. After the correction He gave it to Badí Effendi to copy them. For another half hour I was in His presence, listening to His instructions and exhortations. In the afternoon the Persian Consul with his wife and daughter as well as number of other officials called on the Master and they were with Him for three hours. When the Beloved heard they are coming today He sent Abbás Galí to bazaar to buy fruits and candy. They were served with several kinds of fruits, sweets, tea, coffee, etc. They were enchanted with the matchless scene all around them and before their eyes and they carried away a most vivid mental picture of the simple, awe-inspiring, unique panorama. Seldom had they seen such grand view in their lives. When the guests left He called us to Him and ask us at first to help ourselves with the fruits on the tables in front of the main room of the Tomb. Then we followed Him to the Shrine and heard Him chant the Visiting Tablet with such power and penetration that we all felt very uplifted. Seldom have I heard Him chant with such rich, high, symphonic voice. It heard the great hall, reverberated with it and gave back its ringing, resonant echo. When He came out of the holy Shrine He led us into reception and gave the following talk:—

"These people who called on us today were in a state of fright. They are expecting daily the bombardment of Haifa by the foreign warships. No sooner they saw a little moving speck in the horizon of the sea than they looked through their glasses anxiously scanning to see whether these are the expected cruisers. Their hearts are in a state of anxiety. They are terror-stricken. They have no peace of mind. This is one of the signs of the absence of faith. It is stated in the Qur'án: They imagine every cry raised is an enemy unto them! For example when a thief enters a house, the least noise causes his flight. He trembles and quakes. But the hearts of the people of faith are assured. If they are surrounded by a thousand enemies they stand firm on their ground. The greatest Divine Bounty is a confident heart. When the heart is confident all the trials in the world will be as child-plays. Should they throw him into the prison, should they cast him into a black well, should they heap upon him all manner of afflictions, still his heart is content, peaceful and assured."

He asked from one of the believers who had just come from Abu-Sinán about the health of the friends and their children. He was told they are all well and the children are put into the native school; so that they may not run about in the country and get sick. The Master said: "The children must receive divine and material education at the same time and be protected from temptations and vices. How wonderful will it be if the teachers were faithful, attracted, assured, educated and refined Bahá'ís, well-grounded in the science of pedagogy and familiar with child psychology;—thus they may train the children with the Fragrances of God. In scheme of human life the teacher and his system of teaching plays the most important rôle, carrying with it the heaviest responsibilities and most subtle influence. A teacher is like unto a gardener. Just as a gardener sows the seeds and watches carefully over their sprouting, looks after their growth and progression—so also a teacher must

watch over the education of the children and inculcate in their young lives the highest ideals of truth and justice, etc."

Coming out of the room He asked me to follow Him and then He said to bring to Him Mr. Remey and Mr. Latimer after half an hour.

When we entered into His room He welcomed our American brothers with golden wreaths of smiles on His face. "You are welcome! You are welcome! Marhaba, how are you? Are you well? Are you happy?" With these warm words of greetings He filled their goblets of joy, laughed joyously, bade them be seated and then gave them in the most natural and at the same time, inspirational manner the following heavenly talk. All the time during which He was speaking His eyes were closed, as though He was receiving His vibrant spiritual words from the higher source of Life and Reality:—"Truly I say I am well satisfied with both of you; for you have consecrated your lives to the Cause of God; you have no other aim save calling the people to the Kingdom of God. Your hearts are empty, they are not preoccupied, nor engaged with other immaterial affairs. Praise be to God that your minds are sanctified and holy. I am sure you will be confirmed and assisted in all things. There are many heralds in this world. Here is a herald who summons the people to the love and defence of their country, calling at the top of his voice 'O my country, O my beloved country! There is a herald who blows in the bugle of new nationalism. Here is another herald who calls the people to politics—in order that he may wield great powers of State. There is another person who is a herald to literature and science. Here you find a soul who is the herald of the commercial interests and its expansion and there is still another herald who sounds the trumpet of war and militarism. But praise be to God that you are the heralds of the Kingdom of God. All these contending voices which are raised in the world today will ere long be silenced and hushed but the call of the Kingdom of God will gain volume and impetus day by day. The popularity of these worldly heralds may last for a year or two, but the fame of the souls who are the heralds of the Kingdom is eternal, for they are sounding the Trumpet of Celestial, universal Peace. Their voices will ring throughout the future centuries and be immortal and age-abiding. Thank ye God that ye are the heralds of the Kingdom of Abhá, the heralds of the Covenant of the Almighty. All other voices will be repressed but this harmonic song of the Kingdom of Peace and truth is eternal and everlasting. Now I desire to send you back to the United States. I supplicate and beseech at the Threshold of the Kingdom of Abhá that you may go forth into the world with a heavenly power, with radiant hearts, with celestial souls and with breaths imbued with the Breath of the Holy Spirit! May you be confirmed and assisted and may you raise such a melody and sing such a song as to stir and move the hearts of the American people! I anticipate to receive glad news from you."

With this wonderful message in our ears we left the holy Presence of our Lord and walked quietly on Mount Carmel, breathing the fresh, breezy air and inspired by the star-lit night. What majesty and witchery holds the silence of the eastern sky! Its magical beauty and mysterious grandeur is never worn out. It unfolds before the wandering eyes always new meanings of spiritual life and simplicity. It deepens the consciousness of moral responsibilities and heightens the sublime ideals of human mind. For hours one looks up toward heaven, holding silent communication with the starry hosts and then enraptured through their eloquence he traces back his step to his room with broader vision and clearer

understanding.

19 October 1914

October 19th 1914 Bahá'í Nest Mount Carmel Haifa, Syria

Dear friends!

Brother Remey and brother Latimer left this evening for America. We felt sad to let them go but they were happy to leave for the broad field of service, to spread the message of the Kingdom and diffuse the Fragrances of the Paradise of Abhor. invigorated by the daily association with the Beloved, refreshed by the spiritual out breathings of the divine Mind, taught by the actions and words of the Blessed One, urged by the self-sacrificing examples of the Master, baptized with the Fire of the Love of God, consecrated to the Service of the Center of the Covenant - they left this Sacred Spot, bringing with them the loving messages of the Holy One and the ideal flowers of the Garden of Abhá. Undoubtedly they will be the means of guiding many souls to the Fountain of Eternal Life and summoning the people to the principles of Divine Civilization. They will cheer up the hearts of the friends and give them the glad-tidings of the good-health of the Master. This is the most important thing to realize just as this juncture that the Beloved is well and is expecting to hear the good news of the progress of the Cause and the union of the believers. With one accord we must arise and perform those services which will be conducive to the glorification of the Religion of God. This is our work. This is our highest concern and solitude. The Bahá'í Movement has done everything for us. Have we done anything forth - so that the Lord may continue to put His trust upon us? Irrespective of our effort, the Cause of God will advance and will be spread to the uttermost confines of the earth. The most vital problem before us is this: we like to take a part - no matter how small and insignificant - in this work of the Kingdom. Ours will be the privilege and the honor. Hence we must do our utmost to be the active, moving hands of the body of the Cause.

This morning the Beloved called me into his room. He had in his hands my Persian Diary, reading, and with his own hands writing a word here, a phrase there or crossing a sentence. Now and then he laughed over some of my expressions. For more than one hour he continued reading and correcting and then he gave them to me to be mailed with a sigh of relief, "you are writing a book" he said. "I have been reading all this morning these letters. They are interesting." when I came out of this room I loathed to depart from them and had I had time I would have copied them and keep the originals.

Earlier than other mornings our two American brothers entered the Nest and were with us till noon. Then I descended the Mountain with them, took dinner with them in hotel Carmel for the last time, talked over the affairs of the Cause and ascended the Mountain after 3 pm. On the way we stepped at the Bazaar, bought for them some Persian tea and bade farewell to the friends whose stores were open.

Immediately after our arrival the Master called them unto his Presence. He was busy writing. We sat quietly and 'Abbás Goli brought us tea. Then He wrote for them the following divine Tablet with His own Hands.

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"To the believers and the maid-servants of the Merciful in America. Upon them be Bahá'u'lláh El Abhá.

O ye believers of God and the maid-servants of the Merciful! From the Graces of His Holiness Bahá'u'lláh I beg for your firmness and steadfastness. Today whosoever is a herald to the Covenant is confirmed and assisted. In these days a number of souls whose deeds in America as clear as the sun, have arisen in enmity against the center of the Covenant. Theirs is the vain imagination that they can extinguish the Light of the Candle of the Covenant. Vain is then thought. The Candle of the Covenant is like unto the morning star that never sets.

In short, after a journey through Europe and a visit to the Holy Land, their honors Mr. Remy and Mr. Latimer are now returning to America. I send them. I am hopeful from the Bestowals of His Holiness Bahá'u'lláh that they may become confirmed and assisted in the diffusion of the Fragrances of God. When ye Bahá'u'l-Abhá (Signed) 'Abdu'l-Bahá Abhas."

Then he gave them another stirring talk part of which is as follows: -

"One of the things that ... has circulated in London is that I have grown old and weak and that my physical forces are on the wane, consequently some people have gained ascendancy over my mind and caused me to issue these "commands". My power consists of the Bestowals of the Blessed Perfection. They are all spiritual Favors given to me by Bahá'u'lláh. From early morning till now (4pm) I have been reading and writing and I am feeling exceedingly well. Young people like you can only work three or four hours without ceasing.

In brief, I am sending you away. I supplicate and entreat confirmation for you; I beg strength and power for you. I hope that the confirmation of the Kingdom of Abhá may encircle you and that you may become the means of the guidance of many people. With reinforced hearts, strong resolution, and heavenly assistance may you lose your tongues and deliver eloquent speeches and promote the Word of God...You have undertaken much trouble in coming here. You must be very happy, very rejoiced; because you have come to this sacred spot and worshipped at the holy Tomb of the Báb. For many a day you have associated with me and I have enjoyed your visit and I hope good results will issue there from. Today whosoever is a herald of the Covenant is the light of the regions.

In the supreme Concourse, the heavenly Cohorts of the Kingdom of Abhá are arranged in battle-array, expecting to see who will enter the arena of service to the Covenant. Thus they may rush forward to reinforce, to strengthen and confer upon him triumph.

Be ye even overflowing with joy, be ye overflowing his happiness, for ye as the objects of the of the Blessed Beauty. Be ye full of clamor and acclamation. Be ye like unto a cup which is overflowing to the brim."

After a few more words of greeting and love, he embraced each one, kissed him and caressed him and then they were out of the room as happy as high-soaring skylark, flying toward the horizon of Bliss. Another hour was spent around the holy ground and the Master came out of his room and again bade them farewell, by holding them in his arms and kissing

them on their cheeks and heads. "May you be under the protection of God. May you be ever guarded by the True One! May you be ever helped and aided! May you be under the shelter and asylum of the Almighty! Marḥabá! Marḥabá!" It was just about sunset, the western sky was ablaze with the glory of the sun; the sun of the Covenant was dawning from the horizon of their hearts to dispel the gloom of separation - when we all descended the Mountain to go to the steamer and bid them our last farewell. When we returned we kindled the big pole of sticks gathered during the day in front of the Nest. Its flame ascended high up toward heaven, shedding its glowing illumination far and wide. From the steamers they could see its brightness. The sticks burned and crackled and its fiery-forked tongues leaped and gambled in the air. This fire notwithstanding all its intensity and worth, went out after 10 minutes, but the fire of their love lighted in our hearts by the hand of 'Abdu'l-Bahá will continue to burn forever and ever, become whatever and

[AHMAD SOHRAB'S DIARY FOR 19 OCTOBER 1914 STOPS ABRUPTLY
HERE – PAGES ARE MISSING]

20 TO 31 OCTOBER 1914 MANUSCRIPT NOT TRANSCRIBED

'ABU SINÁN

1 November 1914

November 1st 1914 Abon Senan, 'Akká, Syria

Dear Friends!

I call my present single room "Moonbeam Cabin", because it is built on the top of the mountain, at a stone's throw from the house of 'Abdu'l-Bahá and the Holy Family, commands a sublime view of the plain and the sea is bathed in the soft rays of the earthly satellite and as I sleep on the floor from the western and southern windows the dwelling is flooded with the shimmering beams of the silvery luminae. Then I open my eyes and my sight is charmed by her mystic flashes, darling coastantly into the space and, changing darkness into light. Then I began to think of my far-off friends in the East and in the West, in the North and in the South and on the swift wings of her white rays I sent then my Bahá'í greeting and devotion. Do they receive these sincere messages of love and affection? Are their souls sensitive enough to answer these ethereal vibrations? Are their ears quick enough to hear the contents of these unwritten, silent missives? I am sure they are. For are we not working in the same spiritual field? Are we not inspired with the divine vision? Are we not devoted to the same celestial cause? Does not the one source of all goods? Does not the same music of the sphere cheer all our hearts? Are we not all sitting around the one table of the Lord's suffer? Consequently let us continue with one another this ideal, spiritual communication, and annihilating time and space speak with each other; although on account of the participation of Turkey in present world war, the outward relation with the outside world are well-nigh brought to an end, No one knows how long I am going to stay in this pleasant, primitive village but as you can easily guess I am happy wherever the Beloved lives and long for no other evolution save his nearness and the privilege of serving him to the extent of my poor ability

Strictly speaking I must not use the word "my" in relation to the present abode because I have # roommates-Merza Badi; Merza Ḥabíbu'lláhollah and Ḥájí mohamad soushtare- Here, away from all the hate and rancor incident to the present war we have peace and serve the Servant Peace.

When the Beloved awoke this morning in Bahajee he intimated that he is going today to Abon Senan, Because the members of the holy family and the believers has been waiting for his return with something akin to impatience. It was about a 9 A.M. that he called me into his room and commenced dictating Tablets for the Friends in Persia and London till 12 o'clock. Khosro not arriving in time with lunch he drank a cup of milk and went to bed to take his map. In half an hour he was awake ordering Isfandayan to prepare the carriage and asked others to take his handbags out of his room. Because he did not tell me anything directly I thought he is going to leave me and others behind and go to Abon Senan all alone and returning probably in a few days. but just as he was going to ride in the carriage he

turned his face to me and said:-"are you ready?" I said:-" I they you are not taking us with you." He answered:"No all of us will go to Abon Senan, Hurry and pack up your things!" IN three minutes we were ready to but the carriage could not hold all of us, so he told Merza Núrí'd-Dín to the Siyyid 'Alí afnan's Donkey, because he knew the way, Looking into our happy faces he exclaim laughing:-"My goodness! we have grown into a large family." Aha Mehdi Brought two dozen of watermelons to carried to Abon Senan. In the front seat were Isffandeyan, Khesro and Heji Muḥammad, in the second row, the master and Mírzá Siyyid Hassem Afnán and in the third row my two room-fellows and myself Behind the hill of napoleon a regiment of soldiers have been camping for quites a long time and the Master asked Isfandayan to drive in that direction. When we reached the camp he asked the sentry to announce his name to the capitain. In a minute the capitain was out, approaching to welcom the Beloved who alighted from the carriage. All the soldiers were wondering of the commanding pressure of the Master and as though a higher power them arose and saluted him as he passed by. The Capitain and his adjutants conducted him to them tent and these he disappeared from our views. HE stayed with them for 45 minutes and when he returned he was again. followed by the capitain and other officer who were thanking him for gracions Call. They come up to the step of the carriage and stood there stock still till is drove away. We had covered a good distance when 'Abdu'l- Gasem appeared on the road with a big basket of . this is the hieght of the season for this oriental fruits, some of them are as big as a good sizes melon.

this is the hieght of the season for this oriental fruits, some of them are as big as a good sizes melon. The carriage stopped, Khesro took the basket and the Master thanked 'Abdu'l- Gasem for his thoughtfulness, We had to Halfway when the beloved stared to speak saying:-"The Blessed Perfection went to the village of "Yerkeh" two or Three times. (yerkeh is a village a few miles further than Abon Senan) The first time he came out. I walked on foot with him Half-way. Although Through his Grace. He insisted that I Should ride with him in the carriage But I did not do it. From this place I returned to 'Akká, and the carriage continued its journey. Those were indeed spiritual days, days redolent with joy and fragrance. A Furkish poet says the there are certain days in the life of man that when they are passed and he thinks about then afterwards. each one of these days assumed the dimension of a universe with celestial bodies and bright orbs. Now such were the days of Bahá-Alláh..... After a nine years of cloce behind the walls of 'Akká, I came out one day the second time I left the town I took with me Áqá Muḥammad Gali, my uncle. Leaving behind the heavy, gates we met a man, who is still living, but is quite old, who was avquited with my uncle. He asked where the young man was going, He answered:-"this is the season of summer, th days are very hot and therefore I am going to stay a few days in the village of Kofre- Yassif (one mile below Abon Senan) to the hot spell and enjoy the moonlight night, "my uncle from the depth of his heart and said:-"will the day even come when we maybe permitted to leave this town and breathe the fresh air of the country." I assured him that god welling that day will come real soon. Later on I went to Yerkeh, rented the house of the Shiek, repaired it and furnished it for the Blessed Perfection. my uncle went there also and on his return to the town I asked him where he was been? Remembering the day he was sighing for the sight of the country he cried out exultingly:-" I have been to Yarked Freedom in this sense is imagination, an illusion of the brain, Its conceptual stab is more valued and appreciated then its individual realization. For example one relishes more the pactical and pastoral description of a green field then the field itself. he enjoy more the reference to the

illusion beauty and charm of a moonlight night then its physical presence....." the carriage shed by we could be more clearly the circular range of the mountains on the slopes and summits of which were dotted small and large village surrounded by fig and olive groves.

he enjoy more the reference to the illusion beauty and charm of a moonlight night then its physical presence....." the carriage shed by we could be more clearly the circular range of the mountains on the slopes and summits of which were dotted small and large village surrounded by fig and olive groves. For a time the Beloved was silent and with traces of playful smile on his face he started to speak:-"The Captain of the regiment was telling me a long story about the flight of an army of seventy thousand Turkish soldiers during the last Balkan war, He said the army was in a state of complete degeneracy and they fled - . The most amusing part of this force was that as they were flying away they each other....."

By the time we reached the village of Kafri-Yaseef and its well many women with the big jar on their heads had gathered there to carry water to their homes, The master ordered Isfandeyan to stop, because he was thirsty. From the carriage and asked one of the women to give water for the Effendi, Immediately she washed clean her jar, ran to a nearby and brought a glass. What gladness and joy she served her lord, Then the Beloved told Khosre to give her a big to be divided the rest of the woman, almost all these Arab women paint their chin, cheeks and foreheads, some of them are Christians, a few and many Druises.

Many of the friends that the Master is coming today had descended the mountain to welcome him and we were glad to see them there is no carriage road to the top of the mountain and we had to ascend it with our bags and baggage in our hands, The master rode on a donkey, because the path is stony and very difficult and fatiguing.

When we arrived at the village the Beloved entered his own room to rest. Passing by my present dwelling he said:-"This will be thy room as long as art here."

In the evening he came down in the reception room and gave a long talk about the present critical condition of Turkey, contrasting them with the past and deploring the lack of efficient men who can the powers of state and guide the ship of the nation through this dreadful storm and . He predicted the coming of better days and the establishment of a better system of order and

2 November 1914

November 2nd, 1914

Abon Senan, 'Akká, Syria

Dear Friends!

Abon Senan is a small village of a few hundred inhabitants. They are all farmers and their agricultural implements are of the most primitive kind. They are divided into two religious sects; half of them are Christian orthodox and the other half Druise. They live with each other in the most amicable term. The Christian have a small church built for them by the Russian government, attached to the church is a school also by Russia for the implied purpose of increasing her political and religious influence. Their school in the village, as well as all their other school in the Turkish Empire, are being now close on account of the war. Another remarkable policy of the present regime is the official pronouncement that all the American colleges and school in Turkey must first, teach the history of turkey and second be under the administration of the ministry of Education. This startling rule is most important and its future gravity is only clear to those who are well-acquainted with the history of the of American education in this country. In fact, the President of these colleges has been notified that they should either accept these two rule or close the doors. The peculiar sect conforms to many general rules and ceremonies of Islam but has numerous laws and doctrines which are kept very secret. They are handed down from father to son orally and anyone disclosing the best of these secrets. they has the sentence of death hanging over his head. Shelk Saleh who is the owner of their village is an influential Druise and his eldest son S_hayk_h Yousoff is a great spiritual leader amongst them. In Syria, there are, altogether 150,000 Druises and They are valiant, strong, moral and . all their women can read. Those who are illiterate are required to memorize a few verses every day. Their positions and convictions are secured amongst the men and they are much respected and honored by them. They do not teach their religion nor do they convert anyone to their faith. their men people are divided into two kind, "the learned" and the "ignorant". before their initiation into the mysteries of their religion. the them a period of probation from 3 months to one year, to show themselves worthy of the trust and confidence.

their men people are divided into two kinds, "the learned" and the "ignorant". before their initiation into the mysteries of their religion. the them a period of probation from 3 months to one year, to show themselves worthy of the trust and confidence. They are a community well-. intermarriage with other sects and religious is strictly forbidden it has seldom been that a Druise has married out of his community. They are very and kindly and certainly practice the Bahá'í principle by consulting with all national and religious with joy and fragrance, although they do not mix or intermingle with them, All their leaders and S_hayk_hs have the most for the Beloved and their follower demonstrate the same genuine respect S_hayk_h Saleh who knows much about the Bahá'í history and teachings an account of his years of association with the master told me. the Druises are very near the Bahá'í cause. Both himself and his three sons are whole-heartily attached to the Master. He is a very wealthy man and has built for himself and his family and large mansions next to each other. The first and of these mansions he has offered it to the Beloved and his Holy

Family. Therefore all the members of the Blessed Household. Miss Sanderson live in that house. under the house that S_hayk_h Saleh and his Family and live is a big hall around which is the soft comfortable Turkish Divan. Here all the guest gather both in the morning and in the evening, Drink coffee and listen to the words of the Master. The beloved came down this morning, S_hayk_h Saleh and his sons were present, and all the believers were there. They were all happy because 'Abbás Effendi has come. They believe that their village is under Divine Protection for our Beloved is living Abon Senan. In fact S_hayk_h Salmán expressed the general feeling when he said to the Master;owing to the arrival of the disturbing news of war night before last we did not sleep at all and were in a state of agitation; now that His Holiness the Master has come we feel quite at peace and slept soundly,'S_hayk_h Yousoff was a little down cast and low-spirited and the Master knowing well his mood started to him and him to the present dark conditions "although these are like doomsday and the people are in a state of Disney, still you have not felt the hand blows of misfortune nor received the harsh treatment of the time, the utmost that the government will do you charge you a member of pounds for Military Expenditures or a few heads of for the commissariat department of the army.

In fact S_hayk_h Salmán expressed the general feeling when he said to the Master;owing to the arrival of the disturbing news of war night before last we did not sleep at all and were in a state of agitation; now that His Holiness the Master has come we feel quite at peace and slept soundly,'S_hayk_h Yousoff was a little down cast and low-spirited and the Master knowing well his mood started to him and him to the present dark conditions "although these are like doomsday and the people are in a state of Disney, still you have not felt the hand blows of misfortune nor received the harsh treatment of the time, the utmost that the government will do you charge you a member of pounds for Military Expenditures or a few heads of for the commissariat department of the army. At a time of war, these are, considered to be the normal demand of the government. You have not gone through any revolutions but we have seen with our own eyes many kinds of revolutions. We have witnesses great Titanic steamers sunk to the bottom of the sea and have been through faith-shaking upheavals and turmoils. In the evening we possessed everything, palaces, villages, horses, wealth, jewelry, servants and what not; in the morning we had nothing, even driven out of our home into the street. All our material possessions were confiscated and pillaged. My mother rented a small house in another quarter of the city and we were so poor that she gave me a handful of flour to eat. On our way to Bag_hdád, we reached a village. The Inhabitants were so inimical that they did sell us any foodstuff. My uncle said he would cook for us . (a kind of Persian pudding) He got a few handfuls of flour and put them in the pan, they mixed it with a little butter. Then, because it was dark, instead of getting the bag of sugar he took the bag of pepper and seasoned it with a generous quantity of this hot spices. This was not found out till the dish was served. The first morsel burned my mouth down to my navel, and other experienced the same pain, what can we do now? We had no other food. Well, when the mistake was discovered we had a hearty laugh over it and commenced eating and laughing and enjoying the dish. We were happy in of these reverses. Hundreds of our people went through the tortures and sufferings of execution with the utmost serenity and joyousness. There was a man who was arrested, they asked him to divulge the names of hi co-religionist. HE did not know anyone. they started to pinch his body with a pair of tongs. Blood flowed from the skin of his head and poured boiling butter over it, perchance he might reveal the addresses of other Bahá'ís. In this manner, he

died heroically. The body of another Bahá'í was thrown under the hoofs of a thousand horses and his remains thrown into. in his body was inserted ignited candles.....For more than one hour he spoke along this line when the door was opened and S_hayk_h Ibrahim Akki with Lothar S_hayk_hs from Angel entered the room.

The body of another Bahá'í was thrown under the hoofs of a thousand horses and his remains thrown into. in his body was inserted ignited candles.....For more than one hour he spoke along this line when the door was opened and S_hayk_h Ibrahim Akki with Lothar S_hayk_hs from Angel entered the room. They made a striking picture and manifested the utmost deference and respect toward and Beloved. He knew each one of them by name and inquired about their health. It is simply a miracle to see the Master amongst these children of the desert and with what awe and love they look at him and listen to every word falling from his lips. It is here the one who realize faintly the tremendous, moral and spiritual powers that the Master wield by the Grace of God. He solves all their difficult problems and gives them the practical suggestion on every phase of life at noon we were the guests of S_hayk_h Saleh. He sent his youngest son, S_hayk_h Salem to inform us that the Master is in his house. We hurried up and found a very spacious hall on the second floor. Soft narrow were placed round the hall on the floor on which the Beloved and the S_hayk_hs sat. He was speaking to them about the American custom in the event. "in America, the houses are decorated with costly portraits and pictures of men and woman. They pay fabulous prices for these works of art and ancient paintings which are not at all appreciated by the eastern people. Raphael is one of their most celebrated Masters in painting and his portraits are almost priceless..... During the oral invasion of Persia, the treating of that empire boasted of two most valuable treasures. The first was a parchment over which was drawn by man miniature-forms 400 pictures of animals and the second was a royal rug the texture of which was the woman with the gold and silver threads and the precious stones.In the second was brought to Arabia. In order that every General might receive something they cut the rug and everyone received a small piece. The small piece which went to 'Alí, the son-in-law of the Prophet was valued at 20,000 Denars....."

Other stories were related while they brought in a very by table which was only one foot high. They placed all the dishes on the table rice, chicken, sour milk, several kinds of meats cooked a la Turk fried fish and other delicious eatables.

They placed all the dishes on the table rice, chicken, sour milk, several kinds of meats cooked a la Turk fried fish and other delicious eatables. Leaves of bread were put under the table on the floor and then we were asked to sit around and help ourselves. It was indeed very amusing to see the S_hayk_hs taking bread from under the table and every now and then the servants replenished the floor with some more leaves. I enjoyed it very much. When we finished our meal on another low stool was placed trays of fruits, and while standing each person ate as much as he could. Then the and water-petechia with soap and towels were brought in and all of us had to wash our hands and mouths. Must everyone ate with his hand but for those who preferred otherwise there was one single soup-spoon and nothing more. After thanking the hast were returned from the room but the Master stayed there to talk with them some more.

In the morning the Beloved came to our Cabin, walked around it for a few minutes, inquired from me whether I like the place and if we slept will las night. When last month the came to

Abon Senan to find rooms for all the friends, he picked this for this servant and gave to the owner one English pound-so that he might put iron bars outside the windows and make other repairs which were done to our satisfaction.

An official report is circulated that the Turkish fleet has bombarded one of the forts of Sebastopol and caused the sinking of several ships, Those who did like to see Turkey dragged into this war, think Germany has, at last, accomplished her aim. Now indeed the whole world is burning with this universal conflagration and not even the most daring imagination can predict what is going to become the outcome. Far away from the current of news and out of touch with those daily dramatic events. we shall wait patiently and watch the final issue. If the war continues for several months we may be obliged to live in this village all during the coming winter. When the rainy season begins, the roads will be extremely muddy and at times all communications may be blocked for weeks. I went to bed with a heavy and depressed heart, sad and helpless before this gigantic out burst of the volcano of human miseries.

3 November 1914

November 3rd, 1914, Abon Senan. 'Akká, Syria

Dear friend!

S_hayk_h Tariff, the chief spiritual head of the Druises, a tall man with rosy cheeks and long white beard and strong constitution called on the Beloved today and in the morning, afternoon and evening the Master spoke for nearly 7 hours. In the course of his talks, several marvelous characteristics of his luminous mind became most manifest and apparent. his division of the Muhammads an religion into numberless sects and denominations, the wars and reverses, Secondly the way he animated and energized them historical data with his own dynamic personality and drawing from them lessons of the most practical value for the present, Thirdly, his matches and captivated manner of analytical description, the flow of his poetic language the height and depth of his God-given eloquence and the frequent use of Arabic metaphors and idioms which are relished by the listeners, Fourthly The great number of fresh anecdotes, humorous, merry and laughter creating with a spiritual eye, seeing the manifestation of such infinite powers from the Master today could not doubt for one moment that he is sitting and standing before the Sea of heavenly knowledge and is witnessing one of the greatest miracles of this age. Truly as we listened to his words and heard the music of his laughter we were translated into the heaven of pure joy and forgot all sorrow and misery. It was a thought he has opened before our wondering eyes the book of creation, each page of which contained many beautiful meanings. If I want to translate everything he said it become a column. More cold words do not give an adequate idea of his spiritual powers and the range of his faculties. Like unto the sun he shines upon everything and bestows light and eye to all the phenomenon, even the behind ones of the earth feel the warmth and .

of the innumerable stories related today by the Master, I will relate only three and leave the rest for the future. The first is about Azrael and his conversation with God:-

Azrael, the angel of death, is well-known in the Muḥammadan world for his fearlessness in the face of misery and sorrow. Without any remorse or compunction, he takes away the lives of men, women, and children once they have filled the short span of life-related to him, by God. At one time God asked all His angels of blessings and threats to gather in His audience chamber. He inquired about the work of each till He reached Azrael. Looking into his stern, pitiless face He asked him:- During all thy experience in taking away the lives of mankind, was there even a time that heart was touched with pity for the of my creature?"Yes my sire,' Azrael answered,'When and how? the Lord asked him'Once' he said a large steamer was sailing over the smooth sea. The gale filled the soils and it was making great progress towards its destination when all of a sudden Thon didst command the tempest to arise from the deep and lashed the waves with the trident. The sea heaved and swelled and the steamer was tossed up and driven like unto a cork. Then thou didst order the waves to arise with blind fury, beating against its sides and soon shattering it into a thousand pieces. Thon Didst does not lend Thine ears to the prayers and entreaties of the homeless men and women who were calling to them in their hour of supreme agony and with Thy permission I took the spirit of everyone and assigned them to their places in the other world. When I returned and looked at the scene of a house I saw a woman holding a baby in her breast, clinging to a plank and battling against the waves which were singing all around her head. While I was watching this heartbreaking scene Thon Didst bid me loose the hold of the woman from her baby and plan. As I did so she raised her sorrowful and agonized face towards heaven while one big wave rolled over her and covered her for even from my sight, In me daily, the sea was calmed and the plank bearing the child on it was carried away by the waves. This was the only time that I felt in my heart the strip of pity and now what I like to Know. What did become of that child? I do not remember having ever taken his life."

After a few moments of hesitation, God answered His angel:-"when the plane disappeared from the view I the storm and ordered the waves to bear the child on their white playful frames to the shore. Then I commanded the Sun to shine upon it softly, the breeze to waft over it gently, the gazelle to take care of it tenderly and all the elements to join their benefit forces to rear and train it till it grew and into manhood, Now do know the famous hunter, Nimrod who has arisen in rebellion against me?"Yes my Sire! Azrael' answered.'well.' the Lord replied' this nimrod is the heavenly Conclave came to an end.

The second story is about "neutrality" of God in the present European war:-

I read in a newspaper the other day a story confirming the present conflict raging between the European Powers which I may repeat here for the benefit of those who are present. THE German people were praying to God that HE give them victory over their enemies, asking Him to expose their strategies, foil their tactics and unveil their purpose to them. The French nation was entreating the almighty to defeat the forces of their foes, to grant them triumph, to destroy their farms and bring to naught their plots and machinations. The inhabitants of Great Britain were raising their voices to the throne of the Omnipotent, pleading with Him to crush the schemes of the bar Hanan and pagan adversary, to break down his strength and demolish the fabric of his rude and heartless militarism. The Russian

gathering in their cathedrals and churches brought the Lord to give them the scepter of conquest and check the progress of the relentless antagonist. The Belgians implored the king of kings to overthrow the fortune of the destroyers of their homes and hearths. When the Divine Tribunal was , they all come to plead their cause and enlist the favor of the Supreme Judge on their own side. After listening to their arguments they were astonished and silenced when the heavenly judge arose from his imperial seat and proclaimed His "Neutrality."

That third story is about smoking:-

Another subject which was discussed was smoking and drinking became the Druises as a rule are addicted to neither of these time evil habits. Muḥammadan history contains many references to the subjects and the Master pointed out that there were in the past ages may temperance Societies and as a result of their activities teetotalers became very numerous, There were men and women who abstained totally from all intoxicating drinks and especially from smoking tobacco. The object of these temperature Societies became well-established during the reign of Sulṭán Salim. The king espousing this case encouraged all his courtier and the members of his royal family to follow him in this matter, One of his ministers who was the instructor of his son became a missionary Tutorlaler and no one would have dared to smoke in his presence, As it generally happens in such cases the silica of the father for smoking was compensated by an equal attachment of the displeasure of his Sire, he would go every night into his public private room, lock the door and smoke to his heart is content. one night he was late, and as he entered the room banged the door behind himself and sat smoking, forgetting to turn the key. While he was a height of 'smoking', suddenly the door was opened and to his surface, the teacher walked in and a column of smoke escaped into the open air. When he was face to face with his pupil he began to upbraid and censure him for thus want only disobeying the command of his noble father, in terminating that if he came to know about this, he would severely. To the of the teacher the pupil did not show any sign of agitation but in the calm and dignified manner asked him to be seated and he would present his case to his impartial judgment. When our holy prophet' The pupil said declared his divine mission to the world all the animated creatures and in animated objects prostrated before him, obeyed his command and offered to him his allegiance, same this occurs and execrable tobacco. It arose in rebellion against its rightful Lord. It is only for this all-sufficient reason that I am subjecting it to smoke as a just punishment for its dialable disobedience! The teacher listening to this religious explanation exclaimed with evident eagerness, If it is so, then let me smoke it too,-so that I may also reward of paradise!

4 November 1914

November 4th 1914, Abon Senan, 'Akká Syria

Dear Friends!

Now that practically all the Bahá'í with families are gathered in Abon Senan and the Master assuring himself that they are safe and comfortable he left this morning for 'Akká to meet the governor and attend to some important affairs of the cause. HE cannot rest in one place for long. Although he devises the means of safety for everyone, he likes to be in the midst of danger. At this time that all the inhabitants of acca are thrown into a state of evident consternation, the Beloved of the world is walking in their midst, giving them consolations and cheering their hearts. I wish I was with him, but this time he did not take me with himself. This morning we got up very early and took a long walk over the mountain, picking up the first wild pink flowers and decorating their Cabin with them. They were very beautiful and charming, full of delicate message of love and affection. There was a heavy shower last night and therefore for the morning looked young and fresh. The air was full of delicate sweetness and the country was the symbol of eternal youth. When we returned from our ramble we went to the house of S_hayk_h Saleh and found the Master in the reception room. He was drinking his milk and tea and talking with a number of Arabs. In an hour he was up, Khasro and Mírzá Siyyid Hassem Afnán carrying his handbags. S_hayk_h Saleh and his sons wanted to descend the mountain with him but he did not allow them to do this. On the way a poor Arab ran out of his house and begged him to bless his house, with his holy Presence. Soon he rode in the carriage and disappeared from our view.

Yesterday morning while the Beloved was speaking, a soldier riding on his horse entered the house. S_hayk_h Salmán went out to find what he wants. After a few minutes he returned with a paper containing three orders from the Military Commander in 'Akká. He stood up and read it about, The first rule with the internal affair, that no soul must foment trouble and insurrection against the established civil or Military Authority; Second, the rights of the Foreign subjects must be respected and their persons protected; third, any soul acting as spy or writing to foreign countries the secret plans and arrangements of the army will be punished and sentenced to death. All the letters will be strictly censored and corresponding with outside world will be extremely difficult.

third, any soul acting as spy or writing to foreign countries the secret plans and arrangements of the army will be punished and sentenced to death. All the letters will be strictly censored and corresponding with outside world will be extremely difficult.

This morning the Greatest Holy Leaf sent to us a big tray of orange and mandarines and lemons and watermelon. She sends us her kind message and we are proved and honored to have such holy and loving mother in the Bahá'í world. She thinks that we have not at our disposal all comforts of the city life, but when we are with the Master we do not even think about such things. We are happy because we are basking under the sunshine of his Spiritual Presence. Without him we are poor with him we are rich. We are brave but he raises our station to the apex of Glory. Without him we are less than the dim light of the candle, with his assistance we are transformed into the rays of the Sun of Reality. We are all dependent upon him. HE is alone independent. Even the people of Abon Senan realize this and express it in no uncertain language. Yesterday the Orthodox priest called on the Beloved and in the course of his conversation he said to the Beloved: "As long as you are amongst us we feel we are safe. Your prayer will assist us in our hour of misfortune. For forty years we have been all the servants at thy Feet." Later on I heard that when the friends came to Abon Senan he called on each person and endeavored to their moral uplift and that their lives will be as examples of righteousness and virtue. In this manner they look upon the Bahá'is and watch

their actions and words and correspond them together; so that they sinlitute for ather men to be followed. When the Beloved bows a place, it is as though the very life is taken away from it. What a different one observes between the wonderful hours of yesterday and the unresponsive hours of today. His love and affection above keeps and warm and happy and to be away from him is like spending over time unprofitably. The only thing that keeps one contended when away from him is to be occupied in his service and to work for his cause.

Another story that the Beloved related the other day is as follow:-"The life of a judge in the Turkish Empire is the subject of constantsative and the ineffectiveness of the Turkish laws and their inadequacy the source of much amusement and diversion. In the Turkish law courts there comes often foreign lawyers who are very exact in enforcing the letter of the law. On the other hands the ignorance and the indifference of the Judges as regard the execution of the law is more than evedent and often bribery blinds the oeyes of their impartiality and favoritism deafens the ears of their justice and thus they hand down their decision against truth and fairness.

"once in the court of 'Akká there appeared Frech lawyers who stood high in his profession. He pleaded the case of his client very ably and the judge defendent and thus all the unanswerable proofs and splendid alaquence of the lawyer did not avail. Nothing could shake the prejudice of the judge and at last he danded down his decision against the plaintiff. The lawyer was irritated against this patent injustice and he throw all discretion to the wind by drossly abusing the honor of the court, questioned the rectitude of the judge, appealed to the common rights of humanity, brought forth an array of proofs and evidences and qouted the exact wording of the law in the statute book(for instance) No 25 chapter 75, clouse 8 and proved beyond a shadow of doubt that the judge was wrong and at least in this case must reconsider his judgement. This serve, transhint attack awakened the judge out of his toipor and indifference and arose from his seat with an uncommon, momentary glow of anger in his tone:-'sir! You are going beyond the bound of prudence, Damn all your laws and your troubled conscience! What do I care with all these formal red-tape platitudes, these hard and fast evidences those foolish charges. Hell with them, Look at that adious book of statutes ,Statutes indeed! I havent open it for ajes, See how its cover holds the dust of years may the plague take it away from us! I have decided the cse and there will be no repeat and no reverse of judgement. If thon thinkest that I have been unjust or swayed in my consideration of the casely other outside ajencies go and do they damn worse."

5 November 1914

November 5th, 1914, Abon Senan 'Akká, Syria

Dear Friends!

We spent the day in the expectation that the Beloved will return this afternoon but we were disappointed. Abon Senan is only a two hours distance- about 9 or 7 miles, but to me at least it looked as though it was a thousand miles away. Every minute I was thinking of my Beloved and I longed to be with him. These are days to be as near the master as possible

and learn from his words and deeds the lessons of moral and spiritual heroism, Abon Senan is good and interesting, as a village from the time of Noah might be but without 'Abdu'l-Bahá, one would not like to stay for five minutes. The Beloved cloth everything with his beauty, Divest them of their apparent unshapeliness and give them a note of excellence and majesty. Then with his help, I try to look upon all the surrounding country with his poetic, matchless eye and reflect the picture which falls upon the retina of his sight. Were it for his constant assistance and help I could not write one life. When I am alone I pray for greater capacity, because I realize my other unworthiness at his Divine Threshold. He raises us from the lowest station of nothingness and gives us power and might so that we may be able to stand the shocks and calamities of these dreadful days. So much is asked of us put this question to himself, What have I done for the Cause?, we will find out that we have done woefully little; that considering our gifts we have notaries into the height of our responsibility; that in comparison to the magnitude and grandeur of this Cause, we have not striven to represent it in all its universality; that in ratio to the bounties of the of Abba we have not displayed a supreme effort to bring its beauty and simplicity within the reach of every individual soul, Realizing these things and Knowing how true they are we feel not a little ashamed and then try to work harder to win the golden Craven of acceptance from the Holy Hand of 'Abdu'l-Bahá.

Realizing these things and Knowing how true they are we feel not a little ashamed and then try to work harder to win the golden Craven of acceptance from the Holy Hand of 'Abdu'l-Bahá.

This morning S_hayk_h Saleh and S_hayk_h Yousoff paid us a visit in our Cabin and regretted very much that the Master is not here. One can hardly find more loyal and devoted friends and this. it is true that they love and serve the Beloved from a different standpoint than the Bahá'ís but nevertheless, it is a love and service of the most unselfish types. Afterward Mírzá Jalál and a number of other paid us calls. Our Cabin is situated at the corner of the road and every one of the friends who pass by during the day either salutes us or drops in a few minutes. Thus through its environment and adaptability, it has become a sort of Club room for social gatherings and a clearing0- house for the distribution of the latest news and gossips. In the evening the believers gather here, dead tablets, speak, look over the newspapers and have altogether a pleasant hour or two. The small Russian school being closed since the declaration of war with Russia our children are free and thus they come to the Cabin, playing, singing, raising Cain and having a good time, There is now a talk to have a small Bahá'í school with Badi Effendi and Mírzá Munír as English and Persian teacher. In this way, the little boys and girls will not have to waste their precious hours all day.

Before sunrise and sunset, we take long walks over the mountains and explore the outlying districts. In the hollow of a valley close by there is a small little building which is called the shrine of Tacharik, I do not know how much truth it contains. The villagers attribute to it many miracles.

Our morning and afternoon teas and our supper and dinner all brought from the house of the Blessed Family. I am so sorry that we are giving them so much trouble and we can't serve them in any way.

Miss Edith Sanderson lives with the Holy Household but Shiek our arrival in Abon Senan we have not seen her. Although she wears her European costumes, I think she likes Seclusion.

All those friends who have gathered tonight in my Cabin commissioned me to sent you their devoted Bahá'í greeting

The translation of another judge story may not be out of place:- There was an important man in 'Akká who had many cases pending in the court, but the judge postponed the settlement of his affairs from day to day. Oh yes! he was courteous and polite, always received this gentleman with smiles and lots of "East Wind" compliments and ordered rich coffee to be brought to him but none of his cases were brought up to be settled. This man was not a nature of 'Akká and thus the days grew wearisome on him, He wanted to return to his home but the judge kept him there apparently for no good reason whatever, one day, by chance a friend of his told him that the judge has heard that he possesses a wonderful Arabian charger and he expressed a desire to see it. This off hand remark put a clever idea into his head and after thinking over it for a time he came to the conclusion that he would put it into practice. Early next morning he called on the judge and in the course of conversation told him that he has a very mettlesome Arabian steed and desire to offer it as a present to his honor, not exactly as an inducement to further his affairs speedily; God forbid but as a token of warm friendship and gratitude. The judge taking up the cue was all obliging sweetness and could not show enough of his expensive smile and ready willingness to put aside all the other important matters of state and attend to the immediate consideration of the cases of his "best friend," "I have already written to my son" the man readily declared " to send the steed so that I may it you myself while I am here."

On that very day, one of his cases were decided by the Judge in his favor. A few days passed and the Judge asked his friend whether he has heard anything about the steed." oh yes" today I had a telegram from my son. Considering the priceless value of the steed, he has made up his mind to bring it himself and he has already arrived in Damascus." this intelligence gave the Judge the ground and one more case passed the labyrinthine mazes of the Court. A few days more rolled by and the man showed his face on the court. The Judge hailed him:-"Have you had any news from your son and the here?" "Your honor! I know you are more anxious about the horse than my son but I can assure you that a telegram reached me last night giving the news of their safe arrival in Tibavas and for this reason I called this morning to give you the good news," The Judge become so excited over this happy news that the third case passed the court without any hitch in difficulty.

The Judge becomes so excited over this happy news that the third case passed the court without any hitch in difficulty. About a week more passed and the man brought the further news that the horse gas arrived at Nazareth. This news gave him naturally a good protest to press the Judge to consider his fourth case which was done to his entire satisfaction. Another recourse to the ruse left one more unimportant case to be decided upon in his favor and the man made up his mind to call on the Judge and see whether he can, before leaving the town to settle his last case. No sooner he was ushered into the room than the Judge arose for his seat and said in an affable voice:"Now my friend! take it, this paper contains the decision of your very last case. I hope you have good news from your son?" The manful on his face an expression of great sorrow and pain and looked as though he was on the verge of the breakdown."Your honor!" he, at last, tried to find suitable words to give

vent to his apparently genuine grief. "I do not know how to thank you for all your manifest kindness but yesterday I received a sad letter from my son who has arrived in Abon Senan to the Effect that he has brought the horse safely to that town but the noble steed (and he began to shed tears and sale) was attacked suddenly with the dangerous malady "Maloun"-accured_ in the middle of night and was dead after half an hour. Oh, your honor! oh, your honor! you cannot realize what a wonderful horse it was. By day and by night it was my faithful companion. o my noble dummy, friend! then who saved me from many dangers and Gere me out a victory in many a hard-fought Contest, where art thou?. Why didst Thon leave me? and what can I say to the new Master?" Working on his own emotions he really imagined that the horse is dead and he cried out wept as one stricken with real sorrow. The Judge looking at this passionate out burst was stupid and instead of piercing through this sham lamentation and rebuking him for his perfidy, found himself consoling him. When to all appearances the man was calmed he left the house of the Judge and then and there departed from 'Akká while thanking the almighty for this coming to his rescue and settling all his affairs in such a satisfactory manner. When the Judge found out the fact of the matter he could not divulge it to anyone."

6 November 1914

November 6th, 1914, Abon Senan, 'Akká, Syria

<21>

Dear friends!

Last night I was half decided to go to 'Akká but this morning I changed my mind, still hoping that the Master will return this afternoon. At 4 P.M. we descended the Mountain, walked through the olive orchards till sunset, looked towards the road leading to town but we had to ascend the mount and spent another night in the darkness of definition. Several friends came from 'Akká and brought the news of the good health of the Beloved and gave us the substance of his talks and wished I was there to write them down. Hence before going to bed, I was decided fully that I shall leave tomorrow morning for 'Akká and gladden my eyes by beholding his countenance. I could not stand it any longer. This morning at 10 A.M., with three other friends we walked to the village Konkát where in its vicinity there is a spring of water. Here we tarried for an hour, took bath in its cool water and sent an Arab to a near farm to buy for us 2 big watermelons for 6 cents. In the afternoon Doctor Halulisllah Khadabaksh gave us a lecture on hygiene and in the evening the believers gathered in the Cabin and had a good time till 10 o'clock.

Having nothing more for today I give you the transition of the Tablet revealed to the maid servant⁰ servant of God Mrs. Mahel S. Rice Wray: "Other godlike maid servant of the kingdom! Thy letter was received. Its content was conducive to the happiness of this depressed one, Thank than God that through the confirmations of the Kingdom of Abba Thon didst become assisted in diffusing the fragrance of the God in that well-known city and thy Noble husband was thy partner and co-worker This service was the heavenly Bestowal and this effort conducive to everlasting Life. Ere long you will witness most important results Doctor Eugene Shippen has indeed demonstrated his philanthropic aim in inviting the friend to hold Bahá'í meetings in his Chapel. Although in appearance the result of this good deed is not evident at present before long it will assume most great importance. It will be the means of the nearness of his honor the Doctor to the Threshold of the almighty; he will become throughout all the regions and his praiseworthy deeds will be on the lips of the people of illumination in the future ages and cycles;- for he made that church of brick and clay, the temple of the highest and the Congregation of the spiritual ones.

It will be the means of the nearness of his honor the Doctor to the Threshold of the almighty; he will become throughout all the regions and his praiseworthy deeds will be on the lips of the people of illumination in the future ages and cycles;- for he made that church of brick and clay, the temple of the highest and the Congregation of the spiritual ones. on my behalf convey to him my greeting and gratitude and give him this message:-After His holiness christ- May my life be a ransom to Him-if a soul protected one Christian he becomes the object of the praises of the dwellers of the Supreme Concourse, but now thou hast made thy Church the meeting-place for the Bahá'ís. Consider what pregnant results will be issued therefrom in the future!

"As regards his honor Mr. Howard Ives; truly I say in these days he is, in reality, spiritual and godlike. Vaith an eloquent tongue and with a detached heart he is occupied with the promotion of the word of god. It is thus my hope that this fearless soul may become confirmed in such wise as to shine and gleam like unto the morning star from the horizon of Everlasting Glory,

"Announce to Mr. C S Beadle my longing greeting and say:-"the realization and practicability of everything depend upon three things: To draw a feasible plan; second to acquired the power of will and resolution; to devise proper machinery for its execution. At the present time, the question of Universal Peace is only a mental picture. The minds have understood its significance but very executive ability to establish it in the world of existence. In the Bahá'í world its complete mental conception does already exist, likewise the Bahá'ís, in the Word of god, possess and omnipotent will and a penetrative power. This greatest matter is Universal Peace will not be established merely through diplomatic 'conversation' interchange of thoughts and opinions and the delivery of lectures, We must promote and establish it through the agency of the greatest Power and today the Most Great Power is the Power of Religion. We must bring it into the realm of realization and actuality through the Power of Religion. otherwise, the net result will be the organization of Peace meetings and conversations and the compilations of lectures and speeches. you have already noticed how many Societies have been founded in America whose objects have been the establishment of universal Peace and these Societies have held periodically large meetings were in thousands of people were present and very important personages delivered lectures but up to this hour, none of them yielded the definite result.

otherwise, the net result will be the organization of Peace meetings and conversations and the compilations of lectures and speeches. you have already noticed how many Societies have been founded in America whose objects have been the establishment of universal Peace and these Societies have held periodically large meetings were in thousands of people were present and very important personages delivered lectures but up to this hour, none of them yielded the definite result. And now we are facing tot face with this bloody Universal War, the like of which one strives in vain to find in the annals of past cycles! After the establishment of La Hague Congress, the drawing up of the minute and detailed conversations, the holding of vast meetings in Europe and America to celebrate the progress of the cause of Universal Peace and the foundation of the world of humanity and the lives of hundreds of thousand of inhabitants were sacrificed on both sides! Now there are several millions of soldiers on the battlefield of this World war and are shedding daily each other's blood. The children are orphaned, the women becoming widows, the stream with the bodes of the youths, the earth crimsoned with their blood. We cities are destroyed and the wealth of each nation pillaged. There we must search and find the motive-power of Will and the power of execution. The realization of these two powers depends upon the promotion of Divine Religion....."

The translation of the visiting Tablet for Bas_ hír is as follows:-" o God! O, God! Thon Knowest that the heart burned the souls torn to pieces, the tears fell, the lamentations ascended and the cries raised from the dwellers of the Tabernacle of Thy Glory on account of the ascension of The servant Bas_ hír with a dart of thy predestination. nothin is left for us except to be patient in Thy faith and be contented with Thy Destiny, Thon doest what so ever. Thon willest and Thon commandest what so ever Thon desirest, Verily Than art the

Powerful and the Unconstrained. 'O, lord! verily he served at thy Holy threshold from the tender age of his Child hood. Thon art cognizant of the secret and mysteries of the hearts. For he turned his face towards Thee by day and by night and supplicated before Thy Hand in the mornings and Evenings.

'O, lord! verily he served at thy Holy threshold from the tender age of his Child hood. Thon art cognizant of the secret and mysteries of the hearts. For he turned his face towards Thee by day and by night and supplicated before Thy Hand in the mornings and Evenings. He served the righteous ones and strove in the comfort of the believers. He knew no fatigue and his continual wholehearted service of the friends wearied him not. O, Lord! He reached the age of Manhood in thy servitude and was raised and protected by Thy shield. His heart was overflowing with Thy Love, his tongue spake Thy praise, her spirit rejoiced through Thy Bestowals and his soul was set a glow with the learning after thy meeting. He prayed for the nearness of The Blessed Tgreshald and longed to abide in the Neighborhood of The Mercy. He wished to ascend towards the Thy Kingdom and his tongue continually was engaged in Thy Praise, He aspired to enter Thy Divine Presence. O, Lord! Deliver him from the valley of deprivation and the wilderness of separation; suffer him to enter in the midst of Thy Paradise and cause him to dwell eternally in the Riqvân of Thy Good-pleasure. Make him the object of Thy Grace,- in order that his face may share with the lights of favor and bestowal and his forehead may gleam like unto the brilliant star in the Congregation of the elect in Thy Supreme Concourse, O My Lord, the Self subsistent, Verily Thon art the Clement, Thon art the Merciful, and verily Thon art the Mighty and the Compassion to,,,,"

Today the news was brought to us that the Turkish Post office has announced that during the state of war all letters sent to foreign countries must be left open and that they should be written in Turkish or Arabian or French or German letters written in English or any Other language will not be accepted. This new restriction will stop all the means of correspondence for the present and these letters must not see the light of the day until some more fortunate time. However, we are resigned to the Will of all- Knowing God!

7 TO 30 NOVEMBER 1914 MANUSCRIPT NOT TRANSCRIBED

‘AKKÁ

1 December 1914

December 1st 1914 ‘Akká, Syria, Home of Bahá’u’lláh

Dear friends!

Today imagination played house in the town of ‘Akká. Although from beginning to end it was a joke played by the sense of vision yet it foreshadows the possibility of a grimes and storm reality. It was about 10, the storm has subsided task night, the sea was calmed, the sun was shining glorious by over its rippling surface and the Beloved was walking in the house. Many people had left their narrow, damp, dark, unsanitary hovels and were reveling in the bright sunshine. This quiet hour was suddenly interrupted by the shell like news that four cruisers have appeared in the horizon. Like lightening it travelled from lips to lips and on a few moments use saw men and women with affrighted appearances were running towards the shore and painting with their trembling hands to the worships coming towards ‘Akká. From all the streets people poured out, talking aloud, swearing, and gesticulatin_sad and pitiful were their condition indeed. They also told us that the governor and other officials have seen the ships and have written their task telegrams to inform Beirut and Constantemple and have their horses ready under saddles to escape and leave the town to its fate. By this time hundreds of people were lined on the shore and women could be seen on the roofs all in a state of utter consternation.All this time the Master was walking serenely and listening to the excited report of this man or those women."Oh Effendi! the English Dreadnoughts are coming! What are we going to do? Help us'Aid us"were the words I heard on all sides. Surrounded by a crowd of gibbering humanity the Master walked towards the shore and ascended the steps of a ruined town. He told me to go home and bring his telescope, in two minutes I was back and handed him the instrument. For a few second he looked through it and I watched his face smiling. All the people below and above were held in a kind of trance waiting for his decision.In the calmness of his expression, the serenity of his countinous seething,boiling,terrified humanity and it would have taken the miracles of an angel to calm them. "My friends"the Beloved broke his silence"theseare not seven ships. These are the four successive ridges of a submerged mountain three hours from here which have appeared after the reflow of the tidal waves towards the sea, They appear only when there is a great ebbing of the water back to the ocean and as many of you rememбера few years ago a steamed was sauke on that very spot. And he started laughing of such evident mistake of the populate."When people apprehend disaster they are ready to believe anything without thought. They take mental pictures as real and are misled through optical illusion."he said,Then he started along thyme shore walking among the bewildered people with majestic assurance and satisfying them that their fear is perfectly groundless. He sends also word to the governor and others that the sea is clear of any cruisers. Still the people lingered on the shore but hundreds of them returned to their houses when they heard the words of the Beloved. They were assured that there was nothing, The Christians were rather glad that the cruisers were on their way, because they believe they will be

protected an account of their religion, not realizing that it is the Christian nations of Europe who are shedding each other's blood. It was noon when the Master entered the house laughing heartily over this piece of ocular deception and how it struck terror as the hearts of the inhabitants, Amongst other thing he said: "These persons who are firm in the Faith during these days shine like unto the brilliant sun and are not cause of the tranquility of the hearts, but those whose hearts are not as low with the fire of the Love of God are like fruitless trees are having less bees. When the enemies of the cause pillaged our hope and confiscated all our properties in Tīhrán I was a child. My mother had rented a small house in a remote quarter of the city so that they may not find out our were sleek. My sister was also with us. One midnight I heard someone knocking on the door. I went and opened it. It was one believers. He entered our room and look into our faces. Fire emitted from his eyes. He said "My friends! Dance, be happy, these are the feast days of the Lord." Till morning he danced, chanted, sang and when the appeared from the Eastern horizon he left the house. On that very day he was arrested and martyred. Whenever I remember the lives of these heavenly souls and their complete severance my heart is mad be very happy. Through their sanctity the Banner of this Holy Cause was unformed on the apex of the word: "Then he related two more stories about the days of Bag_hdád illustrating the morning event. I may just as will uncomforted them in this letter: "When we were in Bag_hdád several believers including myself started with a large caravan for Razemeyn. Each one of us was riding on a fire horse. In those days there was a rumor ahead that the road was infested with bridges and highways and the men composing the caravan were ready to believe any hearsay. Suddenly a voice have appeared, look, look they are to be seen in the far horizon riding at a gallop and members of the splendid Caravan was to use about like wild rabbits hither and tether lust being with center of a plain there was no way of escape. When I observed they are so terrified I asked the believers to follow me so that we may reconnoiter what they called 'the riding robbers! We galloped our horses at full speed and when we reached the end of the road we were prevented to go for them by a thick of tall brushes and lushes and to these were the 'riding robbers! When we galloped back and collected the members of the caravan and assured them that what they have imagined as robbers were no other than a track of thick under brushes. We had, however a hard time to convince them that what we reported was the truth but little by little they gained courage and commenced their one word journey with much trepidation. When we reached the spot they were then ready to laugh at their own incredulity."

"At another time we started for the same destination with another Caravan. The members of this Caravan were composed of very wealthy families and they travelled in state. Hence they had applied to the government to send with them to horsemen as escort, thus they may travel through the country in comparative safety. When we reached halfway we heard from the galloping of horses and the voices of men. The Caravan were very much afraid that they are going to be robbed by the loveless brigandage and probably some of them be killed in the attack. I told our friend to detach in a body from the Caravan and go forward to see who these men are? They tried to persuade me that this is not like our former experience that we actually hear the movements of the brigand's .I did not listen to their advice and with the force of stirrups stirred my horse to a full feed. The other seeing what I did joined me and in a few minutes surrounded the men like a ring. To our astonishments we found_yargal! They were all and wore on their heads 'Gapi I asked the friends to enlighten immediately from their horses and bend fast their arsus with their own 'gapi_yargal! They

were completely taken by surprises before they could recover themselves. They had entered into this plan to rob the wealthy travelers entrusted to their protection by dividing their numbers into 2 parties, the first party remaining in the Caravan, the second party acting as robbers. Their plan was, however frustrated by us. Addressing them I said! You are indeed a splendid escort we should have had another escort to protect us from your villany! The government must be ashamed of your act and punish you severely! They were all afraid and pleaded and cried that we may give them back their freedom. They said they did not see what they did, that it was a joke, we would not have touched the Caravan for anything in the world, In what they pleaded and supplicated so much that I ordered the believers fasten their arms on condition that they must never play such on the unsuspected travellers".

In the afternoon S_hayk_h Solman and S_hayk_h Youssef called on him. "I have some work here. God when I finish it I shall come. Tell to our friends there that I am in Persia and how they were often presented by the Moha. Notwithstanding this they manifested superhuman under the most cruel tortures and martyrdom.

2 December 1914

December 2nd 1914,

'Akká, Syria, Home of Bahá'u'lláh

Dear Friends!

God has given to Merza Núri'd-Dín a lovely holy girl in Abou Senan. It is the first Bahá'í Holy born in that village and he came last night to give us the good news. The Master congratulated him and wished her a bright and happy future. He will give her a name, as all the christening in 'Akká and Haifa is done by him. He is the Godfather or the spiritual Father of all the children in these parts. The Beloved had also sent for Merza Ḥabíbu'lláhollah and he arrived yesterday afternoon. Both these young men slept with me in my room and this morning we were all called into the Presence of the Lord. While he was walking to and fro Merza Jalál served us tea. He only inquired about the health of each one of us and then grew silent.

After an hour he came down to call on a number of people and on his return we took him a chair and he set in the sunshine on the threshold of the house. "Dost thou like the sunshine?" "Yes." "Then come and sit on that piece of stone." Having taken my seat I asked several questions about the lost tribes of Ad and with their prophets Houd and Saleh and the "she-camel" mentioned in many chapters of the Qur'án. To each question he gave a satisfactory answer and then he rose and told me to follow him to Takhouri. He walked on the rappart for a few minutes and cooking towards the sea he said: - "In reality the view from this point is matchless in scope and sweep. If this town was built on the shore of one of the European seas by this time it could boast of a fine harbor and much trading activities. A broad avenue would have been laid all along the shore for carriages and pedestrians. In many respects it would have become a unique city but now it is nearly a pile of ruin, the

buildings are old fashioned, the streets are narrow and the horizon of the people's minds is bounded and limited. They are not inspired with any civic spirit nor do they like to get out of their accustomed social grooves." He continued to walk till noon, joking with this Arab, talking with that Turk till 12 o'clock. Then we came home and had our lunch at 3 o'clock. Merza Farazallah arrived from Abou Senan and urged the Beloved to go there even if it is for a few days, because all the friends are longing to meet him. "God willing, I shall come tomorrow."

Then he asked Merza Ḥabíbu'lláhollah, ostad Muḥammad-'Alí and me to follow him. We walked about of the town, towards the plain on the side of the sea. The remain of some very ancient buildings came in sight. The Beloved looked at them carefully and finally said: - "How many generations have lived in these houses and then disappeared into the unknown! This is indeed a world of tireless creation and destruction, Out of the old materials he ever builds new expressions of life, constantly modifying them and adapting them to its indomitable purpose. On one hand the people go a blindly building; on the other hand the resisted tide of time creeps under their foundations and consigns them to utter destruction. This old world has had a checkered and varied career."

By this time we were in the plain. Many children with their mothers were pic-making and a small boy was trying to sell them oranges. "Children the Master addressed them "take as much oranges as you like." And they made a fine scramble to fill their pockets. Their mothers were watching them with wide-eyed apprehension and the Master was enjoying the lively sight. When the last orange disappeared from the tray which the boy was carrying on his helpless head the Beloved approached him laughing and gave him enough money to buy four times as much orange. He was made very happy. Probably he had never done such profitable business in all his life. Now that the naughty children had their pockets full of oranges they ran away from their mothers and the mothers were running after them to get some of those juicy fruits that 'Abbás Effendi,' had given. They had indeed a delightful pictorial race over the field and we finally captured by their Amazonian mothers.

Leaving this interesting scene behind the Master asked Merza Ḥabíbu'lláhollah: "Speak to me about 'Allimand' who are 'Alli-man' "a Persian word for 'our family! The pronunciation is nearly the same

Then our friends started to speak now about Consul Schwarz and his family again about Mr. Herrigel, Miss Knoblock and other friends who have gone into war. To every point the Beloved made an appropriate remark. "We stayed in Germany only two weeks but during that short time the people were much attracted, the Fire of the Love of God was set a glow and the hearts were enkindled. We were all made very happy. From the beginning pure seeds were sown into that virgin soil and the kind gardener protected it from the entangling growth of tares and thorns."

About Monsieur Bernard he said: "We have also heard that Monsieur Bernard has disappeared in the war. If in this world there was a man who hated war and bloodshed it was he; yet he was forced to go into this bloody contest. Those souls who have dedicated their lives to the True One, it is lowest of all created things."

Concerning his future plan he said: "I expect, if it is in accord with the will of God to take a trip to Jerusalem and medenia, as soon as the proper time presents itself"

As regards the Bahá'í Cause he said: "When I was in Europe I repeated asserted that the religion of His Holiness Bahá'Ollah is like unto a tree, each branch of which bears a certain kind of fruit. This movement is a "harmonious ensemble" of the principles of all societies, the aspiration of all humanitarians and the ethics of all the religious. For example from the Gospels one learns the lessons of Pity,Love,Forgiveness,Self-sacrifice in the Bahá'í Religion he finds these supreme qualities not only taught embodied in concrete examples in the lives of men and women. Moreover there are numerous teachings which are not clearly defined or specified in other Faiths" And then he enumerated the Bahá'í Principles as we walked along the verdant prairies. Finally we reached the Bahá'í cemetery where all the friends are interred, even the mother and the small son of 'Abdu'l-Bahá. For fifteen minutes he stood erect before these tombs with the palm of his hands upholder praying. Then we stopped at the residence of the spiritual general; the Commander was not in and we passed on till we reached the station. Here the Beloved entered the empty waiting room to rest awhile, and without any notice asked Doctor Halubollah to feel his pulse. He did and afterwards wrote the following report: "The pulse was rather slow (45 per minute) but strong, full and rhythmical. the radial artery was exceedingly soft and free from any sign of arteries-seholeroses of senility "The Master told us himself that for the last thirty years the rate of his pulse has been slow and considering his energy and the display of his full powers many Doctors have expressed surprise at this manifestation.

From the station we walked towards the town; many children in the distance seeing the Master called about to each other "Here Abba Effendi is coming". At the gate he met the Commander and because a soldier was carrying his snorting charger, they fell into speaking about the horse of Alexander the Great and Napoleon a little further a number of beggars hailed him a and he asked me to give them money, because he had no change. All along the way, people of all ranks in life saluted him. A little girl of 6 or 7 years old was walking with her mother and sisters. When she saw the Master she ran towards him and most reverently kissed his hand, Still further a young man came to him and asked for one of the houses around the Mansion in Bahajee "You are welcome to it," the Beloved answered "thy grandfather and thy father were my intimate friends, not a day passed that I did not see them." Every few steps we were stopped, either by a judge or a plan man or a woman with a child in her arms-all of them respecting and reverencing their Friends and comforter. To me this extraordinary, spontaneous homage on the part of these Arabs and Turks, Muḥammadan and Christians is the greatest miracle. They love him and honor him they know not exactly why. At last we reached home but a muscular Arab presented himself and because he was a very old friend he did beat him gently with his cane on his back, "Where hast thou been? How is the condition of thy beard?" The man was delighted and after a few more exchanged of similar greetings in the native tongue, he went away very happy.

In the evening the new Judge and three other judicial men called and were received by the Great Judge. When they left we were permitted again to hear the words of truth from his glorious lips. Thus we spent this day in the company of the Beloved of the world.

‘ABÚ SINÁN

3 December 1914

Moonbeam Bahá'í Cabin

Abú Sinán, ‘Akká, Syria

December 3rd, 1914

Dear friends!

Abu Sinan has again extended a welcoming hand to the Beloved and we are happy to find ourselves amongst the friends and mingle with them in a truly Bahá'í spirit. Nowhere else on the face of the globe do we find the true and holy Peace which characterizes the people of Bahá and distinguishes them from amongst the rest of mankind. Theirs is the legacy of Peace and the bequest of conciliation. This spirit is kneaded in their blood and incorporated in their lives. It is their free capital which they have invested in the productive soil of the hearts and they are assured that in its own good time their net profit will be thousand percent, nay more. It is a spiritual business established on the basis of "indirect production" and many years will elapse before the formation of capital will be rewarded by the increased products. Now they are spending all their energies and forces in the expression of the influence of the Cause. The time of calculation and accounting will come and then every laborer will be judged according to the amount of his work.

It was about 2pm that we rode in the carriage and directed our steps toward Bahjí. Mírzá Jalál, Mírzá Izziddin, Ustad Muhammad ‘Alí, Aqá Abdurrasul, Khusráw and myself accompanied the Beloved. When we reached Bahjí, the Master entered His apartment and after looking over everything He came out and walked into the holy Tomb. He was already inside for about 15 minutes when we joined Him and He conducted the service by chanting the visiting Tablet in His rich, melodious voice. Coming out of the Tomb, He went under the cooling shades of the Pines and sent for Aqá Mihdí to speak to Him about a number of alterations and improvements to be done to the surrounding garden. Afterwards He sent for the Zoroastrian Bahá'ís, one by one and directions were given to each for the management of their especial works. Then riding again in the carriage we started directly for Abu Sinan. On the way I told Him that I have heard that the holy Flag of Medina with thousands of enthusiasts shall reach Damascus in two or three days and that they have invited Him to be on the reception committee going from ‘Akká. He was mildly amused and said: "They have asked Me to go but I have excused Myself. I have nothing to do with these things. Such movements add further fuel to the fire of religious prejudices and increase the number of international misunderstandings. My aim in life has been to remove such hindrances and bring men together in the light of love and mutual helpfulness."

Many soldiers frequented the muddy road and the Beloved stopped at different places to talk with them and inquire into their conditions and grievances so that He may intercede for them when meeting the officers. When we reached the foot of the mountain we were

surprised to see many companies of soldiers in Abu Sinan, the strains of whose music reached our ears.

In a minute the believers appeared and the Master asked the cause of the presence of so many soldiers in their midst. It was explained that they have been in Julis during the day and Shaykh Salih had invited them to come to Abu Sinan to take refreshments before their return to Kafr Yassif. They were about 600 men. When the officers saw the Beloved alighting from the carriage they ordered the band play welcome music and the various companies marched in line, and descended the mountain in the hope of seeing Him on the way and giving Him military honors. I believe He divined their purpose and disliking such ostentatious displays He took another road. Several friends who were coming down with the soldiers ran out of breath to reach Him and tell Him what kind of reception the officers expected to give, perchance He might return and rejoice their hearts but He continued His walk as though He did not hear what they were saying. When we reached in front of my room He turned His face to me and said: "This is thy abode. Enter thou therein in peace. For the present au revoir." Badi Effendi knowing my predilection for wild flowers had decorated the room with such as could be gathered in the hills. I was glad to be back amongst the friends and amidst the charming surroundings of nature.

In the evening, as you can easily guess there was a large meeting in the reception room of Shaykh Salih, all the friends joyous to see their Lord after the lapse of one month and listen to His words of wisdom and knowledge. He related some historical incidents about the life of Bahá'u'lláh and contrasted the courage of the Bahá'ís with the fear of some of the Muhammadan mullahs of the time. "Man" He said "must possess the religion of God which is the source of all valour, moral and intellectual. If he has not this, he may have at least, the simple natural religion of humanity. But there are an increasing number of men and women who are devoid of either of these two necessary qualities and they always fail in the real test of life. Outwardly they boast of courage but inwardly they lack the backbone to stand the ordeal" To Shaykh Yusuf who was beaming with joy He said: "See! I have come again to be your guest and drink from the cup of your companionship. Here the weather is purer, and the climate more stimulating! Here I sleep much better. God willing I will rest in your house." Shaykh answered "We are all your servants and stand ready to do Thy bidding. When Thou art amongst us it is as though the sun has arisen from the horizon of our hearts."

In the morning the Beloved sent for Mírzá Habibullah Khodabaksh and asked him whether he could go to Beirut and cash the sum cabled by the American minister. Of course he was most glad to serve him and in an hour left for Haifa from which place he will start for Beirut.

At 11am the Master came in and in His hands carried three magazines. He sat down in the divan and was looking over them till noon. Then as He was ascending the stairs He called me and gave them to me. As I looked through the pages I found articles about the Cause. The name of the magazine is Servet-i-Fonoun [the wealth of Arts] published in Constantinople by its cultured editor Ahmad Ehsan. It is the most important illustrated weekly in Turkish language and in the Turkish Empire. Number 1216, 4th Li Gada, 1332 A. H. contains a long article on the history of the Movement and principally the sublime life of "the Peerless Philosopher of the Orient, the great Thinker of the East Shaykh Abbas Effendi" and the first part of the Master's speech in the San Francisco Jewish Synagogue.

No 1217, 11 Li Gada. 1332 A. H. contains the last part of the Jewish Synagogue address and the first half of the address delivered in Oxford University, in England, No 1220, Li Hajje, 1332 A. H. the rest of the Oxford address and the translation of the Tablet of the Beloved printed in the monthly journal of Theosophy in Scotland a few months ago. The last number also contains a fine photograph of the Master and His Tablet to the writer and translator of the article and addresses into the Turkish language.

I hope that the publication of these divine ideas during these days and right in the very center of Islamic prejudices and despotic rules will act as water to extinguish the fire of national hatred and religious fanaticism. God is working in such marvelous ways His wonders to perform. Whatever we might say or what private opinion we may entertain the publication of these articles, during these times of utter confusion will bear important results in the long run. They will form the foundation of the future edifice of good will and amity between the peoples of the East and of the West to the contrary notwithstanding. This is the kind of work the Bahá'ís are doing; they are not harping critics, they are practical builders. They are the busy farmers. They are sowing the seeds of love and inter-racial accord in the harrowed soil of the hearts and trust in the Lord for its irrigation. In time they will sprout and push out new shoots. The crop will be Universal Peace and human brotherhood, the linking together of the scattered families and the realization of the prayers of the saints and poets.

Another viewpoint of this important publication is that in Constantinople, the very place from which the orders of banishment and persecutions were issued forth against Bahá'u'lláh and His devoted band of followers, these Bahá'í ideals are conquering the hearts and find their ways into the homes of thousands. 'Abdu'l Aziz and Abdu'l Hamid strove hard to extinguish this lamp, but lo behold! it has become a luminous sun and is casting its strong rays over the stronghold of former tyranny and absolutism. This is indeed the greatest vindication for the power and the growth of the Bahá'í Truths, and it is a symbolic illustration of its future sway and penetration. Hail be to the name of 'Abdu'l-Bahá!

4 December 1914

December 4th, 1914,

'Akká, Syria, Moonheam Bahá'í Cabin, Abow Senan

Dear friends!

During my absence our room has become so much more of a cozy room by the addition of a set of the service so much loved by the persons when we are rule a tea drinking nation and in this respect have developed a fastidious . Hence my roommate Badi Effendi took great pride and pleasure in displaying the in actual service, acting under fire. Having these helped ourselves of the frugal fact we repaired to the reception room of Shiek Soleh and his sons. Here the Master was engaged in a lively discussion with an Arab. Dreus S_hayk_h from a village by the name Sendee. The S_hayk_h was a local patriot and was emphasizing in no uncertain manner the importance of his village in the history of Syria by citing facts and figures about its annual crops in wheat sand cereals and the number of cattle's belonging to each farmer, It was amused at his enthusiasm because he looked to me so much like certain American who file up statistics to show them progress of their country since the Indus trial Revolution. Then the Master called Khaer and told him to bring his black haud bag, out of which he offered to the S_hayk_h a large glittering which gave him much pleasure. After this he came out of the room followed by the several friends. Starting from the beginning he called out the houses of all the friends staying a few minutes in each place and showing kindness and love to all. He even come to our cabin and exclaimed with joy. "Praise is to God you have a comfortable quarter. This is kingly room, a royal chamber."

While the Beloved was paying visits to the friends I went to take a walk and made friend with a shepherd who played for me on his flute very sweetly. He was a young unsophisticated boy whose wins of the world was confirmed to Aboe Senan and his flock, simple, care free, happy and unworried by any of the thousand problems which has loosed the lives of the city people.

In the afternoon with S_hayk_h Soleh and his son the Beloved pay a visit to the officers and the soldiers in the English monastery when they heard about the approach of the Master they ran and to welcome him and while surrounded by the military men he entered their headquarter. For an hour or so he talked and entertained them with the stories of hunting in Persia etc. The doctor ordered tea but the Master declined to drink it on the room that it is a stimulant and less on sleep. "No indeed" the physician answered your sleeplessness has not been caused by tea but by the constant motion of the sea of thought. Great men sleep little during the hours of the night for the armies of ideas besiege them from all directions. Before his departure the Commander requested him to bliss their mess as well as that of the soldiers. He did both with infinite task and delicacy of the spirit. As he was leaving the building many soldiers ran to him, kissing his hands by force and begging him to pray for them so that they may return safely to their houses and families. Many of them were weeping and the Beloved assured them that he will pray for each and all. The officers walked after him as far as the spring and then he requested them to return and not trouble themselves, They considered themselves very much honored and privileged to have

received a call from "His Highness Abba Effendi." Then riding on the little black donkey of Merza Trazollah he ascended the mountain with many believers who walked on fast. It was a triumphed procession of the Lord of the Vineyard with his disciple around him. It was another living picture out of the pages of the Bible, wonderfully complete in all its details and set in a background of the beautiful coloring of the East.

The evening was a real feasts of the Angels and the intellectual, spiritual, were to say the least very sumptuous and appetizing. Speaking about the inability of man to overcome the physical demands of his nature he said: - "The body of man is built with various material constituents and therefore it is a source of nature and nature is the whole, the fact is ever drawn to the whole unconsciously. However man is endowed by the Creator with a second nature which is supernatural, spiritual, ideal and celestial with this power he is enabled to overcome his loves, physical nature.

"The source of the recitation of the physical emotions is the material nature of man but the mainspring of the appearance of spiritual susceptibilities is the spiritual nature which is the foundation for all human progress. When man is under the control of his material nature and his life is not influenced by the heavenly power nor directed by the moral voice he is worse than a brute. For example he knows that drinking is a bad habit, gambling is a vice, robbery is a crime, still you find him committing one or all of those things-simply because these things belong to the natural, undegenerated state, they are part of nature and as he is another 'part' of nature-but unenlightened by the heavenly light he is attracted to them and takes pleasure in the companionship of the wicked. Under such circumstances the animal actions are excusable because he is not endowed with the intelligent faculty but man is responsible on account of his superior creation and reasonable powers. The duty of man is to overcome the lower nature by the costiveness of the higher. He must not let his noble sentiments be stifled and as physician. He must transmute the iron of self into the gold of altruism. For example iron is cold, hard and black; but once thrown into the furnace of fire it becomes warm, soft and red- it assumes the qualities of fire. Thus through the fire of the Love of God the lower, debasing thoughts of man must be changed and become the shining, scintillating ideals of the spiritual Power which is deposited in the heart man by the hand of the Almighty. It is Celestial Gift on the part of God to his own hard work. The bestowal of the Lord of mankind to show is this power of reason or intellect. Through it man enemies all the difficulties; reveals all the mysteries of existence, solves the problems of life and attains to the highest station of comprehension....."In this strain he talked for the S_hayk_h's who listened of the talk on their minds he dropped his time into lighter channels, history, anecdotes and laughter- creating jokes. We sat in his presence till 10 o'clock and when we left the room we were all drunk with the wine.

5 December 1914

December 5th 1914,

'Akká, Syria, Moonheam Bahá'í Cabin, Abow Senan

Dear friends!

On December 5th 1912 I left shores of the United States of America in the service of 'Abdu'l-Bahá- after a stay of 9 years and seven months; On December 5th 1913, I landed at Haifa in the company of the Beloved and on this December 5th 1914 I found myself in Abow Senan at the holy Threshold of the Lord. From the moment that the steamer borne me away from the harbor of New York I have shared with you the daily words and movements of the One whom we all love and whom we all try to serve but with ill-success. You have been my constant faithful companion during all hours of the day and the night and the knowledge, that you are so close to me and are watching my actions has given me great stimulus and inspiration to work with hope and happiness. Together we have travelled over many lands and crossed many seas, entered many meetings and witnessed many scenes of impershable glory. Under all conditions and circumstances we be held with our own eyes the Majesty of the Lord and listened with our own ears to the undying and eternal words of Reality and felt the infinite kindness and compassion of our peerless Leader we have but just to return to the treasure of thoughts and ideals which we have attempted to gather during the past two years and we will be richly awarded with the contemplation that if we have not been able to gather all the precious gems scattered on the shore of eternity, we have at least collected a few, to be preserved in the casket of memory and handed down to posterity who have not been fortunate enough to be born in this grandest of all the cycles of existence. Our policy has not been to hoard and bury our ideal riches, but to save and invest them for the interest of the goog Cause- so that everyone may be benefitted by the exposition and display of our heavenly wares. Thus step by step we have advanced along the path of life and have passed many milestone of research and inquiry till we have reached now at the portal of our third year of intimate companionship, may our sails swell with nes favorable breezes and may we land safely on that haven of Peace and brotherhood which is our ultimate goal!

Yesterday I heard that Mrs Getsinger has arrived in 'Akká and therefore I sent her a note of welcome to the Holy land and this morning the Beloved sent the carriage and she arrived long after sunset. With MEriza Mooneer and Meriza Núri'd-Dín descended the Mountain to see her but after one hour of waiting we returned with a little disappointed . What a contrast between the days of our lives! It is only by the antithesis of events and ideal that we appreciate the last hours of our existence. Two years ago we were in the harbor of New York, surrounded by hundreds of Bahá'ís who had come to say farewell to the Beloved, last year we landed in Haifa amidst a throng of jpyous Oriental Pilgrims and resident believers! and this year we are in the quiet, small village of Abow Senan with the world thrown in the melting pot of tests and afflictions! To make the contrast complete in all details; this was a rainy day and black clouds glowered at us angrily, as though has had also declared war again man. Thus during the best hours of the day we were confined to our Cabin and did not venture out very far, nor did we see the Master till after sunset when we intered the hospitable reception room of S_hayk_h Saleh and found him sitting in his own accustomed corner near the window. Because S_hayk_h Saleh is a Mason of many years standing the Beloved gave an informal talk on the doctrines and principles of Free-masonry and the

influence this secret Society exercised in middle ages against Papal divine authority and the dethroned of monarchical institutions by the substitution of the moral and intellectual autonomy of the individual and the right and duty of investigating every fact presented to us-free and independent of so-called dogmas of the church and the infallibility of the Pope- as well as by inculcating of the political of Liberty, Equality and Fraternity. What we need in this practical world is the practice of these three civic principles. Every person promptly agrees with every other person that justice is much to be valued, liberty is a most escalated ideal, equality is the sore need of the time and fraternity is the solvent of all our problems; but those who have been loudest in preaching these doctrines have been the very one who have abused them most and have trampled under their crown heels the most sacred laws of the nation and God.

Then he dwelt with much feeling and eloquence on a comprehensive description of his journey throughout the United States, giving supreme encomium and the highest eulogy to the extraordinary intelligence, inventive genius ready grasp and doctrous ability of that "representative nation of all humanity, the mouthpiece of political justice and the oracle of national liberty and independence". The American woman as usual come in for her share of praise . " The American women as a whole are better educated, more well-informed and classical as well as current subjects and the spreaders of the right ideals of education. there are endowed with a most wonderful power of assimilation and comprehend quickly the subtiles of philosophy and religion. A woman Principal in any of the University of El Azhar in Cairo! I talked with some of their wise women and their minds quickly grasped my meaning although we were discussing the profound subjects of divine philosophy; I have spoken on similar topics with the Professors of El Azhar and they were as far from understanding my talk as the tadpole is from visualizing the condition of man!"

Then he spoke about California and the spiritual days we spent amongst the friends of God. "When I reached Los Angeles, I realized how far I was from 'Akká and my people, the people whom with passionate earnestness. On the second night of my arrival there, while I was lying awake in my bed I said to myself:- 'O thou my 'Akká? O thou my spiritual. 'Akká, O thou my beloved city? O thou peaceful Abode of my Prison? How far art thou away from me! I stretch my hands towards thee but thou dost elude me! Am I not reared in thy midst? Art not thy people my people, thy sorrows and pains my sorrows and pains? How fair art thou in my sight! Will I ever see thee again with my physical eyes? Will I ever walk through thy narrow streets! Art thou not the city wherein Bahá'u'lláh spent his earthly life and then ascended to the supreme concourse? Truly thou art the mother of all the cities of the world and thou art blessed beyond the grasp of human imagination! Thy spiritual station is very great and thy fame shall reach to the uttermost parts of the earth! Thus I prayed and through His favor answered my prayer."

Then he contrasted the liberality and tolerance of the educated, reformed Jews in America and their hide-bound, narrow-minded brothers in these parts. "For three years I was away from the fanatical prejudices of the East and breathed in the Western clime the air away of the freedom of conscience and the broad, catholicity of human and divine principles was much to my liking after my return to Alexandria, the Minister of the reception to thee then Kheduew invited me to his home where I found a number of Pás_hás and Bays with whom I spoke about religion and the need of reformation and urged the necessity of an entire rehabilitation of moral codes referring to the Jews as an example of more lied tenacity to

the ancient, putrid, antiquated laws of Mishna and a blind following of the Rabbis. Amongst those present was a Jew and he was offended at my remark and tried to defend his people by quoting repeated idea that they are the origin and most ancient race, etc. I answered him: 'Gracious heaven! Ancient indeed! Nobody in these days of Progress plumes himself over his ancient superannuated, moth-eaten, obsolete, old-fashioned, antiquated, out of date! Who cares to be known by these by attributes! An old tree, whose very roots are dried up shall never again push forth leaves, blossoms and fruits. Will it ever become verdant by simply asserting that once I was a sapling, young tree? or a foolish dotard, will ever become rejuvenated by claiming that once I was a strong, powerful athlete! My friend! I advise you to throw away the swaddling-clothes of the childish humanity. The world is completely revolutionized and you are sitting in your ancient lot, an anomaly and a freak. The world has attained to the highest pitch of honor and glory while you are fooling yourselves by shallow pretenses and empty words. Throw away the mask of self-deception. These days are the days of youth. These times are the times of progress. This age is the age of reformation. This cycle is the cycle of renovation. This century is the century regeneration. This period is the period of reanimation. The trumpet of resurrection is blown and you are yet asleep? I say, out of your tombs. Avail yourselves of the opportunities.

6 December 1914

December 6th 1914, 'Akká, Syria, Moonbeam Bahá'í Cabin, Abou Senan'

Dear friends!

For the present there is not a shadow across our path and the heaven of our happiness is unclouded. Ours is not to reason why. We have in our midst the glorious 'Abdu'l-Bahá and we trust unhesitatingly in his divine judgments and spiritual guidance. It is my firm belief that everything he does is perfect and can never be improved upon. His thoughts are higher than our thoughts and his ways are other than our ways. Imperfection is in us, he is the all perfect one, we are full of mistakes and errors, but he is entirely free from any such human frailties. The imperfect attributes, characterizing humanity do not find admission to his heavenly Court and the defective qualities, necessarily present in the realm of matter do not touch the Hem of his garment. His human and divine nature is as pure as the nature of a newborn babe and his immanent being is as holy as the holiness of God Himself. He is the clear channel through whom the water of life flows and his heart is the transparent mirror upon which is reflected the ideal pictures of the kingdom of Abba. He is the spiritual guardian of the world and the true protector of the rights of the wronged and the poor. He is the Celestial comforter and whosoever turns his heart to him receives abiding consolation. In this dark world he is the light. In this wilderness of thorns he is the rose. In this gloomy night of dark he is the lodestar of assurance. In this narrow dump prison he is the power of salvation. Amidst these black scenes of death he is the incarnation of life. In these days that the display of hate and enmity is most pronounced he is the power of Love and Amity. He is the that heals the wounds; raises the fallow, confers health to the sick and cheers the despondent ones. Knock at his door, it will be opened unto you; pray earnestly at his threshold and it will be given to you, walk steadfastly in his path and you will be guided;

seek him and you shall not be disappointed, trust in him and you will be wisely directed; let him and the whole world will love you, call on his name and he will answer you and lose your life for him and he shall lead you.

This morning the Master could be seen descending briskly the many stairs of the home in the hill. After a few minutes stay in the reception room he made another tour to call on some of the inhabitants and while he was passing by our Cabin I heard him say to S_hayk_h Saleh: - "I am satisfied with this physical life, I yearn after the life of the kingdom. Here is all worries and troubles, there it is peace and risk." After an hour he returned and we joined him and walked with him to the room. There were several Arabs present from the neighboring villages. They were all eager to listen to the words of the Beloved and they were rewarded beyond their wildest expectation. The informal meeting lasted from 9 Am to noon and if an attempt even to enumerate all the things the Master told them it will take several pages. Knowing their predilection for stories, especially those stories that touch the peculiarities and manners of some persons whom they have known he passed the way by relating for them several such funny stories and put them in good humor. Then he spoke about polemic conversation he had with an ardent Christian Missionary concerning the validity of the religious of Christ and Muḥammad which I hope to share its contents with you in some future date. over this matter he dwelt on the electric illumination of the American cities during the nights and how they have used electricity as a great means for advertisement by displaying their wares by indigenous devices of winking, twinkling electric signs above their shops, in midair and on the top of skyscraper. He asserted that those who have not seen the huge metropolis like New York, Chicago and San Francisco could not even form the faintest idea of what he meant; still they could grasp his meaning by looking up any high toward the marvelous beauty and brilliancy of the start-lit heaven. A few years ago hundreds of people flocked to Haifa from all parts, why? Because the shops had decorated the bazaar with 3000 lanterns which because extinct after a few hours and left the town in its former darkness. What was all about this abnormal curiosity? Was it because a few lanterns illuminated they shops? Why did they not look over their heads and see the infinite space with millions of nerves to be extinct lanterns. This was and still is the heavenly banquet of lights, the spiritual panorama of illumination and the scene of the most dazzling glory! This refulgent spectacle we can witness every night and debris deep into the depth of the ocean of their mysterious and bear testimony to the supreme invention and majesty of the wondrous creator. The nighty illumination of this revolving dome is peerless and unique, it is eternal and never-ending; but because our eyes are accustomed to it we do not think about it.

Then he spoke in detail about the accumulation of riches in America by individuals and the formation of huge fixed and circulating capitals, the construction of giant factories and the proportionate increase of supply and demand. Notwithstanding a general rising of the standard of living and the multiplication of the comforts of men, he observed that those who possessed wealth were disposed of much ideal happiness and simple, unalloyed enjoyment. They were worried upset, nervous and often on the verge of suicide or insanity. Their wealth had placed into their hands a deadly weapon with which to drive away their faith in God and their love for humanity. They had become mere cold, calculating money-registers. A fluctuation in the financial district filled them with alarm and fear; last they may lose their colossal fortunes. HE did not think that the American Millionaires is happy unless

he considers his millions as a social trust and acts on the principles of such an unwritten contract. Still he deemed it an unhealthy condition of the society to see the accumulation of untold millions into the hands of a few who may use great sums to Bible legislators for the accomplishment of their fell designs. Hence in the concentration of wealth many abuses are crept in which some economists believe out through its benefits derived by the public at large, Therefore an opinion is slowly growing up that the avarice of the rich man must be restricted by legislative and executive actions. The upshot of his talk was however to show that the rich man being submerged to his neck in a lake of dollars does not find time to enjoy his possession while the poor man once his few wants satisfied is truly happy and thanks God from the depth of his heart. Happiness, then, is not dependent on material things, May rather its wings are smeared by contract with water and clay. To be happy is better than to be rich and the foundation of real happiness is in the contented heart, the heart that does not crow after the perishable things of matter.

In the afternoon we took a walk over the hills and gathered several nosegays of narcissus. I called them the "Thoughts of the Holy Land" and as such I sent a bouquet to Mrs. Gua Getsinger who arrived from .

When we returned to the reception room we found it again filled with other guests. They were mostly Christians. I heard that the name of Andrew CARrogie and immediately I became interested. It seems that he has either given a lecture or published an article in the New York newspaper, calling upon the American people in the name of humanity to rise as one man and exert their influence to extinguish this world-raging fire of war. Are we not knew (he has said) are we so cold-hearted that we are not influenced by pity and sympathy? Are we going to stand aside like the expectations in the arena of a Spanish bull fight to see these millions of people butchering each other and not rise in unanimous voice of protest against this awful crime they are perpetuating? It was indeed most significant to realize in this one thing, the nabb principle of the brotherhood of man, that even the rude Arabs of this small village are swayed by the human ideas uttered in America! Because the Beloved has been in America they wanted him to tell them something about Mr.Cornegie. Then he spoke about the man and his ideals, his literary and financial contributions to the cause of international Peace and education, his activity and interest in the construction of the Palace of Peace in Hague, the Pan American Union Building in Washington and innumerable charitable institutions. After this the destructor evils of war were enumerated and the lack of the tolerant spirit of true religion deplored. Then monopolies and trusts as organized in America to control the Market prices were discussed in full and their shameless methods in contributing to the high cost of living considered. After all, the Master asserted that the monopolistic ways are sinful, unjust, and tyrannical. One could recall of no greater injustice committed in defiance of the law and in creating a fictitious price to rob the poor of their earnings and fill the pockets of the octopus millionaires. These trusts are like polyps who with their venomous tentacles try to choke the life out of the communities and every means must be tried to check the growth of their enormous powers, nefarious methods and monstrous systems.

‘AKKÁ

7 December 1914

December 7th 1914,

‘Akká, Syria, Home of Bahá’u’lláh

Dear friends!

Although the world is disturbed our hearts close to the Heart of the Covenant are at peace. The sun of his Mercy is constantly shining upon us and the heaven of his wisdom pours down the copious rain of his utterances. There is no cessation one intermission in the Grace of Our Lord. His Power and grandeur, Authority and Majesty.

When I arose this morning and prepared tea for Badi and myself I never thoughts that this will be our last day in Abou Senan. The weather was simply splendid, cool bracing, clear and transparent. I enjoyed every minute of it and felt keenly the quiet beauty and charming scene of plain and dales, mountains and valleys.

While we were drinking tea and looking forward to another sweet day of delightful companionship with the Beloved and a long walk in the hills to gather armful of narcissus Isfandayar entered our Cabin and upset all our plans by telling us the Master is going to leave and he ordered to prepare the carriage. Leaving my cup of tea I left up from my seat and bounded out of door to get my orders. In a second I was in the reception room of S_hayk_h Saleh and found the Master sitting in his accustomed place, writing. I stood erect at the Threshold. He raised his eyes from the paper and looking into my face said: - "gather thy things. We are going to leave Abou Senan for ‘Akká." I was back in my Cabin and in less than five minutes I was ready. Then he sent for Badi Effendi and charged him to give great importance to the Badi School, for this he said a service to the Blessed Perfection. His is a fine and useful life, because he is teaching and training these happy Bahá’í children with such love and skill and patience. For the last few days I have watched his system of teaching and it is simply wonderful. In comparison to his life I consider mine such a useless thing. I find myself always in the way of the people. Everyone is so good and kind and I feel so sorry that I cannot do something for them. I have been always and such a helpless thing. I have longed to do something good and worthy of the Cause but my expectations have been always doomed to disappointments. I have neither the capacity nor the means at my disposal. Day and night I pray for greater capability and I hope I will fulfill my wishes and desires.

Before we started descending the Mountain the clouds covered the fair face of the sky and rain was pouring down. A horse was brought for the Beloved, the younger son of S_hayk_h Saleh keeping the rain in his hand, Khasro, two other Bahá’ís carrying the baggage and myself walked down over the rocks and through the mud. In the morning as I passed the house of the Beloved I heard a familiar voice from the Balcony and when I raised my eyes what do you think I saw? The happy laughing face of Mrs. Tua Getsinger. During the last two days of her arrival I did not see her for a moment and now I was going to leave Abou Senan

without seeing her but I will carry with me her "laughing face" hoping that I will have the pleasure of meeting her in the not distant future.

The carriage was waiting for us at the foot of the Mountain and we rode in it and started on our way. The road was so muddy and sloughing that the wheels entered the mud up to their spokes. In the carriage there was a Persian Jew, by the name Esmael who has been a friend of the Master for the last 41 years. He is an Orthodox Jew and a strong believer in the Jewish prophesies and believers firmly that Messiah shall appear in two years. He knows a great deal about the Bahá'í revelation and has met Bahá'u'lláh. Several times he has promised the Master that if "Messiah" does not appear at such a date he will leave Jewish Traditions but on the ground that his reckonings have been wrong every time he has changed the date. Now he swears that this will be the last date and in two years his promised Messiah shall appears and make all the people Jews. Since our arrival in the Holy land the Master has seen him many times whiskers and has been in 'Akká and Haifa for forty two years. Yesterday he came to Abou Senan and this morning the Beloved took him back. "Now tell me, Ismael" the Master said, while beating several successive kindly blows on his back and cheeks "Art thou sure that the Messiah shall appear after two years. If he does not appear in that time will thou continue to believe in the Talmud and Rabbinical lore's? Several times thou hast covenanted with me and every time thou hast broken it. This must be the very last time, otherwise I will punish thee." He pledged his word of honor that this will be the last time and that he is sure, very sure that the promised One will become manifest in 1916. Then the Master spoke about Muḥammadan and Christian Calendars, the prophetic dates mentioned in Daniel the scattering of the Jews at the time of Titus and the destruction of Jerusalem.

‘ABÚ SINÁN

8 December 1914

December 8th 1914,

‘Akká, Syria, Moonbeam Bahá’í Cabin Abow Senan

Dear friends!

Abow Senan has again extended a welcoming hand to the Beloved and we are happy to find ourselves amongst the friends and mingle with them in a truly Bahá’í spirit. Nowhere else on the face the globe do we find the true and holy Peace which characterizes the people of Bahá’í and distinguishes them from amongst the risk of mankind. There is the legacy of Peace and the league of conciliation. This spirit is kneaded in their blood and incorporated us their lives. Their free capital which they have insisted in the productive soil of the hearts and they are assured that in its even good time their net profit will be thousand percent, may more. It is a spiritual business established on the basis of "indirect production" and many years will elapse before the formation of capital will be rewarded by the increased products of the influence of the cause. The time of calculation and accountancy will come and then every laborer will be judged according to the of his work.

It was about 2 PM. that we rode in the carriage and directed our steps towards Bahajee. Meriza Jalál, Meriza Ezgadden, Muḥammad-‘Alí, Aza abdorrasane, Bhoss and myself accompanied the Beloved, when we reached Bahajee the Master entered his apartment and after looking over everything he out and walked into the holy Tomb. He was already inside for about 15 minutes when we joined him and he conducted the service by chanting the visiting Tablet in his rich, melodious voice. Coming out of the Tomb he went under the cooling shades of the Pines and sent for Aya Mehdi to speak to him about a number of alternatives and improvements to be done to the surrounding garden, after given to each for the management of their special works. Then riding again in the carriage we started directly for Abow Senan. On our way I told him that I have heard the holy Flag of Meden with thousand shall work Damascus in two or three days and that they have invited him to be on the reception committee going from ‘Akká. He was mildly amused and said, "They have asked me to go and i have excused myself. I have nothing to do with these things. Such movements add further fuel to the fire of religious prejudices increase the number of international misunderstanding. My aim in life has been to remove such hindrances and living men together in the light of love and mutual helpfulness.

Many soldiers frequented the muddy road and the Beloved stopped at different places to talk with them and inquire into their conditions and grievance so that he may intercede for them when meeting the officers. When we reached the foot of the mountain we were surprised to see many companies of soldiers in Abow Senan, the strains of whose music reached our ears. In a minute the believers appeared and the Master asked the cause of the presence of so many soldiers in their midst. It was explained that they have been in gules during the day and S_hayk_h Soleh had invited them to come to Abow Senan to take

refreshment before their return to Kofi Youssef. They were about 600 men. When the officers saw the Beloved alighting from the carriage they ordered the band play welcome music and the various companies marched in live, and descended the mount in the hope of seeing him on the way and giving him military honors. I believe he derived their purpose and disliking such as ostentatious disciple he took another road. Several friends who were coming down with the soldiers run out of breath to reach him and tell him what kind of reception the officers expected to give, perchance he might return and rejoice their hearts but he continued his walk as though he did hear what they were saying. When we reached in front of my room he turned his face to me and said, "This is thy who enter them therein peace. For the present as rejoice," Badi Effendi knowing my prediction for wild flowers had decorated the room with such as could amidst the charming surroundings of nature.

In the evening as you can easily guess there was a large meeting in the reception room of S_hayk_h Soleh, all the friends joyous to see their Lord after the lapse of one month and listen his words of wisdom and knowledge. He related some historical shout the life of Bahá'í Ollah and contrasted the courage of the Bahá'ís with the fear of some of the Muḥammadan Mullás of the time. "Man" he said must possess the religion of God which is the source of all valors', moral and intellectual. If he has not this, he may have at least the simple natural religion of humanity. But there are an increasing number of men and women who are devoid of either of these two necessary qualities and they always fail in the real test of life outwardly they lack of courage but inwardly they lack to stand the ordeal. To S_hayk_h Youssef who was beaming with joy he said. See I have come again to be your guest and drink from the cup of your companionship. Here the weather is pure, and the climate more stimulating! Here I sleep much better. God willing I will rest in your house." S_hayk_h answered "We are all your servants and stand ready to do Thy biddings. When Thou and amongst us it is though the sun has arisen from the horizon of our hearts."

In the morning the Beloved sent for Merza Haluleallah and asked him whether he could go to Burick and cash the sum called by the American Minister of course he was must glad to serve him and in an hour he left for Haifa from which place he will start for Burick.

At 11 am the Master came in and in his hands carried three Magazines, He sat down on the dawn and was looking over them till noon. Then as he was ascending the stairs he called me and gave them to me. As I looked through the pages I found articles about the cause. The name of the magazine is served-e-To noun the wealth of Arts published in Constantinople by its culture editor Aḥmad Ehisán. It is the most important illustrated weekly in Turkish language and in the Turkish Empire. Number 1216, 4th Ti Gada 1332 A.H contains a long article on the history of the Movement and principally the sublime life of the Fearless Philosopher of the ancient the great thinker of the East S_hayk_h Abbah Effendi and the first had of the Master speech in the sun. Francisco Jewish Synap No 1217, in Ti Gada 1332 A.H contains the last part of the Jewish Synagogue address and the first half of the address delivered in Oxford University in England No 1220. Ti Hagga, 1332 A.H the rest of the Oxford address and the translation of the Tablet of the Beloved printed in the monthly journal of Theosophy in Eastland a few months ago. The last number also contains a fine photo proper of the Master and this Tablet to the writer and translator of the artists and addresses into the Turkish language.

I hope that the publication of these divine ideas during these days and right in the very center of Islamic prejudices and despotic rules will written to extinguish the fire of national hatred and religious fanaticism. God is working in such marvelous ways His wonders to perform, whatever we might say or what private opinion we may entertain the publication of these articles, during these times of utter confusion will be important in the long run. They will form the foundation of the future of good will and unity between the people of East and of the West to the contrary notwithstanding. This is the kind of work the Bahá'ís are doing; they are not harping critics, they are practical builders. They are the farmers. They are sowing the seeds of love and inter-racial accord in the harrowed soil of the hearts and trust in the Lord for its irrigation. In time they will sprout and push out new shoots. The crop will be Universal peace and human brotherhood, the leaking together of the scattered families and the realization of the prayers of the saints and facts.

Another viewpoint of this important publication is that Constantinople the very place from which the orders and persecution were issued forth against Bahá'u'lláh and his devoted band of followers, these Bahá'í ideals are conquering the hearts and find their ways into the homes of thousands. 'Abdu'l- 'Azíz and 'Abdu'l- Ĥamíd strove hand to extinguish this lamp, hand to behold; it has become a luminous sun and is casting its strong rays over the strong hold of farmer and absolution. This is indeed the greatest indication for the power and this growth of the Bahá'í Truths! And it is a symbolic illustration of its future away and penetration. Hail be to the name of 'Abdu'l-Bahá'í!

***9 DECEMBER 1914 TO 17 JANUARY 1915 MANUSCRIPT NOT
TRANSCRIBED***

***18 TO 27 JANUARY AHMAD SOHRAB NO MANUSCRIPT ***

28 JANUARY TO 2 MARCH 1915 MANUSCRIPT NOT TRANSCRIBED

'ABÚ SINÁN

3 March 1915

March 3rd 1915 Moonbeam Bahá'í Cabin Abon Senan, 'Akká Syria

Dear friends,

This morning we were delighted to be called into the Presence of 'Abdu'l-Bahá. This was the second time that I found myself in his room in the house in which the Holy Family lives. From its windows all the surrounding country mountains and valleys are seen-thus bringing before the eyes a most charming view. Behind one of these windows, on the Divan the Beloved was sitting. He sent also for S_hayk_h Saleh- the ground old man of Abon Senan. For one hour we were thus enjoying the showers of his spiritual blessings and our ears were charmed with the music of his voice. Because Mírzá Badi Effendi and Doctor Ḥabíbu'lláhallah were going to leave for Haifa to return tomorrow he sent with them a loving message to the Egyptian young man whom he meet in 'Akká:- "Give him my greeting. Tell him that nowadays correspondence is impossible. Letters of the simplest kind are dangerous to be mailed. Notwithstanding this, the hearts communicate with each other with perfect spirituality. Ideal correspondence cannot be stopped. The feelings and susceptibilities annihilate space and bring the souls together.

Then he spoke about the present sad conditions of the country. The wisdom of all these events will become apparent in the future. The plan of God will emerge out of these confusions little by little. We must patiently wait for the end and not be disturbed by these means. Speaking about healing he said:- "Healing is of two kinds, the physical and spiritual. The physical healing is made possible through medicines, but the spiritual healing is granted by God." Then he spoke about Russo-Japanese war and the extraordinary victory achieved by Japan. He related certain phases of war which are too well known to the historians and need not be recorded here.

At eleven o'clock Mírzá Jalál and Rúḥá Khansin and two of his children accompanied by our two brother left for Haifa.

Then the Master after having a long walk stopped at the door of the Bahá'í school and entered the room. All the children got up from their seats and stood reverently while the Beloved was looking kindly at each. Speaking to Mírzá Munír who is also a teacher said:-" These are my children. They are my dear sons and daughters. I am very thankful to both the teachers because they are exerting themselves very faithfully in their education.

In the afternoon he was downstairs. The Orthodox priest and another Young man called on him and for an hour or more he entertained them with local stories of brigands and ruffians who infested the streets of Haifa and 'Akká in former years and the methods used by the authorities to arrest them. There was a small meeting in the evening. The Master came down but did not speak. He asked Mírzá Munír to chant the Holy communes, thus breathing into us a new spirit of life and Joy.

I may share with you the translation of the following small supplication revealed by 'Abdu'l-Bahá for the children:- "O Thou Incomparable God! Grant Thou an asylum to this weak O Thou Almighty. Although we are perishable plants, we belong to thy rose garden. Although we are leafless and blossomless tress, still we are of Thy orchard. Therefore nurture Thou this plant with the Showers of the Clouds of Providence and water it with the rain of Thy Mercy. Awaken him, make him intelligent, suffer him to become worthy being, confer Thou upon him eternal Life and establish him in Thy Kingdom."

The friend in Abon Senan send you Bahá'í greeting and wish to be remembered to you under all circumstances. Although we do not hear from you yet our hearts are one in the love of Bahá. The flowers of the Kingdom of Abba perfume the souls and the stars of past memory shine as brilliantly. Nothing can break the bond of unity between believers. In the course of this human life we may not meet each other but we know the spirit of God is protecting all, guiding all and inspiring all. Let us all turn our faces towards the center of reality and there we will find an eternal presence.

4 March 1915

March 4th 1915 Moonbeam Bahá'í Calun Abon Senan, 'Akká Syria

Dear friends,

Spiritual solitude, a deep and reverent searching into the things of God a whole-minded concentration the development of the latent abilities of the soul the down pouring of supernal strength and Grace, the gathering up of the power of life and light, the inner illumination, the emerging out of solitude and entering upon a vast arena of ideal, intellectual and physical activities in the service and for the progress of mankind have been more or less, the gradual steps in the enfoldment of the divine life of every divine Man. Far away from the hustling and bustling of mankind they stand and work waiting patiently for their destined time; so that they may come out and occupy themselves in the service of their fellowmen. These are the most extraordinary beings, whose bodies, brains and hearts seem to have been created out of other texture than mortal clay. They are in every sense the accredited Ambassadors of the Most High sent to the warring nations to settle their disputes and extinguish the fire of their chronic differences. As such their authority is supreme, forming the supreme Court of Justice for the people of the world. If we look into the nature of their laws and precepts we clearly see they were intended for the protection of mankind and not for their destruction, they were revealed for the advancement of real civilization and not the fostering of anarchy, they were proclaimed as antidotes and not as poisons to undermine the constitutions of humanity. If in certain instances the latter has been the result, we owe it principally either to the misguided zeal or the ignorant interpretation of their narrow-minded followers who prefer sectarianism privileges to the radiant bliss of celestial brotherhood, the dim light of the candle to the world illuminating rays of the sun. The primary teachings of these good men were truly intended for all mankind and each in his own age and cycle stood as the prototype of all goodness, all justice and all mercy. Whatever is asserted to the contrary they had no love of preference or

distinction. They did not come to establish their own claims because that was not necessary - but they came to educate the people and teach them how to love God and each other and live will and peace as the members of one family.

Taking up to the premises laid down in the first part of this letter and looking for a moment into the recorded history of the prophets of God- we see that Moses left his people in the wilderness and ascended the Sinaitic Mountain, there to speak with Jehovah and receive the Tablets of Decalogue, engraved upon them with the fingers of 'I am that I am', those simple eternal laws which have been considered the very corner stone of civic and moral life. When Gautama evinced that preoccupation with the sufferings of all sentient beings he left his palace, wife and son and all the pomps of royalty of a throne- in order to retire under the Bodhi druma.' the tree of intelligence The he sat for weeks plunged in profound meditation on the cause of things, fighting with Mara or the Prince of darkness till at last he emerged into that state of inner enlightenment and mystic illumination in which he understood, according to the Buddhist historians, the cause of sufferings and consequently its cure. It was after this spiritual enfoldment that Siddhartha became The Buddha-'The Awakened, The Enlightened.' The solution of his problem or in other word, the worlds problem having been vouch safe, he spent the last forty years of his life travelling and preaching his gospel. His Holiness Christ spent forty days in the wilderness, preparing himself for his world wide mission of love and light. Satan took him on the top of the mountain showed him the Kingdoms and principalities of this earth and offered them to him if he would fall on the ground and worship him. But Jesus resisted this temptation and at the end of forty days came out amongst his fellowmen and started his Ministry and the announcement of the Kingdom of God and the ringing message of life, life more abundantly.' Before Muḥammad reached his fortieth year he sought the solitude of a Cavern on Mount Hera, about three leagues North of Mecca, where he would remain days and nights together, engaged in prayer and meditation. Here his fervent and enthusiastic spirit labored with conceptions too great for mortal thought. Here he became convinced of the gross idolatry of the Arabs and his divine heart was inspired with the idea of religious reform. In this state of solitary and mental abstraction he spend many months, especially the month of Ramzan, sacred to all the Arabs.

At last the hour of inner illumination and heavenly annunciation arrived and a flood of spiritual light encircled him. His understanding was instantly brightened with celestial splendor and he also left his Cave and commenced his God-given work amongst the Arabs, purging his country from the evil practice of polytheism and heinous customs and raising the Flag of the Oneness of God. On October 14th, 1853, Bahá'u'lláh and his family were exiled from Tīhrán to Bag_hdád. He was then 37 years old. A year after his arrival in Bag_hdád he retired for prayer and contemplation to the Mountains of Kurdestan. In the vicinity of Sulaymánich he lived in a cave for two years. Here he thought over his future Cause, laid its foundation upon the firm rock of his capacious heart and prepared himself for the great universal work which was going to usher in the age of brotherhood. Here in the evenings he would sing out his pains and sorrows and all the shepherd in the surrounding hills, attracted by the rich symphonies of his life, gathered to listen to his melodious voice. Here he immersed himself in the sea of Universal Love, walked in the rose garden of universal Peace, basked in the sunshine of Universal Truth, perfumed his inner being with the flowers of Universal Ideals communed uninterruptedly with the Universal Intelligence,

drank deep from the Fountain of Universal Beauty and feasted his soul at the hangout of Universal Mind. Then having been fully equipped with these sharp weapons of realities and his heart enkindles and illumined with the Fire of the Holy Spirit he left his retirement and came out into the world of men to help and assist them not only with His Laws but with His Majestic Presence. The rest of His divine Life was spent in the education and enlightenment of the world, whole undergoing for the sake of His Principle calamities and banishments, till at the early dawn, on the 28th of May 1892, he ascended to the Supreme Horizon, while having in the Mansion of Bahajee, outside of 'Akká.

After the ascension of the Blessed Perfection 'Abdu'l-Bahá, the Centre of His Covenant, retired for about 40 days to the Cave of Elijah and communed with the spirit of prophesy. Alone and in the solitude of the sacred cave he prayed and reinforced himself from the centre of all-power. Here he dreamed of the general promotion of the Teaching of His Kingly Father and here he evolved out of those Teachings his matchless addresses and talks now extant in every part of the world.

Similarly the Bahá'ís who have received the essences of the teachings and wisdom of the past prophets and are anxious to serve mankind must of a necessity acquire this illumination, receive this spiritual baptism and gain this initial admission. This mystic enlightenment is not a matter of training or education; it is a pure Gift bestowed by the almighty upon whomsoever He willeth. But our task is to purify the vessels of our hearts, to clear the dust off the surface of our souls, to cleanse the interior chambers of our minds and forget self and its enticements. In other word, if we have no ability or capability we must create it by a process of refinement, consisting of prayer, supplication, contemplation, meditation and activity, and trust in the Illuminator of the hearts knowing full well that He will never disappoint His suppliant servants standing at His Door. He has reserved our hearts for the thrones of His Presence but we have invited the strangers in. He comes to take his place but finding another he returns to His Supreme Abode. He pays us calls at the early dawn but discovers us in deep slumber upon the couch of negligence; then swifter than the nightingale, he flies back to the rose-bush of eternity.

Today we did not see the Beloved. It was a windy day and therefore did not come out. In the afternoon Mírzá Badi and Doctor Halubillah returned from Haifa and brought us the good news of the recovery of Hájí Mírzá Haydor 'Alí. In the evening there was a meeting and the Master was present. He said: "One hour in the life of Hájí is a rare jewel." Then he urged the friends to show firmness and steadfastness in the face of the present difficulties and let not outward circumstances disturb their

5 March 1915

March 5th 1915 Moonbeam Bahá'í Calun Aban Senan, 'Akká Syria

Dear friends,

Real faith is the cornerstone of all the great accomplishments and without it nothing succeeds. We must have faith in God and faith in ourselves. After a small army have

overcome a superior force, because they have had faith in their general and faith in the power of their arms. Faith is the soul of a nation; now and then through the negligence or ignorance of the people it may sleep but it will never die. An internal or external shaking will awaken it out of its slumber and give to it extraordinary activity in all directions. The more our faith the greater our power of endurance. A faithless wight is a weak person. Faith is an eternal miracle and the power to forget the present turmoil and agnosticism and look into the future, pregnant with peace and trust in God. Faith is the unerring seer, the wise knower and the logical thinker. A person without the power of Faith can never achieve greatness nor reach the pinnacle of the mountain of confidence. Faiths the cool water of Life that allays the thirst of atheism. Faith is the radiant orb that illumines the dark corners of the heart. Faith is an imperishable rose that perfumes the nostrils of those who inhale it. The true life of man is the life of faith. With its assistance he will become enabled to surmount every difficulty to weather every storm, to accept serenely every test and attain to the highest point of assurance. One grain of faith is more precious than all the jewels of the earth. Real Faith is the solvent of all the problems and the guide of every erring one. Faith is the paradise of contentment, the Abode of Peace, the asylum of security, the home of truth, the fountain of salvation, the singing bird of joy, and the harbinger of good-tidings! If we have faith we have everything if we are animated by the spirit of faith we are alive, if we turn our faces toward the Beauty of faith we will be confirmed and if we fill our hearts with the graces of faith we will become invulnerable.

This morning I found the Beloved downstairs and he was speaking with a clergyman on the power of faith. I have tried to embody the spirit of his remarks in the above words. Then he spoke on botany and scientific agriculture, giving innumerable examples how to sow wheat, barley, potatoes and beans. Fertilization of the soil was another topic that interested several farmers who were present. When the meeting was at an end he arose from his seat and invited others to take a walk with him through the beautiful, green country. They all followed him but I returned to my Cabin to speak with you quietly with pen and paper. The rest of the day I was working with few interruptions. From nine to 12 Doctor Ḥabību'llāh-Allah is in the room to receive the sick ones and minister to their physical pains and sufferings. While I sit in the corner of the room I am forced eye-witness of the patients and their manifold sicknesses. This morning a woman came in whose left eye was blinded, the right eye very sore and the nose flattened, When our Doctor asked her the cause of this disfigurement, she told him a pathetic story: Her husband being a cruel and brutish man because she had forgotten to feed the chicken one afternoon, had kicked her in the left eye which was totally blinded, brought the force of his fist against the right eye which was quite destroyed and pushed her forward from above the stairs, thus falling on the ground downward, causing the flat nose. Oh! my blood boiled in my veins when I heard this story! Who could listen to such dreadful story and look into the face of this poor, bewailing woman and not be shaken to the core of his being. Such are the beastly qualities of some of these savage man who are disgracing the virgin purity, delicacy and beauty of woman! And the worst of all was that poor girl could complain to no one nor carry her heart-rendering case to any court nor ask redress from any person. This is one of many such instances that comes daily within our notice and our good Doctor tries his level best to bind the wounds and recover the shattered, depressed souls.

In the evening we had a large meeting and the Beloved relates a fascinating story which I will relate for your benefit in

[THE SCAN OF THIS PAGE HAS CUT OUT THE LAST TWO WORDS,
WHICH ARE ILLEGIBLE]

6 MARCH TO 30 APRIL MANUSCRIPT NOT TRANSCRIBED

HAIFA

1 May 1915

May 1, 1915 Home of 'Abdu'l-Bahá Mount Carmel Haifa, Syria

Dear friends!

The blue horizon of the kindling azure was begemmed with the golden rays of the dawn of the sun, heralding the coming of the incense-breathing morn and putting an end to the palpable obscure of the night. I had awakened quite as early and was in the paradise of eternal joy, so still and peaceful was the sacred place. My heart was in silent communion and prayer with the source of all good and my mind was busy with the thoughts of far-off friends who are longing day and night to approach the throne of the glorious Master and receive his spiritual benediction. Although the word has become a pandemonium of harsh and discordant voices and the sound of trumpet and the clash of arms are deafening the ears of all the inhabitants of the globe, yet here, in this sweet garden we have peace, because the Prince of Peace lives amongst us. Because he possesses our hearts and we possess his love we do not feel the need of anything. His love has made us rich; his faith has glorified us; around his heavenly table we have sat and we are satiated; from the many-fountain unreadable spring of his knowledge we have quaffed and we have allayed our thirst, the ruby wine of his sincerity we have drunk from the goblet of severance and thereby we are intoxicated; the beauty of his face we have beheld and have become his soul-sacrificing slaves; the effect of his words we have felt and thus we are hastening toward the arena of martyrdom; the wisdom of his utterances we have felt and hence we are living under the shade of the tree of obedience to his command; the tenderness of his affection we have experienced and therefore we are devoted to his Cause. The sun of his mercy has illumined the consciences of those who have turned toward him and sought spiritual light and guidance just this phenomenal sun bestows light and life to all the created beings. With him for our support we are invulnerable. His celestial majesty will transform our earthly degradation and his supernal station will raise us out of the dark well of debasement.

While I was weaving together the silken threads of the above thoughts I heard the footstep of the Beloved and I turned and bowed down. "Ah!" he asked. "What art thou doing so early in the garden?" "I was praying." "For what?" "I begged Bahá'u'lláh to make the heart of each individual like unto this holy garden." "I will also pray for this," A stiff breeze was blowing and therefore he said: "Those who are advanced in age must not expose their bodies to the cold and cutting wind. This frigid wind causes the indisposition of the physical body bent the frosty gale of passion and self-undermines the foundation of the spiritual health of mankind. Under all circumstances we must protect our ideal and astral bodies from one of the Persian poets the translation of which is as follows: "I trained myself and at last it became the means of my undoing. I did not know all this time that I was training my own implacable foe." He said: "It is very true, Self is not only one's own enemy but rather the enemy of God and humanity alike."

About ten o'clock I went out and found him sitting in the store of Mírzá Amayetullah. He had just returned from paying a visit to the German Consul. He beckoned to me and bade me to be seated. A young boy passed by followed by a little, white bleating lamb. Evidently this simple scene evoked in him the pleasant memories of childhood for he smiled and said: - "How the children love the small innocent lambs! especially when they ran after them, filling their ears with baa..aa..aa baa..aa..aa... Because their nature is so simple the children love all kind of animals and stories relating to them as well as to inanimate objects. I remember an incident of my childhood which will bear out this matter. I was then very, very young, probably 3 or 4 yrs. At the time the Blessed Perfection lived in Tīhrán. In our street, close by to our house lived one of the Farrashes of the palace. He was a bird fancier and in a peculiar manner, all his own he had tamed a number of nightingales which followed him everywhere, sitting on his head and shoulders and while he walked in the streets they marbled melodiously. He had cut a piece of the lower bills of the poor birds; - so that they could not pick up the grains and were forced to eat out of his hand. Often he used to come to our garden with the nightingales perched on his head. As a child I was delighted with the strange spectacle.

The birds flew away and sat on the branches of the trees singing. Then suddenly the man whistled and they returned back swiftly, roosting on his head, shoulders and hands. This sight especially pleased me and I clapped my hands with glee as I watched them. Here the Beloved laughed very heartily and clapped his hands with such joy as though he was again witnessing the sight of long years ago.

In the evening we all gathered in the holy Presence and speaking about faithfulness he said: "Man must be loyal and faithful to his superior. An unloyal person is dispossessed of every fair virtue. Those who have entered beneath the shade of the tree of the Blessed Perfection and live in accord with this good-pleasure are the faithful servants of the Cause of God. They are the standard bearers of the principles of rectitude and integrity."

During the last few days there has been a talk of the return of the Holy Family and the believers from Bou Senan. Four days ago the Master gave them permission and naturally this has made them very happy, because they did not feel quite themselves when he was away from them. today the first party arrived and were present in the meeting. They reported that the S_hayk_hs and the Druises were much unreadable over the sudden departure of believers and were actually weeping on account of the separation. They had counted on us that we were to continue to stay at least for one year and could not make out the reason why the Master gave the word of return. No doubt each one of the believers according to his intellectual and spiritual training can recount his experiences in the small Arab village on the top of the hill and the simple peasants will narrate many stories about the goodness and benevolence of the Lord. If we do ever meet in this world I shall relate to you what I have witnessed of the glorious deeds of the Beloved. These letters represent but a dim and faint picture of the heroic and dramatic actions of the one round whom all names revolve." However much we may strive to paint the picture in a life-like manner still it lacks life, motion, energy. The same rule is applied to the translation of his words. One must know and appreciate the subtle beauty, the pictorial eloquence, the poetic imagery, the lofty style, the magnetic diction, the spiritual allusions of the Persians Bahá'í literature and then he will realize that our translations no matter how perfect, how faithful, how correct are only glimmering shadows of the originals.

2 May 1915

May 2, 1915 Home of 'Abdu'l-Bahá Mount Carmel, Haifa Syria

Dear friends!

We were the guests of the Beloved, because this was the last day of the season of Riḍván. All over the world the friends are feasting in the verdant country and green gardens, singing songs, chanting sacred verses, speaking out the glad tidings of the kingdom and filling their hearts with the exhaustless joy of a new life. We also feasted on the slope of Mount Carmel, in the Presence of the Master and in the companionship of the saints of the Lord and in our prayers remembered those who were absent. This morning the Beloved descended the stairs of the house into the garden greeting us with his smileful Marḥabá, and then told us to go to the Pilgrims Home and wait for his arrival. Joyfully I ascended the Mountain and found Áqá Muḥammad Ḥasan and others very busy preparing the roast meat and eggplants. I went over to my Bahá'í Nest and in anticipation of flying back to it I put everything in order. Now that the Holy Family are coming back I will surely be given leave to return to my old charming mountain Cabin. What sweet days I have spent in it and whether the same spiritual pleasure will be given me in the future, only time will reveal! The supreme object of my life consists in being in the neighborhood of the Adored One and in serving him serve the believers of God. About ten o'clock he arrived with his three sons-in-law and entered the Pilgrim's Home. All the friends arose from their seats and in their respectful silence they expressed their love and affection for him. He gave a short talk about the governmental restrictions by which Bahá'u'lláh was surrounded in the first two years of his arrival in 'Akká and the subsequent relaxation of the same rules by the same despotic authorities. Then he retired to another room-thus letting the meeting to descend to a lower tone of intimate and heart to heart intercourse which would be impossible when he is present; because so long as the sun of his countenance is shining in the congregation no one would care to receive lights from lesser and smaller satellites. Soon the long table in the central hall was prepared and the Lord was informed that everything was ready. He came out and asked everyone to be seated.

He did not sit himself but continued to serve, fill the plates with more meat and walking around. The soup of Ḥájí Mírzá Haydor 'Alí had too much fat in it and he took it to the kitchen himself and made it thinner. He looked after his food as a tender mother looks after the diet of her child. Then he placed his hands on my shoulders and stood a long time reclining on my back. "Dost thou like this food?" he asked. While he was walking around the table he delivered the following talk for the benefit of a number of young Bahá'ís:- "All the Bahá'í Children must learn a trade or manual profession. This must be aside from their literacy education. The study of foreign languages, such as English, French, German etc. must be coupled with the study of an art, craft or profession. "Bonjour", "Bonsoir", "Comment ca va", "au revoir" are not the sole insignia of an educated person. Do not be satisfied with a superficial smuttering of a language. If you learn it, learn it thoroughly, scientifically. Even the Arab porters in the street speak as much and more, but they go hungry because they have not been taught a trade. Learn to do something in this world, no matter how small it may be. It is better to be a good carpenter, a fine shoemaker, a skillful physician, an accomplished engineer, an excellent gardener, a brilliant artist, a superior

teacher, an inspired writer than to be an angel in heaven with nothing to do but to sing hallelujah and play on a golden harp. The mothers who have nursed and trained you have a great claim on your productive income and the girls whom you expect to marry desire to see in you the examples of manly honor and useful activities. Do not waste your energy over that which is not practicable. Let me repeat again this fundamental rule that every Bahá'í Child without any exception must be taught in some kind of trade or craft; so that if he should travel around the world he may not become a burden on the shoulders of other communities and wherever he may go the people may apply for his talent. This will guard him against all future poverty, misery and wants. This is the explicit command of the Blessed Perfection and all mankind must abide by it. I desire for you that which would become conducive to the exaltation of your over station and the increase of your moral and intellectual stamina. Now I have grown old and my hairs have become white and hoary. I advice ye, o youths of Bahá! Learn the arts, study the sciences, acquire the practical methods of knowledges, trades and professions, learn the most useful crafts of the age; - thus you may be honored amongst men and respected by all the people. Be ye the fruit-bearing trees of the garden of Abhá, the shining lamps in the gathering of the friends, the fragrant flowers of the meadows of the world and the efficient members of the body polity. Be ye original, invent your thoughts and deeds. Do not let the sphere of your ideals be contracted. Be not imitators. Seek the radiant path of Divine glory. Be ye attracted and enkindled. Do not sit idle, trust in God and walk in the spiral road of progress. Be ye full of dynamic motion and let the rhythm of your life be perfect. Be ye the embodiments of animation and the rolling ball of good cheer and stirring joy. In this century of light precede all others in sympathy, in philanthropic actions, in physical and intellectual culture and in association with the rest of mankind. Do not let the pool of your thoughts become stagnant. Open the shutters of your mind and air its secret chambers. Refresh and renew the growing temples of your characters by the blowing breezes of the sunlit ideals. Adorn yourselves with the gems of rare and world, enlightening actions, sing like unto the stars, sweep along like unto a mighty river and let not the tributaries of your beings be frozen by the cold blast of the winter of disappointment and hopelessness. Pour down like unto the rain, weep like unto the cloud, laugh like unto the roses. Be inquisitive and learn every good things. Once you have finished the course of your discipline, strike in the new, untrodden paths of life. Go forward. Learn the law of self-control: Bring under your own dominion the lower appetites of human nature. Practice that which you teach, Unravel those mysteries of the universe which are conducive to the welfare of humanity. Stand firm on your own ground without the borrowed staff of another man. No one will help you if you do not help yourselves and your fellowmen. Work and its reward will come to you. Work and wait for the results. Work and its traces will immortalize your name. Work and when final success comes the world will unreadable.

After this talk the Beloved went over to the house of Áqá 'Abbás Goli to have his siesta and the friends forming various groups gave themselves up to the spiritual enjoyment of the moment. Two hours passed in this happy and delightful association and then the scene was shifted to the reception room of Megham. Te tomb of the Báb Here another meeting was held, full of the glow of the spirit and radiance. Soon the glorious King appeared amongst us and some on the throne of Celestial Majesty. Hájí Mírzá Haydor 'Alí was not there and looking around inquiringly he asked: " Where is Hájí? Send someone for him. I love him. With his presence a meeting will become truly spiritual. The individuals of the world of

humanity are in different degrees. They are like unto the candlesticks. There is a candlestick whose candle sheds light and illumination; another candlestick is holding a candle but not yet ignited; a third has not a candle and is for a mere show; A fourth has had a candle but now it has burned out and is forever extinct. Similarly there are some enkindled souls whose very presence in a meeting changes its atmosphere, suffering the people to become truly spiritual, turning their faces toward God; others like unto the black smoke, darken the horizon of the minds. Thus in whatever meeting I enter and find Hájí Mírzá Haydor 'Alí I obtain joy and fragrance. My counsel to you is: Never let the candle of your heart become extinct. Strive to increase its light. Add to it the oil of wisdom. Illumine everyone with its rays. A candlestick without the candle! Ah me! A body without life, a sun without light, a pearl without lustre, a sheaf without wheat, a garden without vegetation and a mine without gold."

Then he led the service by chanting aloud the visiting Tablet. This last part of our unwritten program coming to an end six military officers headed by the Commander called on him and they were entertained for one hour. Then Mofti and three Mullás arrived and the Master through his lofty conversation instructed them. He with his guests rode down in the carriage and we descended the mountain, our memories enriched by the matchless experiences of another never to be forgotten day. The cup of our joy was filled to overflowing when in the evening we sat around the table in the presence of the Lord and partook of his.

3 May 1915

May 3, 1915 Home of 'Abdu'l-Bahá Mount Carmel, Haifa, Syria

Dear friends!

This morning Doctor Finkelstein, the Director of the Jewish technical Institute called on the Beloved. He received him in the garden and they sat in the glorious sunshine. For more than one hour they talked together on many subjects, too numerous to be recorded in these pages. I will however mention the salient parts of only a few topics. The battles fought between the Turks and the forces of the Allied powers of Europe in Gallipoli were considered in detail and the rather non-committal opinion was expressed that we have to wait and watch for the final results. The facts that more than forty war-ships are "knocking" at the gate of Dardanelles and the Russian fleet is "knocking" loudly from the Bosphorus on the black sea and that according to the current report from England and France have landed "400, 000" soldiers in the neighborhood of the sea of Marmora were reviewed. All these reports are of course based on the "Depeches communiqués par l'Agence Turque". For the last few months the regular channels of communication have been so completely blocked that we have not received one single page of European Newspaper Doctor Finkelstein related the history of the thirty years as well as the seven years wars in Germany and the rapid progress in the invention of modern armaments. Then the Master spoke on the question of Universal Peace, the barbarism of war and the sweetness of international understanding. He wondered at the ruthless cruelty of man and hoped the day will come when all the nations of the world will discuss and settle their

dispute in the Parliament of humanity. Being the servants of god, the sheep of one flock, the pages of book, the letters of one word, the leaves of one tree, the petals of one rose, the members of one family, why did they shed each other's brothers, why did they cover vast fields with the mutilated bodies of their brothers, why did they violate the laws of mankind, why did they relapse into the primal stage of savagery? They are not men, they are hundred thousand times worse than the murdered and infuriated bulls in a Spanish Arena.

Then asking the Doctor how old he is and finding he is 33 years old, but still unmarried, he advised him to marry as soon as it will be possible for him. He said: "Buy a piece of land on the top of the Mountain and build for yourself a lovely unreadable house. Then marry a strong, vigorous, athletic girl like thyself. Marriage is as holy and divine Covenant, and young men, in order to partake of the responsibilities of life, must enter into this sacred compact of physical and spiritual relationship. They must bring into their new lives pure bodies, pure thoughts and pure motives. This is the richest settlement on the part of the young man and the most priceless dowry by the young girl. Through the inculcation of a thorough knowledge of hygiene humanity must be freed from all manner of diseases and ailments. The parents must teach their children the laws of life and how to avoid evils and temptations. Thus may they grow into healthy and robust manhood and womanhood. This is indeed the most glorious heritage they can hand down to posterity. Generally the offsprings of marriages between the age of 25 and 40 became hale, muscular, able-bodied and braving; provided the contracting parties have been free from diseases and certain weaknesses of the body. Every couple must bring into their new home that quality of love and devotion which is solid and permanent. Their attachment must not be based upon the foundation of changing, personal attraction but founded on the deeper laws of spiritual cooperation and good fellowship. As the years roll on their respect and fondness for each other must increase. Hand in hand they must go on and on, learning new things, revealing the subtle tenderness of wedded life, unfolding the rich meaning of the ideal family and diffusing the sweet fragrances of mutual association. It is an axiomatic fact that all the lasting and beneficial reforms must commence with the family. Both the father and mother must contribute their share to the idealization and sanctification of the hearth. This the cornerstone of national greatness."

In the evening we were in his presence only for a few minutes. A proposed question he said: Only through the power of the Holy Spirit the Cause of Universal Peace will be established in the world. There must be divine executive power to bring the self-seeking government the terms of universal brotherhood and conciliation. Nothing else unreadable

4 May 1915

May 4, 1915 Home of 'Abdu'l-Bahá Mount Carmel, Haifa, Syria

Dear friends!

Three of the Zoroastrian Bahá'í farmers who were here with us for the last few days were ushered into the presence of the Beloved this morning and because they were going to return to Adassiah he gave them the following talk. "Convey my sincere greeting to all the

friends. Tell them: Teach the Cause of God through your deeds and actions. This is God's real benediction and blessing. Live in such a way that when they observe your manners, behaviors, morals and conducts they may exclaim: these are not men and women but the angel of the Lord. Be ye kind to all mankind. Let mercy be the stimulus of all your dealings with the people. Do not look at their shortcomings. Win the heart through love and charity. Set them aglow with the Fire of the Love of God. The joy of that soul is indescribable if the fragrances of spirituality waft from the garden of his being. This divine happiness is not followed by any sorrow nor this heavenly spring is terminated by the sultry days of summer. I am very hopeful that you may ignite in Adassiah the bright candle of guidance."

Then he asked me to follow him on a tour of visits. On the way he spoke about the collection of the Western and Eastern newspapers dealing with the cause and containing articles about his trips. I told him that I have made such a partial collection when in America and it has been kept up even after my departure. He said "This is most important. To collect the opinion of the Western world concerning the Bahá'í Movement will render invaluable service to the future generations. When I send thee back to America this will be one of thy works...Many months have elapsed and we have received no news from the believers in the United States." I said. "I hope the means of transportation will soon be established and then you will be enabled to go to Port Said to read the accumulated correspondence of the past months." "Why should we go there? We will ask Aḥmad Yazdí to mail it to Haifa," "what I have been thinking of late" he said is this: After this war I would like to send 2063 energetic, well-informed Bahá'ís to America: - so that they may travel and teach the Cause as I have done it. Whom do you have in mind?" I said "Badi Effendi will be an excellent member of such a party. He is a graduate of the American college in Beirut, he speaks the English language quite fluently, he has a good voice and informed of the teachings of the Cause and a sign of the mercy of the Almighty. He must be an embodiment of exhilaration and an announcer and liver of the glad-tidings of the Kingdom. Then all his words and deeds will tend toward the glorification of the Cause and the promotion of the Principle...Although I need thee with myself I may send thee as a member of this party. Then it will be the time of displaying the utmost exertion and proclaiming the dynamic message of the revelation." By this time we reached the store of Mírzá Anayetullah and he sat there and talked with him for a few minutes. He stopped on his way at the Pharmacie, next to the Ottoman Bank, sat there for half an hour and conversed with the proprietor. Then ascending the stairs of the Bank he spoke with the Manager and other officer and went with them over some financial transactions. From the Bank we hired a carriage and called on the Mofti and stopped with him for about one hour. Here the conversation turned on the lives and manners of the Turkish Judges and the Master related several humorous stories to illustrate his talk and at the same time entertain those who were present. Bidding farewell to the Mofti and his guests we walked to the Persian tea-house, built near the custom house. Here several S_hayk_hs gathered around him, tea was brought for them and the conversation turned on Muḥammadan theology and its futile, unproductive theories. Then we walked to a wheat store near the Mosque and the Master sat there tell one hour afternoon. Geammagam, the judge and other officers successively called on him and with each and all he spoke. It was like a court where all the people; high and low, rich and poor received the blessings of the ideal King. many miserable women applied for relief and did not go away empty-handed. While he was sitting in the wheat-store he wrote a letter to the Commander interceding for a partially blind man who was been forced into the rank of the army and the dispatched a

telegram to Jerusalem to Zakki Bay, the Commander who was with us last year in Hammeh to come to Haifa and be his guest.

In the afternoon while he was entertaining a number of officers in the garden, the greatest Holy Leaf with three of the maids arrived from Abou Senan and we were all very happy to welcome her back in our midst. Twenty camels loaded with the household utensils and furniture and beds knelt at the gate of the garden. During the last few months these things were taken to Abou Senan little by little but now they have brought them back all at once. The long line of 20 camels made an interesting sight. When the work of unloading was finished the camel drivers were asked to come in and have their dinner.

Before sunset the Master took me out for another walk. All the way he was silent and on our return he asked me to speak. I said: - : "Now that the holy Family has come back, if it is Thy will I may go up in the evenings." He replied: "Go up! Why? No one has taken thy place. Thou art living downstairs. Thou art in my home. Thou must stay with me. Thou dost know all my moods. Now thou art a part of me. Whenever I like to take a walk I take thee with me, because thou dost not expect me to talk. I desire to have thee near me. No. Do not go up. Live in my house." This touching invitation of my Beloved gave me supreme happiness. What a glorious privilege to have the home of Truth" for one's abode; to walk in this paradise of flowers, this heaven of peace, this dwelling place of the angels! O Lord Confer on me the faculty of appreciation, the deeper sense of realization, the true perception of this divine honor! Ah! I am so worth less, so useless, so utterly incapable! O God! Give me the strength of thy Power, the Consolation of thy Eternal Presence, O My Master! I weep over my own ignorance, inability and wretchedness! Who am I, what am I? I am less than nothing. I am ashamed. Oh I am so ashamed and I feel my life has been a sad failure from beginning to end.

5 May 1915

May 5, 1915 Home of 'Abdu'l-Bahá Mount Carmel, Haifa Syria

Dear friends!

This afternoon our two brothers Mírzá Badi and Doctor Haluliolla arrived from Abou Senan and the Beloved received them in his sleeping room overlooking the flowery garden. Mírzá Hádí served us the ruby tea and the Monarch of the spiritual world thus addressed: "I have chosen you for the service of the Cause of God. I desire that in all the realms of life you may adorn your temple with radiant qualities and strive in the promotion of the word of God. Who been experienced by former generations and understood by the great men of this century that all the strivings and accomplishments of humanity on the physical plane are like the mosaic pictures traced on the surface of water which are effaced immediately afterwards. Consider the enraged and infuriated conditions of the present wild nations of the world who are pursuing the gloomy path of slaughter and destruction. What extraordinary effort what colossal self- sacrifice! Cheaply are they throwing away their possessions and lives. Already millions of souls have crimsoned the earth with their blood and mountains of corps have been piled up. Thousands upon thousands of these men have been Commanders generals and high officers who had spent their whole lives in the study of military science and naval tactics and who in one moment have become the targets of the infernal bullets of death. Truly I say all their efforts are fruitless. The utmost is this: - The names of the military leaders of each one of these nations will be recorded in history as warlords, patriots, defenders of the country's rites, protectors of the laws of civilization, heroes etc. But those souls who have striven in the promotion of the word of God, and sacrificed their lives in the Divine Path, their triumphs will be eternal and will not be subject to change and mutation. The victories of these warring governments are temporal and ephemeral, while the victories of the servants of God are everlasting. Whenever a person starts on a journey he must put forth his entire stock of energy in order to reach the goal. He must arise in the fulfillment of all the requirements of the path and be not discouraged at the sight of dangers and obstacles, otherwise no results will be forthcoming. For example, if a person is occupied in the diffusion of the Fragrances of God and consecrating his time to the Cause of the Blessed Perfection, he must be severed in reality and not in word; he must be attracted, he must be magnanimous, he must be in constant motion, he must be exhilarated. If he is lacking in anyone of these essential qualities, glorious outcomes will not be obtained. How often it has happened that the effect of the services of many years has been entirely nullify by the commitment of a small mistake, intentional or non-intentional. I will pray for you and supplicate and beseech at the Threshold of the Kingdom of Abhá to suffer to become perfect from every standpoint."

This morning the Beloved asked me to follow him to the house of American Consul, built on the shore of Mediterranean, at the end of the street of the German Colony. He welcomed him into his drawing-room and after a few preliminary remarks and exchanges of courtesies the Master told him:" It has been a long time that I intended to pay you a visit, because I have heard every one praising your qualities of impartiality, fairness and justice" He answered, "I have always practiced that which I have considered my duty." The beloved said: - "This is the sign of the perfect man, He strives and exerts himself to live up in accord

with the obligations of his conscience. This feeling of rectitude must be inculcated in the hearts from the earliest childhood and then the educative influence of such training will grow with the growth of the children. To do good, irrespective of all considerations must become natural to man. Although it is passable to eradicate the roots of evil habits after their incrustation in the character yet it is better to prevent their formation during the plastic age of adolescence. The Arabic proverb says: 'Education in childhood is as the art of engraving upon the stone. It will not be effaced.'...We must all time fulfill the responsibilities laid upon us by our fellowmen. His holiness Christ says, give unto Caesar what belongs to Caesar and unto God what belongs to God. We must discharge our duties towards our fellowmen and never fall short in their observances. All the divine prophets have come for the education of mankind; - so that they may become freed from the defects and vices of nature and be ushered into the world of light. The inhabitants of of this country not being enlightened with the light of education are deprived by the benefits of material and spiritual graces. In commerce and trade and industry they have not made any advancement whatsoever. Their children do not receive any industrial, practical training and thus when they reach the age of maturity they are as parasites. "The counsel agreed with the above remark and told him something about his own life to Palestine and from that time on settled in Haifa. After drinking coffee, we descended into his garden, walked around and bade him farewell. He asked for a time to call on the the Beloved and it was settled on after tomorrow 11 a.m.

On the way he spoke about the vicissitudes that beset the path of young men and how they should train themselves in the bitter and hard experiences of life "When I was in Bag_hdád I had one plain cotton overcoat which I wore constantly for more than three years." he said. "I had drilled and hallucinated myself in the severe misfortunes of life. I withstood the physical fatigue of a longer journey and the mental anguish of the mood perplexing problem."

During the day many people called on him and he received each and all in the reception room with the gentleness of the spirit and the true servitude of a kind father.

In the evening he had several guests for dinner, such as Gaemmagam Mafti, the military physician and other officers from 'Akká and Haifa. He spoke to them about some of his spiritual experiences in Europe and America and gave them the Christian Commonwealths containing the Arab Texts of his lectures. They stayed with him till very late and their cups were filled with the wine of his words. Under all circumstances he is the Master of the occasion. People listen to him and are charmed. The power of his utterness uplift them, the magic his explanations enthrall them and they go away with a unreadable of deep satisfactions, knowing full well that they have been in the presence of the super-cosmic man, that they have hearkened to the music of the nightingale of Reality and that they have drawn from the fountain of the Water of life.

6 May 1915

Home of 'Abdu'l-Bahá

Mount Carmel, Haifa Syria

May 6th 1915

Dear friends!

From the garden of Truth the following message was cabled to Persia this morning:—"It is a long time that we have received no news from you. How is the general condition of all friends? We are all well." Then turning His face toward us He said:—"I am tired with the inactivity of these days. Our precious time has become unprofitable and valueless. The Persian poet says: 'The tree of my life has brought forth neither branches nor leaves, no blossoms and no fruits. I wonder for what purpose the Old Farmer planted me in His Garden! How will I welcome the hour when the locked doors will be widely opened and the means of travelling and teaching the Cause of God will become available! I would like to travel from country to country, city to city, village to village and hamlet to hamlet and announce the Glad-tidings of the Kingdom. If we could journey through those states that we have not been before, it would yield spiritual results. When a soul is engaged in the mentioning of the True One and demonstrating the existence of eternal verities, he will attain to an astonishing degree of spirituality and attraction but on the other hand if he is preoccupied with the material things he will become cold, spiritless and apathetic. When in Europe and in America we had no other concern save the glorification of God and the propagation of the Principles of the Blessed Perfection. For this reason we lived in an atmosphere of joy and fragrance. The constant presentation and reiteration of worldly talk wear away the sharp edge of the spiritual susceptibilities. The teaching of the Cause is like the wafting of the vernal breeze through the trees, it vivifies them but the discussion of material things is as the autumnal gale the blowing of which causes the trees to dry and the leaves to fall on the ground. That great overmastering joy which overwhelmed all the outward difficulties and overrode all the visible obstacles of the journey is now lacking. How I love to be a wanderer and a traveller over mountains and deserts! How much one gains spirituality, illumination and attraction! Now what are we doing? We are sitting in this lovely garden, eating, drinking and sleeping. Oh! I feel so very strongly that we must get out. Then turning to Doctor Habibullah He asked him laughingly: "Canst thou not devise for Me a means of escape? Would it not be wonderful if we could make our way with an aeroplane or a zeppelin?"

In the afternoon we took a long walk through the country and heard about the wholesale plunder of the Carmelite monastery by the Turkish officers. When we told this news to the Master He said: "These monks have lived for a long time a most luxurious and comfortable life. They had not experienced the sad alternations and revolutions of the world. Their Master, His Holiness Christ did not have a mat to sit on but they have constructed these palaces to live in. He was reviled and scoffed at by all the Jews, these priests were honored and respected by the people. Let them taste a little from the bitter cup of poison drank by

their Lord. Nevertheless their present troubles are nothing in comparison to the persecutions heaped upon Christ."

From noon till sunset a long stream of callers were received by the Beloved and when in the evening we entered His holy Presence He was too fatigued to speak with us and consequently asked one of the friends to chant the Communes. In bidding us farewell He said: "One of the most necessary and at the same time difficult things in this Cause is amicable association with the outsiders. Only through the constant widening of the circle of one's acquaintances and friends the Truth will be made known and the principles proclaimed. Save this there will be found no other way. Those who have received this Message must give it to others. How do they expect to teach and become strong in their faith if they do not come in contact with men? In their hands they are holding the glass of the Water of Life; is not the world thirsty? Of the supper of the Lord they have had their full share, is not mankind hungry? In the chambers of their hearts they have set aglow the light of Guidance, are not men in error? In the garden of their minds they have planted the trees of the knowledge of God, will they not produce fruits? In the blue heaven of their consciences they have studded luminous stars of inspiration, will they not direct the wandering steps of the weary travellers in the sandy desert of heedlessness?"

7 May 1915

Home of 'Abdu'l-Bahá

Mount Carmel, Haifa Syria

May 7th 1915

Dear friends!

No. 16 and 17 of the Star of the West Vol. 5 came to my hand today and the publication of the preliminary program of the International Bahá'í Congress held last month in San Francisco imparted to us great joy. With much pleasure we read the names of the speakers and were assured that the confirmations of the Kingdom of Abhá have descended upon them during the momentous hours of public utterance. In the evening when all the believers gathered in the Presence of the Lord I found an opportunity to read to Him the name and the theme of each lecturer as well as the announcement of the Bahá'í Congress. His spiritual face as well as those of the friends flushed with the white rays of hope and the gleams of delight. He straightened His back on the sofa, looked into our eyes with a new fiery animation and thus spoke:—"The Cause which is endued by the dynamic spiritual energy will advance and develop in spite of all obstacles. That dynamic spiritual energy will force men into most extraordinary activities. Although invisible, yet it works its way through the hearts of the people, impelling them to rise and serve their fellowmen. It is the most irresistible, irrepressible energy in the world of creation. In a twinkling of an eye it removes the most insurmountable barriers and defeats the most determined army of opposition. Its nature and property may be unknown to the skeptical men of science who weighs everything in the balance of sense and reason but its manifestations and functions are

evident and clear to the people of understanding and sagacity. Just now all the doors are closed and all the ways are blocked but this Divine Energy is working in America. It has taken possession of the subterranean layers of human consciousness, causing the evolving of new plans, new ideals and new services. The Word of God is being proclaimed without the Crier and the Celestial Flag is held aloft without the standard-bearer. The songs of the Kingdom are sung without the nightingale and the garden of the Lord is adorned without the gardener. There is motion without the mover and deeds without the doer. The poet Masnavi says:— 'Seest thou not the pen, writing? although the hand cannot be seen. Beholdest thou not the dust raised aloft? although the horseman is invisible. ' Similarly the ensign of God is being hoisted in all parts of the world without the General; the voice of the True One is lifted up without the herald and the heavenly light is radiating to all directions without the protecting glass. This is no other than through that mysterious, hidden Energy of the Cause.

"When the Blessed Perfection was in Constantinople He sent a message to Mírzá Husayn Khán, the Persian ambassador, through the then well-known Mírzá Safá to this effect: What dost thou expect to do with Me? If by these persecutions and exile thou dost desire My destruction, very well, singly and alone I am in your midst without any protector or guardian. You may do with Me whatever you please. You may banish or hang Me on a pillory. You may throw Me into the dungeon or kill Me in the public square, in fact you may inflict upon Me the worse imaginable punishments. I will welcome all these as the signs of the Favor of My Lord. But if through these misguided efforts you intend the annihilation of the Cause of God, bootless are your exertions. If your aim is the extinction of this divine lamp, you shall surely fail. If these are your objects you are wasting your force. You were vainly imagining that with the martyrdom of His Holiness the Báb this spiritual lamp would have been died out but contrary to the expectation of all the opposers, its light illumined the horizons of the East and the West. On this account we are not hopeless. No man-made dam can hold back the battling waves of the sea. No Chinese wall can stay the aerial tide of the life-imparting breezes. No ingenious project can obstruct the shining forth of the rays of the Sun. All the changes and disturbances in the world contribute to the promotion of this glorious Cause and consolidate its unifying forces. This blessed tree will grow and develop. No power under the sun will stop its progress. The Spirit of the Cause will never become weak, its sight will not be dimmed, its hearing will not be lost, its hands and feet will not be paralyzed nor its faculties atrophied."

This morning I found the Beloved sitting in the garden and looking at the flowers. For a long time He was alone. Then He asked for the friends and bade them be seated in the sunshine. Speaking about feast He said: "The believers of God must invite the people to the Feast of the love of God. The result of such a feast is the spirituality of the souls and the upliftment of the minds, while the outcome of the material feasts are temporal and superficial. In the Bahá'í feasts the expression of moral sentiments must become very strong and overpowering and the table of divine life be spread. When the material and spiritual feasts are wedded together in love and affection, the child of harmony and peace will be born in the assemblage of the elect."

Before noon the American Consul called and for more than one hour the talk between him and the Beloved revolved around many local and foreign subjects, chiefly the war in Europe and the present extreme poverty of the inhabitants of Syria. Then He described warmly and

graphically the appearance of Bahá'u'lláh in Persia and how through His teachings the racial and religious prejudices have been laid aside by all those who have accepted the fundamental unity of all faiths.

This morning a warship entered the harbor of Haifa and in a few minutes the strange sight of an aeroplane made its appearance above the horizon. She made a circuit flight above Mount Carmel and then changed its course toward Tiberias. Gaining the desired information she returned and came right down on the deck of the man of war. After an hour or two she steamed off and we were none the wiser.

In the afternoon the landau was made ready and the Master asked Doctor Habíbulláh, Mírzá Badí' and myself to accompany Him on a ride. A propos of education He said: "If the Bahá'ís could build a universal university on Mount Carmel or in the vicinity of the Sacred Tomb of Bahá'u'lláh wherein all the divine and material sciences are to be taught, most wonderful results will be achieved not only for the people of Syria but the whole world." I asked Him a few questions concerning this interesting suggestion; so that if in the future His idea is matured, His plan may be carried out in full. It will be very wonderful and I am sure most practical. Only time is needed for its slow but sure fruition.

8 May 1915

Home of 'Abdu'l-Bahá

Mount Carmel, Haifa Syria

May 8th 1915

Dear friends!

Our dear brother Doctor Habíbu'lláh has received permission to be ready to depart for Persia within a few days. He will go by land via Karkout, Mosul and Baghdád. His departure will be regretted by every one, for he has been a kind attending physician to all the Bahá'ís and they will be sorry to lose his sweet ministrations during these uncertain days of the world. The Master sent for him this morning and while walking in the street of the German colony thus addressed: "Truly I say this year in Abu Sinán thou didst serve the friends with faithfulness. For thee this was a season of seed-sowing and undoubtedly the harvest-time will come. It is the unalterable rule of nature that when the seeds are scattered many crops will be gathered. It is my hope that your services in Beirut and Palestine will be crowned with rich compensations. If the results are not brought forth this year they will appear next year or a year after or sometimes in the course of thy life. The sowing of pure seeds in virgin ground connote a plentiful harvest. God willing the greatest result of thy studies in Beirut will soon become manifest. Trust thou always in God, His confirmations shall descend upon thee without cessation..... It is now nearly a year that thou hast received thy diploma. Thy father and mother expect thy return with patient anticipation. They have grown old and desire the comfort of thy presence. Thy meeting will inspire them with a new spirituality and illumination. Moreover, Persia is an excellent field for medical practice. The people are in much need of skillful physicians, especially a physician like unto thee who art a physical as

well as a divine doctor. Thou art attracted with the fragrances of the Merciful. Thy breath is endowed with a healing power. I hope thou wilt upraise the banner of Guidance..... Praise be to God that thy object has ever been godlike and thy desire is to promote the Cause of the Almighty. This ideal state serves as a magnet for the attraction of divine assistance. Although one's career may be fraught with sorrows and tests, yet because they are in the path of God, their bitterness is changed into sweetness..... The best course to be pursued by you for the present is to leave for Kirmanshahan, because your father is looking forward to your return."

In the afternoon the Beloved took us for another walk and taking up the thread of his morning talk to Doctor Habibu'lláh he said:—"This journey of thine has been very blessed; for thou didst spend many years in the Holy Land and visited many a time the sacred Tomb of the Báb and the holy Shekinah of Bahá'u'lláh, receiving abundantly the spiritual benedictions of these heavenly places. Thou hast been engaged in the service of the Cause. Although the Bahá'í students in Beirut are studying yet this very act is considered as divine adoration. Your studies have always tended to the exaltation and glorification of the Movement. Now that thou art leaving I hope thou wilt become the cause of the guidance of many souls;—thus the fire of the love of God may become ignited in those parts and the rays of the sun of Reality illumine the horizons of the hearts..... The believers of God must teach the Cause not only through words but they must bedeck themselves with the ornaments of deeds;—in order that all mankind may bear testimony to the fact that their aims are universal, their actions disinterested, their purposes inspiring and their objects all-embracing; so that they may observe in your behaviours, manners and conducts, the holiness, the purity, the sincerity and the loving-kindness of the prophets of God; thus to this noble end you might live and that the utmost criticism of the outsiders may be this: these people are perfect in all human virtues but what a pity they are Bahá'ís. Tell them to peruse carefully the Persian and Arabic Hidden Words and live and behave in accord with its contents. If a person live one day according to those divine exhortations and Teachings he will be assisted to move the visible and invisible world. Consider the condition of the majority of the nuns who although uninformed with the teachings of Christ, although ignorant of the Reality of Christ, although unaware of the ideal Knowledge of their Master, yet based on their imaginations alone they are consecrating themselves to and practically entomb themselves for life in the nunneries, spending their time in constant prayers and uninterrupted adoration. But we who believe in the Blessed Perfection, we who have recognized the reality of the Divine Manifestation, we who have turned our eyes toward the Sun of Truth, we who have lived in His days and received His blessings—what must be the measure of our devotion, the degree of our self-sacrifice, the extent of our services?"

Before noon He was walking in the garden. Two Sisters of Mercy passed by and He invited them to come in and enjoy the sight of the flowers. They walked in and took seats on the sofa. To each the Master gave a bouquet of roses. They wished Him to contribute something toward the alleviation of the wants of the poor. He promised them that He will do this in a few days and then while engaged in weeding out the tares from a piece of ground He said:—"Poverty has become widespread amongst all the inhabitants of Syria and our affairs are in such a confused state that we are also unable to do anything adequately. To help the poor and assist the needy is the most praiseworthy act. Likewise to take care of the orphans and offer a home to the incurables and incapacitated is the most worthy service rendered to

the world of humanity. It is like unto watering the parched soil or breathing in the spirit of life in a dead body. It is as the antidote to the poisoned one and like the medicine to the sick. The poor are the trusts of God. Although they are lowly in the estimation of the rich and the plutocrats yet they are dear and beloved in the sight of God. Thus one of the titles of the Blessed Perfection was "Darveesh", meaning Poor. His Holiness Christ lived in poverty and lowliness. For this reason He says: Blessed are the poor, but He did not say: Blessed are the rich. Still a wealthy man who looks after the conditions of the poor, who spends his fortune for the alleviation of their needs, who puts aside a portion of his income for the progress of the Cause of God, who serves his fellowmen with his sympathy and money. I say the station of such a wealthy man is greater than the poor who is patient, for by his generous deeds he has become the manifestation of goodness and the centre of bounties to all the people."

9 May 1915

Home of 'Abdu'l-Bahá

Mount Carmel Haifa Syria

May 9th 1915

Dear friends!

I was called into the presence of our Beloved this afternoon and the following Tablet was dictated for the spiritual friends in Germany:—"O ye real friends! Although correspondence has come to a standstill yet do I continually think of you, asking for you the confirmations of the Kingdom of God and seeking for each and all the breath of the Holy Spirit.

"The Divine Bestowals are infinite. They have had no beginning nor will they ever have an end. The Doors of the Kingdom are open and the Voice of the Lord of the Kingdom reaches to the ear of the heart.

"Heart-uplifting news are being received from the believers of Germany that praise be to God they are in the utmost firmness and steadfastness and attracted to the Kingdom of God. It is my hope that the power of the Holy Spirit may transform that Empire into the delectable paradise and the Effulgence of the Sun of Reality may illumine that region. May it advance in all the spiritual degrees, may the light of Guidance shine forth, may the Breeze of the Garden of God blow, may the Cloud of mercy pour down and that country and nation bloom forth in the utmost freshness and newness.

"Convey the utmost longing to each and all the friends of God...." He was speaking with a number of Sheiks just before sunset and somehow the name of Mr. Carnegie was introduced. He said:—"Mr. Carnegie has displayed commendable efforts in the Cause of universal Peace and I have prayed for him that he may succeed in the accomplishment of this divine cause. Only through the spiritual power the foundation of this edifice will be laid.

The kings and rulers are proud of their imaginary prerogatives and stiff-necks. They will not become submissive to any earthly power. There must needs be a super-mundane force to which they may all yield voluntarily and without the least compulsion. I hope the lovers of Peace will give more attention to this phase of the important question than the drawing of treaties and negotiations which are broken at the slightest pretext."

I took a walk through the German colony with the Beloved and He pointed out to me the house in which He and the family lived one or two years after the departure of Bahá'u'lláh. Then He directed our attention, as He reclined against a wall, to a well the door of which was locked and said:—"Many years ago this was a public well and the native women every morning and evening drew water. After while the Germans made up their minds to take possession of it. As a result of this a big quarrel ensued between them and much blood would have been shed had not the Germans pacified the natives by stating that they will only repair the well and afterwards they may come and draw out as much water as they needed. For sometimes they were permitted to do this but when the opportune day came around they were refused. The repeated protests of the natives availed nothing and all their expostulations could not move them a whit. They knew that this was a springwell and the more the water was drawn the clearer and better it became but they hardened their hearts and sent away the people. It is most strange that when the heart of man is touched by the passion of greed and envy he will do his utmost to harm his fellowmen without why or wherefor, and with no benefit accruing to himself he will delight in upsetting and overthrowing the affairs of others less fortunate. Now these Germans are glad in the bottom of their hearts because they have succeeded at last in the entire monopoly of the well, although they are not even using it. Who knows that the Musulmans would have done the same were they given the opportunity? My aim lies in the exposition of the evil traits of prejudice and greed embedded deeply in human nature and not the stricture of any nation or religion. When we lived in Tihrán, a prominent merchant by the name of Hájí Muhammad 'Alí was our neighbor. I was then a child and I remember my playmates painted him to me as the niggardliest man that ever lived in Persia. All through his life he hoarded his savings and led an excessively sordid, penurious, avaricious and grasping life. When he died he left behind one hundred thousand tumáns and everyone expressed great astonishment to hear the rather incredible news that he has decided a quarter of this sum to the construction of a public aqueduct. The testator had appointed as executors of his will a number of prominent citizens and when the three days of the funeral ceremonies were brought to an end they began the work without delay. On the morning of the fourth day they started out toward the mountain with the engineer, the laborers, the necessary machine, shovels, axes, tents and other needed tools. After careful surveying on the slope of the mountain of Damávand they chose a commanding spot and commenced their excavation by making shafts into the earth. After several months of continuous labor the water was brought to the city to the evident rejoicing and thanksgiving of all the inhabitants. Even up to this date that aqueduct is known by his name and thousands of people are praying for him day and night. Now consider how this philanthropic deed has become conducive to the thankfulness of many families and the immortalization of the name of the merchant. Although he was a miser in his lifetime yet he willed his money to a good and charitable cause. The believers of God must become the mainsprings of all humanitarian activities. In whichever country they live they must be the radiating focus of social, economic and educational reforms. They must evince their willingness by taking part in all that is uplifting, inspiring and stimulating.

This is conducive to the good-pleasure of the Lord of Hosts."

There was a meeting in the evening but the Beloved did not speak. He asked me to read to the believers two of His talks delivered in America on the subject of universal Peace. As I read His words the many wonderful events of His western journey were reviewed mentally and I felt very happy that mine has been the rare privilege of listening to these holy utterances which fell from His lips before attentive audiences like unto the flawless white pearls.

10 May 1915

[Transcriber's note: the original scans are cut off on the right hand side of the page, and many words are missing, illegible or cut off]

Home of 'Abdu'l-Bahá

Mount Carmel, Haifa Syria

May 10th 1915

Dear friends!

Tonight the Beloved called on Mr. Michel, the Treasurer of the Ottoman Bank. His daughters played a few lovely pieces on the piano and He praised their skill and cleverness. Then He gave an interesting talk on the theory of music and its gradual development from the foundation of the world. He believed that Persia was the earliest conservatory of music and the (illegible) of vocal sounds, that the system as taught and developed in that country was carried to other parts of the world and slowly perfected by other artists and composers. What is music? It is but the vibrations or movements excited in the air which surrounds us. The fundamental notes of music consisted (in Persia) of 12 tones, each tone containing in it a group of notes. Of course every musical sound was accompanied by other sounds called its overtones and harmonics. Each one of these tones belonged to one of the provinces of Persia, such as 'Isfahán', 'Dogah', 'Segah', 'Bayat' etc. and when the Arabian philosophers translated these musical text books, they gave to the original twelve tones their own names without changing (illegible) Thus it is well-known that the early music had for its harmony (illegible) octaves and fifths but with later developments came the idea of intervals (word cut off) three notes. Musical sounds being the result of rapid and regular vibrations of the air, there was born a conscious desire on the part of the earliest singers and players to represent them on paper, thus they may be produced by (illegible) or instrument at will. Hence the 'notation' of music came into being. It has been claimed that the science of notation was discovered by the (illegible) but one of the most celebrated philosophers and musicians of Persia (illegible) name Faraby wrote the first 'note-book' which it is stated has been translated into Latin. The very word 'note' comes from Arabic (illegible) showing clearly that like so many other words it has been borrowed from the philosophical language of Saracene Cordova and (illegible, but perhaps Andalusia). In providing a written 'language'

for music, naturally two main essentials had to be considered. First, the pitch and second the length or the duration of these sounds and the seven form of note. Breve, Semibreve, Minim, Crotchet, Quaver, Semiquaver, Demisemiquaver were evolved... This was the main (illegible) outline of His preliminary talk on music. Then He said:— "When I was travelling in Europe and America I attended some concerts and oratorios and was delighted with the progress of the vocal and instrumental art in those parts. Although it seems to them they have exhausted the subtle, chromatic resources of music yet they are on the threshold of the revelation of celestial, universal music, which shall revolutionize the present system and usher in a new era of musical progress. The musical consciousness of future generations will become so rarified and trained that today's masterpieces will be as dissonant noises in their ears..... At one time I was walking along the shore of Euphrates. Absorbed in my thought I suddenly heard the most charming and sweetest sound. I turned my head and saw a simple Arab lad riding on a donkey, loaded with under-brushes and playing on his flute. I was so intoxicated with the melody of his faultless tone that I requested him to get down from his donkey and play for Me. I helped him to unload his donkey and then quietly we sat under the inviting shade of a tree. Then he began to play with such depth of feeling and beauty that my whole heart went to him. I drank deeply the sweet cadences and harmonies of his flute to such an extent that I was entranced thereby. When he finished playing I assisted him again to load his donkey, gave him a present and the address of our house and asked him to call on Me next day. At the appointed hour he came and played for us and as there were several prominent men in the room they all liked his music and asked him in turn to go to their homes one night a week and entertain them and their guests. In a short while he became famous throughout all Baghdád and leaving his hard labor of thorn-picking he devoted his career to the inspiring art of music. With his growing popularity he grew in wealth and position and became a respected, loved and honored member of the community. He was still in Baghdád when we were exiled to Constantinople and used to call on Me almost every week antecedent to our departure."

The Beloved was walking in the garden this morning and then He ordered the carriage to be ready to go up the mountain and visit the holy Tomb of the Báb. He asked me to accompany Him and I did with joy and happiness. At the door of the Pilgrim's Home we alighted from the carriage and He walked straight into the room of Hájí Mírzá Haydar 'Alí. He was busy with the writing of the biography of Mírzá Abu'l-Fadl and therefore was not aware of the entrance of the Lord. "Jenabe Hájí, I have come to enquire about your health." The unmistakable voice startled him and he arose from his seat precipitously to welcome the Centre of the Covenant. After an hour of personal conversation we went to the Holy Tomb and the Master chanted the Visiting Tablet with such loud, rich voice that its clear echo reverberated throughout the whole building. His voice sounded like the harmonious music of a cathedral chime, each word distinct, melodious, mellow and resonant. Oh! I wished so much we had a phonograph in the other room to capture this voice of his! Coming out of the Sacred Abode Áqá Muhammad Hasan begged Him to stay for lunch and so He did. At noon, in the Pilgrims' Home, in His holy presence, we sat around the table. There were altogether ten of us. At about 2pm we descended the mountain and inhaled the fresh, sweet flowers of the perennial garden, surrounding this divine habitation. In the future every minute of these days will be counted a year. To me they will be like unto the blissful dreams of heaven, the angelic experience of the springtime of Manifestation, the ecstatic visions of the poets and seers, the ripened fruits of the tree of existence and the actual

realization of the yearnings of bygone prophets and patriarchs. I am somehow conscious of the fact that I shall never have happier days in my life. Is there a greater sovereignty in this world than living day and night in the home of Truth, smelling the Fragrance of the Garden of Truth, being encircled with the atmosphere of Truth, receiving the shining effulgences of Truth, swimming in the sea of Truth, looking into the Countenance of Truth, standing in the presence of the Lord of Truth and associating with the majestic King of Truth?

11 May 1915

[Note from the transcriber: the last lines of two pages are completely cut off from the scans]

Home of 'Abdu'l-Bahá

Mount Carmel Haifa Syria

May 11th 1915

Dear friends!

Almost every day the Beloved of our hearts gives long talks to Doctor Habíbu'lláh, preparing him for his work in Persia. He expects him to accomplish many enduring services and guide many souls to the Cause of God. His arrival in Persia will gladden the hearts of all the Bahá'ís, as he carries with him the happy news of the good health of the Lord and his oral words, addressed daily to the friends. He kept a regular diary in Persian and preserved all the utterances of the Lord of Hosts. Today He sent for him and in the course of an interesting talk He said: "Rest thou assured in the bestowals of the Almighty. His confirmations shall descend upon thee uninterruptedly. Under all circumstances the assistance of the Angels of the Kingdom shall encircle thee. Do thou live and conduct thyself in accord with My instructions and then thou shalt see the glorious results.....Today only those believers who are engaged in the promotion of the Cause of God are confirmed. Every soul, without exception, must strive according to his knowledge and ability in the diffusion of the Fragrances of the divine Religion. Unquestionably the undertaking of the most difficult and arduous matter is fraught with insurmountable obstacles and hindrances and therefore nothing must dishearten and discourage us. Fatigue and depression must not overtake us. I am assured that thou shalt gain many victories, serving the Cause of thy Lord with unremitting zeal and faithfulness. Be thou confident. Rest thou assured. Now that the doors are closed and we are unable to move or stir, travel thou with the help of God, meet the friends and convey to them My love and affection. Be thou attracted with the Fragrances of God, rejoiced by the Glad-tidings of God and spread the message of peace and reconciliation; thus thou mayest scatter pure seeds in the virgin soil of the hearts. Thou must turn thy face toward thy Maker and beseech Him to shower upon thee His blessings and protect thee from all evils. This is necessary and while thou art away I will pray for thee so that thou mayest reach thy destination [last line cut off from the scan].

The internal conditions of Syria are becoming worse daily and the military authorities are perpetrating unheard of cruelties. The old inhabitants are forced to take up arms, and regiment after regiment are being dispatched to Constantinople for the defense of Dardanelle. No excuses are heeded and thousands of families are actually starving and going hungry. The government measures are so oppressive that those who have not felt their deadly weight cannot realize them. The other day a butcher cut his five fingers in order to be exempted from military service; another man made himself blind, a third took some doses of poisonous medicine and his stomach was swollen. They inflict these injuries upon themselves not because they are coward but because they feel theirs is a lost cause and their urgent duties are at home by their shelterless families. A few days ago 1500 men were huddled together in one small inn, waiting to be transported to the scene of war. For two days they were kept there without even a loaf of bread. They neither fed them nor let them go out to buy food nor permitted the baker to enter the place and sell them bread. At last they became so desperate that they rent the air with their cries and agonies. Hungry, half-clothed they were pushed aboard the train and sent away to fight for a selfish government whose policy is so devoid of all humanity. On the other hand it is asserted on all sides that since the beginning of hostilities last October there has been more than forty thousand desertions in the army and last week four hundred deserted their camp near Shefa-Amr only two hours from 'Akká. The Agence Ottomane gives out the rather perplexing news that the council of the dominant party in Constantinople is divided and its members have declared war against each other. Their differences have so beclouded their minds and reasons that a Cabinet minister is killed and other officials are threatened. The inoculation of the serum of this diphtheria of disunion is however ascribed to the English spies whom they believe are living in the Sublime Porte and are bribing the members of the Committee of Union and Progress to weaken their force and cleave their rank. It is indeed most strange that instead of showing a united front at this critical hour of their natural existence they are so short-sighted as to break their pledge of mutual union and divide their own party.

The signs of discontent and desperation are becoming so prevalent that we have already witnessed the ominous manifestations of a general uprising and revolution. The inhabitants of Nablus have arisen against the government, killed the Commander of the army and shot at their governor. They are now in a state of rebellion against the constituted authorities and their example may sooner or later be followed by other cities. The government is doing its utmost to suppress the news but the unwarranted extortions and cruelties are goading the people of all parts to frantic desperation. Those who are taken for military service are divided into three classes. The able-bodied young men are rushed to Constantinople, those who are between the age of forty and fifty are sent to the Arabian desert between Syria and Egypt for the construction of the railroad which they hope to be finished in a few months. It is said that more than fifteen thousand people are working daily. The old men—the third class—must carry arms to defend their homes in case a foreign army is landed on these coasts. They are also being sent out to kill the maggots of the locusts which have grown quite large and are still in the "jumping" stage. News is received from the different parts of the country that notwithstanding all the precautions taken in destroying their eggs, the children of the locusts are more numerous than their parents and now they are taking further steps in their destruction before they assume their mature shapes.

We are now told to believe that the Turks have given up for the present all further ideas of

attacking Egypt and for this reason they are withdrawing the remnant of their scattered army from Beir-Sab and other places and forwarded to Dardanelle. From all appearances it seems they are concentrating all their available forces in that point. It is said that about forty thousand camels perished in the Egyptian campaign.

Here in Haifa the people have become extremely poor and are in want of daily bread. Yesterday a woman came to the Master and was weeping because her four children had nothing to eat for two days and they were obliged to satisfy their hunger by eating the skin of oranges picked up in the street. Another woman was furious in her earnest entreaty, for her children were on the verge of starvation, "Effendi," she cried bitterly, "I don't mind if I die from hunger but I cannot stand and will not stand by and see my children dead from lack of food. My husband, my father and my brothers are all taken to the war and I am left all alone. I have no protector, no one to take care of me and my children, so I have come to you." A third Jewish woman cast herself from the roof and was killed immediately, because she was ashamed to beg for the sustenance of her three children. A man killed himself by plunging a dagger into his own heart. The American Consul for the last few days has been distributing several hundred pounds of wheat among the destitute families but the destitution is so widespread that less than one tenth of the needy people have received the benefit of this generous act. I suppose this has been a contribution from the United States for the Consul himself is not renowned for such generous deeds. The treasurer of the Ottoman Bank told me that he will devote his salary of one month to the alleviation of the needy and starving people.

A new military law is promulgated that all the foreigners must take their passports to the Commissioner of Police, so that he may identify them. For this reason the Beloved told the Persian Bahá'ís to go to our Consul and those who have not passports, demand the same. I was one of those careless persons who never bothered myself about such useless documents of identification but it seems they are becoming quite useful in these days; thus, for the first time in my life I am tagged and ticketed. Notwithstanding this, the law provides another clause that if the present war does not come to an end within 3 months and if the government deems it necessary, the foreigners must be enlisted in the army; so, unless this law is abrogated or the war finished before three months I may have to shoulder the rifle and go out to defend Turkey against the invaders. There is another alternative, and that is: I may buy myself for about fifty Turkish pounds. But firstly, I do not think I am worth thus much and secondly I am not clever enough to break through a bank and procure this sum because nowadays there is no [last line cut off from the scan].

12 May 1915

Home of 'Abdu'l-Bahá

Mount Carmel, Haifa Syria

May 12th 1915

Dear friends!

Now that I have the advantage of living in the home of 'Abdu'l-Bahá and enjoy the privilege of uninterrupted association with the Centre of the Covenant I rise very early morning and make a tour of the Mountain of the Lord. I am up and roaming over the Sacred Mount, long before sunrise. In these delightful strolls I am always alone but now and then I think how much more beautiful it would have been if you were my companion. Then as we rambled along or walked through the craggy bypaths or looked at the charming scene of sea and land we could talk about—Oh about an infinity of things or more probably in the presence of all these enriching and ennobling experiences we would have remained silent—transmitting our thoughts to each other in the ethereal language of the soul. Having reached the summit I sit on the fragrant flower of the ideal, heavenly chapel—a sylvan wood of pine and fir trees—the birds perched on the trembling branches break forth into their matutinal prayers, through the golden organ of nature the gentle breeze sings her religious songs and the divine stillness of this temple adds to its indescribable beauty and ineffable mystery. Then opening my book of prayers and communes. I join the voices to that of the birds and the breeze and altogether we worship the Creator, proffering our homages at His exalted Threshold. While thus engaged in spiritual communion the resplendent sun dawns from behind the hills of Galilee, tinting the verdant roof of our arboreal church with its dazzling prismatic colors. I look up and see the soft rays of the Orb of the day slanting down through the green windows, bathing the world in a flood of transparent light. How quiet! how fascinating! how spiritual! how ideal is this cathedral built by the hand of the Supreme Architect of the universe! I hope that you will also come and worship God at this cool and shady altar. Now that I have finished my prayer I rise from my seat and return by a different road to the Pilgrims' Home. Here for half an hour I rest, take my breakfast, speak with the Angel of the Lord [Hájí Mírzá Haydar 'Alí] and then descend the mountain, finding myself again in the garden of the Beloved.

From morning till evening I meet the Master several times, now in the garden, now in the street, again in the store of Mírzá Anayatu'lláh and then in the meeting. During the day He was entertaining the strangers and speaking with the Arabs and the Turks. It is impossible to report all that He said but you may by this time guess the nature of His talks and conversations for they are always related to subjects which elevate the minds of the listeners and spiritualize their hearts. To our brother Doctor Habíb He gave another talk, part of which is as follows:— "Give My greeting to his honor Hájí Amín. Tell him to send Mírzá 'Abdu'l-Husayn Taftý very soon. I have telegraphed to him to this effect but during these disturbed days he may not have received it. Now you are an oral book yourself and you will carry back the spirit of confirmation. According to the saying of 'Alí, the son-in-law

of Muhammad: 'Thou art the Manifest Book, through Whose letters the hidden meanings become clear.' It would have been well if you could go to Tihrán and meet the friends and exhilarate them with the glad-tidings of the Kingdom....." "Will I have the joy of meeting the Master again in this world?" "God willing, but the sure end of this earthly body is disintegration and dissolution. If we do not meet each other in this world, we will meet and associate together in the Kingdom of Abhá, in the Paradise of Divine Nearness. As long as the hearts are united together with the hand of the Love of God they are present in the same meeting, drinking of the same cup and beholding the same countenance..... Convey my salutation to thy father and say to him: 'Be thou not sad and unhappy over the martyrdom of thy son. He was not taken away from thee. He will be thy companion in all the worlds. Like unto a luminary he is shining from the horizon of Abhá. To whom has this world been loyal;—so that he may be to thee? Praise be to God that He has given thee a son like Mírzá Habíbu'lláh who is a servant of the Cause and of the world of humanity. Thy family is a blessed one! Wherever thou art Bahá'u'lláh will be with thee. Thou art under the protection of the Blessed Perfection."

The dear friends who are sitting in this room while I am writing commission me to send you their sincere Bahá'í salutations and beg you to remember them in your prayers.

13 May 1915

Home of 'Abdu'l-Bahá

Mount Carmel, Haifa Syria

May 13th 1915

Dear friends!

The translation of a wonderful Tablet revealed from the tongue of Bahá'u'lláh between forty and 45 years ago will not be without interest: "He is God, the Most Exalted. He is the Essence of Knowledge and Explanation!

"Blessed are the souls who have taken a shelter under the shade of the Tree of Purity! Happy is the condition of these servants who have drunk from the Wine of Sanctity! Rejoicing be unto the men who were not prevented from the knowledge of the Incomparable Lord by the insinuation of the worldly beloved! Happy are the righteous ones who are illumined by the light of assurance and have taken their abode beneath the shadow of the Almighty. Blessed is the community who has left behind the world and are looking toward the horizon of the Will of the Possessor of Eternity. Blessed are the apostles who have been and are practicing the commands of God! They fast in accord with His law, they eat in conformity to His Permission, they stand in His service, speak His praises and teach His love. Blessed are the lovers who have abandoned the empires of wealth, crossed the vast continents of land and sea and attained to the loftiest Apex and the furthestmost station! Blessed is the Society who was not deprived of listening to the rustling of Sadratu'l-

Muntahá by the traditions of the sects of the world! Blessed are the souls who are walking on the earth of this Prison! Blessed are the feet which have touched this holy land and imbibed from its atmosphere the Fragrance of the Divine Verses! Blessed are the individuals who have carried the loads of persecutions in the path of the Peerless Friend! These are indeed the mountains of the Bestowal of the True One—Exalted be His Glory—

"O ye cohorts of God! Today the sun of explanation is shining and the Ocean of the Mercy of the Most Merciful is waving. Happy is the condition of that soul who has attained to the station of acceptance and adorned with the decoration of steadfastness. Blessed are the servants who in this wilderness are crying out the sacred words: 'here am I, O Lord of the world Blessed are the Pilgrims who on this ninth day of the month of fasting. The Most Great Luminary Bahá'u'lláh Himself] advanced toward them from the highest and supreme horizon of the world."

In another Tablet of the same period He says:—

"O 'Alí! Upon thee be the eternal peace of God! Truly I say this Wronged One has had and has no other intention save the improvement of morals and the extinction of the fire of hatred and rancour raging in the hearts. I exhort ye in the performance of good deeds, praiseworthy morals and living in accord with the laws which God has revealed in His Manifest Book. Deeds precede words. I declare by the Sun of Reality that this Wronged One fasts during the holy month of fasting and during the evenings and midnights. I am engaged in prayer and supplication. Hold fast to the rope of prayer and fasting. Verily religion is heaven, fasting is its sun and prayer is its moon. These two laws are the pillars of religion and through their practical execution the obedient will become differentiated from the rebellious. We beg of God—Exalted and glorified is He—to confirm all in the accomplishment of that which is revealed in His Everlasting Book. There are some who while clinging to the word, are deprived of the meaning and while uttering high-sounding talks are dispossessed of any and all actions. Verily God tells the truth and guides mankind to the right path and verily He is Unique, Peerless, Mighty and Beautiful.

In a third Tablet of the same time He says:—

"O thou Grace [lit. Navváb, meaning Grace] of God! There are two kinds of graces. The first kind of grace is a nourisher of the body, the second Grace adds to the strength of the spirit. God willing thou mayest obtain these two graces;—so that outwardly thou mayest gain the physical energy and become occupied with the commemoration, praise and service of the righteous ones and inwardly find a way to the sea of Divine Generosity. Mayest thou drink and cause others to drink. Blessed art thou and whosoever has attained and woe unto the heedless ones!"

This morning the Beloved went out and after a while returned with Zakki Bey and entertained and spoke with him in the garden till noon. For dinner He had as guests the said gentleman, the Gaemmagam of Haifa, the Commander of 'Akká, the military physician and He sent for Doctor Habíbu'lláh, Badí' Effendi and this servant to sit with them and partake of the material and spiritual food. One of the points discussed was the prevalence of immorality in certain phase of the Parisian life and the urgent need of a deep moral and

religious awakening in the hearts of the mass of population. "Without the direct assistance of the power of God", He said, "all social reforms are temporary. The cause and the root of evil must be eradicated. The segregation of the undesirable members of the society into one separate group is like unto a colony of lepers in a clean and spotless town. If the hearts are not touched by the power of divine Love, nothing will avail."

In the afternoon I found the Master in the garden, walking to and fro. Little by little several strangers came in and they were served with tea. He told them three stories about His five years stay in Adrianople and concluded with these words: "The law of God demands that men live and treat each other as brothers. In the hour of need they must practice more than ever the command of mutual cooperation. The sphere of their sympathy must be widened, the circle of their fellow-feeling must be enlarged, the conception of their solidarity must become all-inclusive. They must kindle the torch of Love in the darkness of the world and then God will come to their assistance."

In the evening He spoke about a poor half-blind man who has seven daughters. They are all married and their husbands are taken to the war. These women and their children have come to the house of their father and he must provide food for all. Now the authorities have laid their hands on him and want to send him to the scene of carnage. The Master has done His best to free him and at last He has succeeded. The man was weeping with joy.

14 May 1915

Home of 'Abdu'l-Bahá

Mount Carmel Haifa Syria

May 14th 1915

Dear friends!

Our dear brother Mírzá Jalál gave a farewell dinner today in honor of Doctor Habíbu'lláh. The Master, Zakki Bey, 'Abdu'l-Fattah, the Haifa-'Akká representation in the Turkish parliament and a few others were also present. Throughout the different courses of dinner the Beloved spoke with His guests about current events. When they left the house 'Abdu'l-Bahá walked over to His home to take His siesta and we stayed in the house of our host, looking over old magazines and newspapers and expressing our joy over the blessings of these heavenly days, the like of which the world has not and will never see! What is weak and insignificant man to be allowed to witness daily and hourly the Glory of the Lord? What relation exists between the Eternal and the Accidental, the Infinite and the finite? By what right can one stand in the Presence and serve the "One around whom all names revolve"? What has he done that he should win the merciful glances of the Greatest Branch With what capacity does he presume to look into the Countenance of the Mystery of God? What great or small service has he rendered to the Cause that he should be permitted to live in the neighborhood of the Centre of the Covenant? With what aptitude and endowment does he

aspire to the glorious station of self-immolation at the threshold of "Him Who is desired by God"? With what gift or disposition does he yearn to receive the imperial title of "faithful servant"? Our Beloved lives in the empyrean [this word is almost illegible and could either be sphere or space] of spirituality and we are abiding in the nadir of materialism and worldliness. His thoughts are all of and for the Cause, while our mental activity revolves around self. He has decreed for us the most glorious rank in His Kingdom but we are not satisfied, we kick up a dust, we rage, chafe and fume, get impatient and fret. Why? Because we are so damnably, so accursedly short-sighted, we are blind to our own future happiness, we are pig-headed, we can't see beyond our noses, blockheads and simpletons that we are! Why do we not learn the lesson of obedience and trust? Why are we so self-opinionated? Why are we so anxious to strut abroad, plume our feathers and under the guise of serving the Cause, air our own ideas and theories? This is a sort of insanity that has taken a firm grip upon all the hearts. Is our knowledge greater than His and our discernment more acute? We know through many practical demonstrations that He sees the end, that He can draw the plans of our lives better than ourselves, that He wishes for everyone of us unlimited progress, that one drop of His wisdom is better than a sea of our acquired knowledge, that His will is the Will of God, that the surest road to spiritual illumination is by strictly following His blessed instructions—somehow we claim to know these simple facts; we may be teaching or writing about them, but when it comes to the point of practicing them, and assimilating them into the bones, marrow and blood of our constitutions, how many of us could come forward with clear consciences and say honestly that they have at least tried to fulfill one of those unadorned conditions of faith? Our invocation at the Court of the Creator must be: 'O God, keep us loyal and true till the end of our lives.' I have often thought that the old men and those who have passed away or been martyred during the lifetime of 'Abdu'l-Bahá have crossed the bridge and are safe and out of the reach of any test or temptation, but the end of the young men is totally unknown, however much they may be serving the Cause at the present time. How fortunate are the old men and the martyrs! Hence the younger servants of the Cause including myself, must pray day and night, so that God may protect and shield them from all manners of tests and ordeals. We must at all times pray in behalf of each other—thus Bahá'u'lláh may clothe us with the caronour (?) of His words, the bucklers of His confirmation and the talismans of His Holy Spirit. Then assured of His constant guardianship and watchfulness we may hail forth into the wide world and by words and deeds spread the Glad-tidings of His Celestial religion and summon the people to His spiritual Kingdom. With this touchstone all the believers are examined and tried. Their aims and intentions must not contain any alloy. It must be pure gold. We hope that we may become assisted to obtain his good-pleasure and be filled with His love and compassion.

This morning the Beloved again called Doctor Habíbu'lláh and while walking toward the German colony He said:—"This journey of yours is very important. It will be like the journey of His Holiness Isaiah who travelled throughout all this holy land and infiltrated the dead bodies of Israel with a new spirit. I hope that you may also quicken the believers with the sweet fragrances of the Kingdom of God. Whenever a person is enkindled and awake his words will move even the rock and the stone....."

In the afternoon as we were driven in the landau toward Elijah's cave He told him: "Leave thou this blessed spot with a heavenly power, merciful confirmation, divine trust and

unfailing hope. Thy meeting with the friends is like the meeting of water and the thirsty ground. They are longing to hear the news of this land and thou wilt inform them with the reports of the events transpiring around us. Convey to them My longing greeting and tell them I yearn to meet and associate with them. I am praying for the speedy end of this international war and the establishment of the reign of justice and peace. I hope that the doors of communication may soon be opened, the dawn of inter-racial unity appear and the faces of mankind be illuminated with the light of divine brotherhood. The believers of God must work for the removal of hatred and animosity created in the hearts by the cruelties of this world-wide carnage. Only by the cool water of the Love of God they will be enabled to extinguish the raging fire of hostility and rancour. Now day by day the devouring tongues of this flame are enveloping more and more neutral grounds and causing invaluable loss and the tottering of seemingly fair and solid foundations. This Cause being wholly spiritual and impartial is the only practical instrument for the establishment of Universal Peace. The friends no matter where they live must make the people thoroughly understand this point. This is their supreme duty in this day."

In the evening we enjoyed another long stay in the presence of the Lord and His talk was of Bahá'u'lláh and His five months stay in Constantinople and a few events which happened while He was still there. Then He dwelt on the future expansion of the Cause and the greatness of the station of those who are spreading the Good News.

15 May 1915

May 15, 1915 Home of Bahá'u'lláh Mount Carmel, Haifa Syria

Dear friends!

As I entered the garden this afternoon I found the Beloved alone walking under the trellis and looking at the gorgeous variegated flowers. "Come?" he beckoned to me "The Cause of God is in need of many active efficient workers and the time is soon coming when the whole responsibilities of the religion of Bahá'u'lláh will fall on their shoulders. Thou must be one of the standard-bearers of the Cause. For more than three years thou hast lived and travelled with me day and night and I have been contemplating to send my thee away in the not distant future; -so that thou must be engaged in the service of the Vineyard. Do not forget the words that I am telling thou now. Each letter will act as a light, guiding thee and illuming thy path toward the ultimate goal. They are as follows: 'Walk thou in my footstep. If I look to earth, do thou the same; if I gage toward heaven, turn thou also thy eyes heavenward; if I am sitting, sit; if I am walking, walk; if I am silent, be thou silent; if I speak, speak; if I am praying, pray; if I work, work; if I love the poor, be thou also kind to them. In brief, be thou a pattern of good deeds and an example of patience, purity and forbearance. Rest thou assured that I will be always with thee. I will not be far from thee for one second, I did not bring thee with me without a good reason nor have I kept thee so long without a cause. Be thou not grieved, I am thy instructor I have educated thee in my own college. Thou art my

student. Adorn thyself with my words, deeds morals, manners. See thou with my eyes. Listen thou with my ears, speak thou with my tongue, hold those with my hands and walk thou with my feet." I said: "I will always pray that I may be assisted in the fulfillment of the Master's hope...Because in Turkey, teaching is not permitted one does not gain the same spirituality and joy." He answered: "This is true; but I am not training thee for these parts; the field of thy labor is beyond these limited confines. As thou know it is very easy for us to teach and spread the Cause in this country but the government will rise immediately against us and the Blessed Tombs of Bahá'u'lláh and the Báb will be demolished by the hands of fanatical mob. This is one of the many reasons that we must not raise our voice in Turkey" I said: "This is the fourth year that I am serving at the threshold of the Beloved. If the result of this apprenticeship does not appear in the world of action and practical services I will be ashamed before God and His creature and as a dried tree will be only worth to be cast into fire." He said: "Praise be to God the result has become manifest and as time rolls on thou wilt be confirmed in the accomplishment of greater and greater things. On the eve of thy departure I will breathe in thee such a breath whose effect will be universal. Wait and see at that time thou wilt thyself stand astonished. Thou art my son and my whole aim is thy education according to my own standard. Thou observe that I do not speak in this manner with some persons who have not the capability of rendering any service to the Cause. I do not interfere with their affairs. I have left them to their own devices. They may go where they are please and come whenever they are pleased. I do not expect them to listen to my advice nor have I have any hope in their ability or mediocre attainment. They are not made of heroic staff. They are self-occupied and incapable to conceive any large and universal plan. In thee I have great hope. I am assured that thy intentions are for the promotion and protection of the Cause." I said: "My highest hope and ambition is to be the mad lover of 'Abdu'l-Bahá and that I may entertain no other thoughts to save him." He replied with a smiling face: "Praise be to God that thou art Praise be to God that thou art." I was upborn on the wings of ecstasy and I fall at his holy feet weeping like a child. "My Lord" I tried to say" If thy confirmations and presence accompany me in my wanderings, everything will be possible but if they leave me for one second I will be nothing and less than nothing." He raised me from the ground and with his hands dried my tears. Then he said: "I am giving thee a definite promise that just as thou hast been assisted in the past thou will be confirmed in the future. Be thou confident. No sooner is the means of transportation is established then will send thee for thou I was called this morning into his wonderful presence and the following Tablet was dictated for the father of Doctor Ḥabíbu'lláhollah : -

"O thou servant of God! It has been sometimes since that no epistle has been forwarded to you from this land. Innumerable hindrances have bought about the interruption of correspondence, otherwise the voice of the unreadable and the cooing of the Dove would not have been ceased. Now that his honor Mírzá Ḥabíbu'lláhollah 'Khodabaksh' the gift of God is departing I consider it my duty to write this epistle to you. Praise be to God that he compelled his study of medicine with the utmost joy and fragrance, faith and assurance, firmness and steadfastness and preceded all the other students of college and while he was in the college itself he was at all times confirmed in the service of the Holy Threshold and from every standpoint kept the students-the sons of the believers- in the utmost state of spirituality and fragrance. After his examination he received an excellent and commendable diploma and having left the college he was for a time occupied in the service of these wanderers. Now he is returning to those parts. Undoubtedly, by looking into his sincere face

and inhaling the sweet odor of his character you will become infinitely rejoiced and glad. Thank thou God that thou hast such a glorious son who is the love of God is a glowing and lighted candle and is striving with main and force in the service of the world of humanity.

Be thou not sad and broken-hearted over the martyrdom of thy happy starred young son. Although that candle was taken out of the candle stick of this nether world it was ignited in the lamp of the Kingdom and although that bird of the morn flew away from the meadow of this mound of earth yet it soared up toward the rose-garden of the Merciful and his honor Mírzá Ḥabíbu'lláhollah will be like to thee unto one hundred sons.

Convey the wonderful Abhá greeting to all the believers of God...In the evening the Beloved gave a long talk, interpreting one of the verses of the Qur'án on the effect of good and evil words and thoughts and wished all the believers correspond their inner faith with their outer confession. Then because our brother Doctor Habil was going to leave unreadable.

16 May 1915

May 16, 1915 Home of 'Abdu'l-Bahá Mount Carmel, Haifa Syria

Dear friends!

For half an hour this morning Doctor Ḥabíbu'lláhollah was in the presence of our Beloved, receiving his last instructions and blessings. We were waiting for him in the garden and now and then caught a stray word falling from the holy lips and brought to our ears on the wings of the viewless courier of the air. When he came out his eyes were wet but the assurances of the King had comforted and rejoiced him. Badi Effendi, Mírzá Jalál and myself followed him to the carriage and bade him our last farewell. The old saying out of sight out of mind does not apply to Bahá'ís, for their hearts are united together with the diamond bond of the Love of God and their souls have responded to the quickening vibrations of eternal friendship. As the world is their home, as they are the members of one family and as the loving Father has established the unchanging law of mutual good will and peace between them, absence or presence does not affect them materially. They believe that God is the Director of all their affairs and will guide them rightly if they turn their faces toward him. The omnipresent spirit of this Cause has so united the friends that the illusions of time and space are rent asunder and the seeming differences of remoteness and nearness are omnihilated. We are in reality not separated but whether living in the East or in the West we are standing in the glorious temple of unity and singing the glad songs of thanksgiving. We are conscious of the fact that the followers of Bahá do not forget each other so long as they are occupied with the mention and praise of the name of 'Abdu'l-Bahá. He is our common home, under the shade of his wide spreading tree do we all rest, in the boundless sea of his glory do we all swim, his in the supreme power of harmonious amalgamation. Like the planets, solar system we receive our light from him, everything that we know is through his grace and inspiration. In him we are all agreed and in his celestial Court we are all unworthy servants. He is majesty, dominion and grandeur.

When we gathered tonight in the room of the Lord he said: - "Doctor habid left this morning for Persia. Truly I say he served the students in Beirut conscientiously and his highest longing is to sacrifice his life at the Holy Threshold. His character is stainless and immaculate. He is as clear as the translucene mirror. It is assured that he will be confirmed and assisted. It is indeed a matter of great wonder that God has created certain souls for the manifestation of the qualities of pure goodness. One cannot find the least trace of guile, artfulness and duplicity in them. They have no other wish save the good-pleasure of the Blessed Perfection...The lives of all the Bahá'í Students in Beirut have shed lustre on the name of the Cause. Although they are studying arts and sciences yet in reality they are serving the Cause of God..."

In the afternoon the Master went out alone and I thought I will ascend the mountain and visit the holy Tomb. As I reached near the Pilgrims Home I turned back my eyes to have a look at the charming scene and I saw him coming from the opposite side of the street toward the house. He stopped for a minute in front of the door and then returned. Somehow I felt in my heart that he wanted me and finding I was not in he went back. Without going any further I descended in haste as though an invisible force was driving me

forward. As I entered the garden Esmael Áqá told me the Master was inquiring about thee and thus my feeling was correct in this instance I hurried out toward the German Colony and found him sitting on a piece of stone and talking with several Arabs. "ha! thou hast come he said. For half an hour more be continued to talk to them and then arose from his seat. On the way we saw one dog was pursuing another, whose barking furiously. "Dost thou know why this dog is barking?" he asked. I answered in the negative. "The most characteristic quality of the dog" he said "is faithfulness to his master. The barking dog wants to teach to the other that he has been unkind to him, it would have been better if he had stayed there and demonstrated the quality of loyalty. Nothing should have separated him from his solicitous owner."

17 May 1915

May 17, 1915 Home of 'Abdu'l-Bahá Mount Carmel Haifa, Syria

Dear friends!

The larvae of the locusts boil up out of the earth like water. A tidal waves of tremendous fury they rise and rise to wash away the land by their irresistible force. It seems to me that Jehovah has struck with His hand the dock of the country of Syria and instead of twelve fountains of crystalline water millions of springs of larvae have gushed forth to unreadable the earth with a flood of terrific consequences. The government issued an order yesterday that for the next few days all the people must shut their stores and go into the country to kill as much as they can these pestiferous insects. The order is general and does not exclude any person of station and rank; even the officials, the bank officers and Gaemmagam will go out to set an example of strict obedience. The Master told us last night that all the believers including his three sons-in-law must join the national crusade against the common enemy; thus when we arose this morning we needed no further impetus and no sooner the friends were collected in the garden we ascended the mountain and pitched in the work. The lands surrounding the Pilgrims Home and the holy Tomb were assigned to us. There are two ways to do away with insects. In the first place we formed a circle and pushed them toward dry thorns, picked and put together. When they were all inside, they were lighted and burned with a match. I do not know how many millions were roasted during those few hours! Poor creatures! but they are so harmful. Are they not? The surface of the mountain looked like unto a waving, undulating sea of larvae. They could not rise above the earth but they hopped from one place to another. By noon we were all fatigued and perspiring, so we resorted to the Pilgrim's Home, ate our lunch and rested for an hour. There is another way by which these larvae are destroyed. They take a large piece of cloth in the centre of which a big hole is made. Then under this hole a sac is sown. Four persons hold in their hands the four ends and lower the edge to the ground. Then the rest go after the larvae and from the four directions chase them toward the cloth. It is very strange that when one of them starts on the road, all the rest follow its wake like sheep, Soldier-like they march as a regiment. It will be enough to change the course of one and the rest will follow it blindly. Now you can easily imagine that when from four sides thousands upon thousands march in an elderly manner toward the white sheet otherwise the trap- it is filled in a minute. When the cloth is

groaning under its weight they raise its four ends and with one or two shaking they all slide down through the hole into the sac. This process was a continue till an hour before sunset and we felt quite satisfied with the result of our labor. Meanwhile we found out that the latter process was more advantageous than the one we followed in the morning. We had altogether a lovely pic-nic.

Every morning as I ascend the mountain and pass by the thorns and bushes and trees, thousands drop to the earth and here and there the roads are turned into a moving mass of black insects. They are generally following a downward course from the high slope to the foot of the mountain.

The authorities have decided to push this work of destruction. For this reason they have made a by law that those who would not like to go out or is busy may pay three Beshleeks and another person will be sent instead of him.

When the other day the bahai Zoroastrian farmers came over from Adassiah and reported that the army of locusts have entered their gardens and fields and eating every green thing in sight the Beloved comforted and instructed them to be resigned and submissive. "The world of humanity is suffering" he said. "And we must also take a share in this general grievance. Not one single soul is expected I am thinking of you and will protect you. Continue to stay in Adassiah. I desire that you may sow there the seeds of the Love of God and the knowledge of God and gather the spiritual harvest of truth. These locusts are your guests and may not leave your vicinity until they are satiated."

When we gathered tonight in the presence of the Beloved of our hearts and told him what we have done during the day he said: - "There are two kinds of afflictions the first is human, the second is divine. Human affliction can be coped with and eradicated by human agencies and methods but when an affliction is brought down upon mankind, occasioned by their utter heedlessness and negligences the displaying of all their available forces will not be crowned with the least success. Under such exceptional circumstances they must gather in their temple of worship and praise their hands toward heaven, begging and smoking God to shower upon them His benedictions and turn the tide of trials away from them. With heartfelt contrition and humiliation they must invoke and beseech Him to forgive them and overlook their sins and rebellions...These heedless people merit the descent of the terrible wrath of God. They are not at all entitled to His Love. Even what they have and are enjoying has been and is through His limitless Mercy. On the otherhand if we look upon this God's catastrophe from another standpoint it is Mercy itself, for it may become the cause of their wakefulness and mindfulness. But if this much-desired spiritual regeneration is not obtained, then it is indeed God's wrath. For example, the student commits a mistake, the teacher punishes him. Now if this correction will become conducive to his improvement, then indeed it is identical with mercy and kindness but if on the contrary it adds to his unawareness, obtusely and doltishness, it is a heavy and grievous chastisement. Therefore God has never and will never be anything else but Clement, Merciful and Kind. From whatever standpoint we may approach the creator and the sustainer we find Him the Mainspring of Mercy. In short you must know that God is the source of heavenly goodness and the Giver of life and light. Thus it is written in the book of Psalms chapter 9th: "The Lord shall endure forever: he hath prepared the thrones for judgment. And he shall judge the world in righteousness; he shall minister judgment to the people in uprightness. The Lord

also will be a refuge for the oppressed, a refuge in times of trouble. And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee."

18 May 1915

May 18, 1915 Home of 'Abdu'l-Bahá Mount Carmel, Haifa, Syria

Dear friends!

Before translating another long, soul-uplifting talk given by our Beloved for my benefit and that of the Bahá'í world I would like to share with you a short supplication which he dictated early this morning in his own room: -

"O God! O God! Thou seest me cast on the ground of humility and lowliness supplicating the Kingdom of thy Singleness, wandering in the wilderness of abasement and agitation, beseeching the supermal Realm of Thy oneness and flowing from my eyes the torrent of tears. O Lord! I am roaming in the desert of deprivation and seeking the meeting of Thy Countenance. How long. O God! How long hast thou consigned me to the desert of oblivion and dost thou not call me to the pain of bereavement and wandering in the plain of remoteness and oblivion my bones are broken up, my flesh is dissolved, my powers are disintegrated, my limbs are trembling and my organs are slackened. O Lord! destine for me the Cup of the most great Martyrdom and ascension to the Neighborhood of Thy Mercy, O thou Creator of earth and heavens! Verily Thou art the Giver, the Self- Sufficient, the Self-subsistent, the generous and the Beneficent!"

When he finished dictating he closed his eyes, immersed in a sea of contemplation. For more than five minutes he was silent. Then as suddenly he got up from his seat in the corner of the sofa and began to walk. His present vibrating animation was just the opposite of his still calmness a few moments ago. Now he was possessed by a stirring, overwhelming spirit. He looked at me and I saw his eyes were blazing like living fire, the veins of his temple filled and throbbing and the lines of his forehead becoming more prominent, just as unconsciously he took off his turban and his white locks fell his snow- white patriarchal beard have an unearthly majesty to his whole being. His former tranquil and composed face was now completely changed and the signs of the gathering of a storm of divine emotions and sentiments became visible. I stood in my place stock still transfixed with awe and wonder. I thought something was forthcoming but I did not know what. Erect and sovereign- like he stood near the window, then he wheeled around as quickly and with a flushing countenance and earnest expression he said: "I have sent for thee this morning to speak to thee on a confidential matter. The covenant-breakers have again concocted another device, whereby they may terminate my life and the enemies of the Cause of God may suspend me on a cross. Through one of the prominent inhabitants of Jerusalem whose name I did not mention, Mírzá Muḥammad-'Alí has forwarded to Jamál Pás_há a long list of new accusations and calumnies against me, charging me with the corruption of the morals of the youths of Islam and undermining the religion of Muḥammad and that furthermore there are many Christians who believe I am the return of Christ and that I teach secretly I have actually descended from heaven and many other such baseless allegations. Jamál

Pás_há in turn has expressed his ideas concerning this subject in a public meeting before many civilians and officials that if in reality unreadable Effendi is disseminating such pernicious doctrines and is holding such poisonous views, God willing I shall hang him on a pillory. My aim however is to render him a kind service, because if he believes that he has come down from heaven, he will be glad to return to heaven. Now he may put into execution his threat, for he has already hanged several very prominent Christians and Muḥammadans in Jaffa, Lebanon and Damascus. According to the reports he is a merciless and pitiless man. When Mírzá Muḥammad-‘Alí hears about the above words of Jamál Pás_há he sends to him the Tent of the Blessed Perfection- thus he may carry to his menace and fulfill his promise... He is spending all his time and energy in devising means for my destruction. He imagines vainly that if I am out of this world, people will gather around him and pay him homage and respect. He does not realize that I am day and night longing and praying for the station of martyrdom! What greater happiness than this! What mercy more glorious than this! I am ready and expectant to drink from this celestial chalice of God's Bestowals!

"In brief, I am telling thee this matter in confidence. I have not spoken about with others for they will become confused and sad and its present divulgence may bring in a long unreadable other complications. I am telling thee this so that thou mayst know that I am encircled with an impending danger- thus if anything should happen thou mayst convey my message to all the believers and it is this: The friends of God, including thyself, must not be shaken by any test. As the lofty mountains you must stand firm in the Cause of God, as the tempestuous sea you must never become calm and still. As the brilliant star you must ever shine and gleam. As the sweet flowers you must always diffuse the Fragrances of divine civilization. As the warbling nightingales sing ye throughout all the seasons. As the coal fountains gush ye forth with the waters of spiritual explanations. As the verdant meadow be ye not scorched by the blowing of the hot winds of opposition. As the sun wander through your course and be not wearied of well-doing. As the real guides of humanity, illumine the ignorant with the light of wisdom, to raise the lovely, inspire with noble ideals the despondent and lead the erring ones into the path of truth. Live ye in accord with the good pleasure of God. Arise ye with an irresistible force in the promotion of the teachings. Like unto the sanctified apostles of Christ summon ye the people to the kingdom of God and invite them to walk in the Road of heavenly prosperity and success. Let not any hindrance or obstacle dampen your enthusiasm. Set unreadable the hearts with the free of joy and exhilaration. Adorn the temple of the world with the garment of new creation. I have trained and educated you for this. Your reserved powers are needed for such a day. Beware, beware lest Luke warmth overtake you, indifference master you, negligence take hold you and listlessness overwhelm you. You must nurse, water and take care of the Blessed tree of the Cause of God: -so that it may grow and develop; its branches giving shade to the people of the East and of the West: Seek ye no other pleasure, long ye for no other delight; be ye filled to overflowing with the love of Bahá'u'lláh; promulgate ye the traces of his grandeur and dominion, be ye attached to his caused advance ye toward His Beauty and receive Bounty from His inexhaustible storehouse. The tree of the Cause must be watered by you: - so that it may bring forth leaves blossoms and fruits. If you do not arise in the accomplishment of this service who will then arise? To whom should I look forward? Whom can I trust with this pearl of great price? Who will uphold the name of Bahá'u'lláh? Who will make me happy in the Kingdom of my Father? Who will carry away this ball from the field of

self-sacrifice? Who will give up his rest and comfort for the promotion of the Cause? Who will raise his voice in the vast congregations of humanity? Ah me! Who, who will turn his face toward heaven and pray: Thy Kingdom come. Thy will be done and not mine?"

Oh the pity and the feeling of suffering with which his face was painted at this juncture! My heart was melted at his loneliness and his deep concern for the future of the glorious Cause for the establishment of which the Báb of the Blessed perfection and himself have undergone all manners of persecutions! In the face of this heart rending appeal who is so pusillanimous and mean-spirited as to prefer his own interests of the Cause? Who will be the coward as to shrink from the most annihilating danger? Who will be as chicken-hearted as to shun the common misfortunes of an active, consecrated life of service?

After the above talk he went out to call on Zakki Boy and they returned together. They sat in the garden and the Beloved read to him the account of the International Bahá'í Congress held in San Francisco as well as his talks at the headquarter of Salvation Army in London and the one given after attending the presentation of Eager Heart.

At noon about ten men including Gaemmagam, unreadable President of the Bank, Zakki Boy and other officers were his guests and they sat around his table and partook of the material food prepared for them.

Both in the afternoon and evening he gave long talks that I refrain from translating for the present, because this letter has become already long.

19 May 1915

May 19, 1915 Home of 'Abdu'l-Bahá Mount Carmel, Haifa Syria

Dear friends!

This afternoon my Beloved sent for me to accompany him to the house of the Persian Counsel. On the way I asked him for a Manuscript book containing the account of the martyrdom of the Bahá'í in Yazd. Wearily he answered: "All the Bahá'í books are being preserved in boxes and in these days I have no inclination of opening them. In former years month after month I worked from sunrise till midnight and I did not feel the effect of it, but now it is different. For the last few weeks I have been thinking of my possible attainment to the greatest station of martyrdom- perchance the end of my life may be diffused with the fragrance of this musk and that I may quaff this goblet of the most exhilarating wine. I am placing myself on the plane of perennial spiritual prayerfulness, so that if it comes it may find me ready, resigned and in a state of submission. I am also thinking, dreaming, cogitating what will become of the future of the Cause when I am not in this world, where are the souls who shall meet and solve the perplexing, crucial problems that shall constantly arise, of what materials are they made, how will they bring together the contending, antagonistic parties? I am hourly supplicating and entreating at the Threshold of the Blessed Perfection to appraise such spiritually-minded souls for the promotion of the principles of His Cause, men and women endowed with extraordinary powers, angelic strength and

world- subduing resolutions. I desire them to dedicate their whole beings to the service of the Lord of hosts. According to the ultimate wish of my heart and soul should they go forth and teach the glad- tidings of the Kingdom of Abhá. While my body lives in Haifa my mind is searching throughout the world to see whether there are such capable servants. For this work I am daily instructing thee; for the carrying out of this divine behest I am training thee. In the realms of thought thou must consecrate thy entire life to the proclamation of the word of God. Thou must abide in the station of renunciation and self-sacrifice. Under all conditions thou must show firmness, steadfastness and stability. Encourage and incite others in the execution of those affairs which will become conducive to the glorification of the Cause."

By the time we reached the house of the Persian Consul the Beloved had given me a long talk, embodying personal advice and exhortations, part of which I have translated for my own strength and reinforcement in the future. We found him at home and the rather interesting intelligence was given us that the Italian Parliament will be opened tomorrow to decide whether Italy should declare war against Austria and indirectly Germany or not. The consensus of opinion is that Italy will also join the rank of the warring nations but everyone is waiting with suspense anxiety.

When the Beloved came out this morning to take his customary walk in the garden haji Mírzá Haydor 'Alí was standing near a tree. The Lord of Love approached him with beaming face and while the words of inquiry about his health were on his lips he took him passionately into his arms and kissed his face and beard again and again. Oh" Mírzá! Oh Mírzá" he said "Thou dost not know how much I love thee!" I cannot describe to you the feeling of happiness which except over the old man, his back bent with years in the service of the Cause. This was indeed a heavenly reward, the like of which he did not expect to receive even from the kings of earth.

After a few minutes several little boys and girls came at the door and clamored for money. He went toward the gate and informed them that for the present his pocket was empty. They did not want to believe and insisted on their demand. The Master was in a kindly mood, so taking out his handkerchief and rosary, he asked them to come forward and search through his pockets. All of a sudden they were dancing and laughing around him, forcing their small, little hands into his pockets but finding nothing the live them out. Then they thought his bag contained money and insisted on him to open it. He complied with their request and lo! there was not even one Matalaek. The children did not mind it and went away happy and contented. Altogether it was a lovely picture that will never be forgotten.

20 May 1915

May 20, 1915 Home of Bahá'u'lláh Mount Carmel Haifa, Syria

Dear friend!

In the Tablet of the Blessed Perfection that I translated on April 29th, he mentions the name of Nabeel whose voice was heard from Nazareth and who was one of those earliest pilgrims who could not enter 'Akká and meet the glorious Manifestation in the prison Barsak. About the history of this remarkable Bahá'í the Beloved said: - "His real name was Mírzá Muḥammad-'Alí Gaini. He was a man of great spirituality and wit. Long before the appearance of the Báb from S_híráz, he and the son of Mír Asadu'lláh K_hán, the brother of Mír Alam K_hán, the Ameer of Gain, were brought to Tìhrán. The government held them as hostages, because they were in a state of rebellion and revolution against the established authority. Together they lived in the capital under the secret eye of the police. Nothing however could be detected from their words and actions that they harbored in their minds any revolutionary plan- and thus the restrictions and precautions with which they were hedged in were temporarily removed. One night the Blessed Perfection invited these two men to His residence and showing them much kindness, consoled them with His utterances. From that time on Mírzá Muḥammad-'Alí became the devoted friend of Bahá'u'lláh and under all circumstances expressed for Him his respect and love. Later on His Holiness the Báb proclaimed his mission to the world and then the Blessed Perfection exposed his Cause and became the staunch supporter of his principles. When Mírzá Muḥammad-'Alí heard about the appearance and execution of the Báb and the manifestation of the Sun of Reality under the title of Him Whom God shall manifest, he became a believer without asking a single question. He would often state that he was a believer in Bahá'u'lláh before He declared Himself, for at the night that he was invited to his house he observed in His general appearance the grandeur and spiritual authority of the Lord. Through His elevated discourse he would say He cheered and brightened us, saying. Be not unhappy, be not sad, ere long you will become free and return to your town with honor at that time we entertained no hope of liberty, for our enemies had woven the iron webs of accusations all around us. But all of a sudden the authorities sent for us and informed us that we are free, that his imperial majesty the S_háh was very gracious toward us to go wherever we were pleased. In short during those days Bahá'u'lláh told us many things in the course of conversation, all of which came to pass. Hence from his manner behavior and morals one could easily see that He was an individual distinct from other members of humanity.

In short, this Mírzá Muḥammad-'Alí was at the time living in K_hurasán and associating with the erudite philosopher and Bahá'í thinker Áqá Muḥammad Nabeel, well - known in the Bahá'í world for his deep learning and eloquence. In another letter I will translate the story of the life of this second Nabeel as related by the Master. Through their public teaching of the Bahá'í Cause they become famous and the ignorant mob arose in their persecutions. Realizing how impossible it was to live in such fanatical communities both of them journeyed to Tìhrán and here also their open way of spreading the teachings made them odious in the sight of the public. Mírzá Muḥammad-'Alí could not tarry any longer and decided to leave the capital. Going through a series of startling difficulties and sorrow and travelling on foot, he at last reached behind the gate of 'Akká. It was in the first year of our arrival and thus we were imprisoned behind the thick walls of the military barrack. Seeing how utterly impossible it was to enter the town he went to Nazareth and passed his days in selling needles and his nights in prayer and supplication but he behaved with such an independence of spirit that all the Nazarenes thought he was a wealthy man. Meanwhile I was watching for the opportunity to send for him and when it was offered I took it by the forelock. Secretly and with the utmost precautions I brought him to the prison and all his

troubles were compensated the moment he stood in the presence of the Blessed Beauty and hearkened to His life-giving words. After a number of days he was permitted to return to Nazareth and engage in business, at that time he was accompanied by his two sons, Mírzá 'Alí Akblor and Áqá Galam Hassen, the latter of whom is now living in Ramleh, Alexandria.

"When the freedom of the tower was granted us he used to come and go oftener on one of his trips, he came to me and said: 'Sir! I desire to enter into a partnership with you. You invest the capital be seven piastres and half with this I shall buy needles and in selling them make a world of unreadable I laughed over his modest demand for such an insignificant capital about 0.30 cents and his expectation of making a world of profit.' I gave him the required sum and he went away. Buying several packages of needles he started on his road toward Nazareth, now he used to exchange needles for one egg and when the eggs were collected he sold sixty or fifty of them for one Beshleek. Ten cents Out of the profit of this prosperous business he made living.

"After a few months he came back to 'Akká and I asked him for my share of profit of our partnership. 'I hope thy expectation of making a world of interest is realized. Come now my friend, and let me have my share. Thou must have become as rich as Croesus! He laughed and was full of joviality and good humor. 'O my Lord! We are ruined our very capital is gone. I don't think I am a good business man! I asked him with amused amazement: 'How is that? What didst thou do to demolish our house of fortune? He answered: 'One day I got sick and could not go around peddling my needles for eggs, but toward the afternoon I felt better and thought I will leave my lodging and do at least a little business. It was a little dark and my eyes could not see very clearly, hence I gave four needles instead of three for one egg. Oh this was the beginning of our business collapse! The women communicative as they always are informed each other immediately that this Persian peddler is a rich merchant that all along I have been cheating them, that today I have given them four instead of 3 needles for one egg and that if they boycott my ware I will raise the number of needles to five. For several days they did not buy anything from me and thus I was forced to give them fine needles for one egg. This combination of feminine determination drove a dagger into the very heart of my profit- making ambition and reduced my income. After a time I saw with astonished disgust that the capital is gone and now I have come back to you with another proposition of commercial partnership which in a short space of time will make both of us quite rich! While talking in this half serious, half- joking manner he laughed all the time. He was in the highest station of joy, fragrance and attraction as though established on the golden throne of Sovereignty."

This morning I was sitting alone in my room and was speaking with you with my pen and heart when I heard the distinct sound of the feet of the Beloved and his resonant voice calling out my name reached the ears. Before I had time to get up he was in carrying in his hand a dish of mulberries. "This is from the garden of Riḍván. 'Abdu'l- Gasem has seen it for me and I have brought this plate for thee. Dost thou like it. Then he asked me to follow him through the garden and see the apricot and prune trees of Esmael Áqá. "I love to look at the trees while they are adorned with their fruits and not much when they are devoid of them. A fruit- laden tree is like unto a man who has accomplished many good deeds and performed many selfless services." Walking around the garden he pointed out to me the fruits with the injunction that they must not be plucked. Now and then he felt them with his

hands and every time I thought he will pluck a few and give them to me but he did nothing of the kind. He guessed my thought, for he said: "Will not the mulberries be sufficient for today? "He told Esmael Áqá that he should not let the children enter that part of the garden for with one attack they will put an end to all the ripened and unripen fruits.

In the afternoon he had a ride in the landew with Zakki Bay and Doctor 'Alí Riḍá and with Badi Effendi and Mírzá Anayetullah we called on Doctor Finkelstein whose face and hands were slightly burned by the explosion of powder.

In the evening The Beloved gave a very short talk on the ephemeral qualities of all things and the unchangeability of the eternal essence of God.

21 May 1915

May 21, 1915 Home of 'Abdu'l-Bahá Mount Carmel, Haifa Syria

Dear friends!

While the landeau was driven toward Elijah's cave this afternoon I asked three questions from the Beloved. As they were general in tone and scope you "will it help the promotion of the Bahá'í principles and the establishment of Universal Peace if at the termination of this war an International Bahá'í Conference could be formed in London?"

"Yes. We must wait and see how the results of the mighty events which a taking place in these days will shape themselves into concrete facts and how far the Western nations will soar toward the bright heaven of human brotherhood! This old world of ours is undergoing undreamed changes and revolution. It is in a transitional state, shedding off its old skin and taking unto itself new ligments and building up new tissues. The happy and healthy children of a new order of public opinion are being born, the ethical laws of the world are in the process of a radical reformation and an entirely new code of statutes will be legistated for the international relations and final consolidation of the modern and ancients nations. No human mind can conceive the startling changes which God has in store for His chastened children. "It seems to me that the present war is rather intensifying the root of enmity and hatred between the nations because so much blood is being shed and all the pacific agencies have failed in their mission. Have they another power through which they may eradicate the basis of this new evil?"

"It is now demonstrated that all their existent powers have contributed something toward the realization of this world war, even their so-called christian religion has been made pliable instrument for the promotion of war purposes. Hence it is evident that they have no other executive power strong enough to remove the accumulated load of their new-created rancours. The only power that is left is the Power of the Bahá'í Movement which is impartial and entirely spiritual. This is the only highway through which they can marshal their armies of Peace. When they turn their faces toward this Point their hearts will be illuminated with a new light, their complicated relations will be readjusted and their problems solved. For this reason I have said that after this war there must needs be many Bahá'í teachers, equipped

and ready to go out into the world and explain to the sorrow-stricken nations the self-evident benefits of peace. The whole world will then be in a listening attitude and willing to forget the past and strike a new road of mutual helpfulness and co-operation." "Supposing there were a few Bahá'í members in the national parliaments and Senates of the nations, would they have been able to promote in a practical manner the Cause of Universal Peace?"

"Yes. It would have had a market effect. God willing this excellent idea will become realized, for such representatives and Senators would concentrate all their energies and influence on the side of Peace and conciliation. Their public utterances in the national councils will be listened to respectively and their sincere strivings crowned with success. By the delivery of eloquent speeches they will attract the attention of the world to the insanity of war adherents-thus organizing a strong, virile wisely-propelled public opinion capable to stem the furious tide of any uprising and changing the current of blind evil forces into the channel of world solidarity and inter-racial brotherliness. Such Bahá'í members having drunk from the pure fountain of the Universal Teachings of Bahá'u'lláh, are in reality cosmopolitan in spirit, mind and soul and have arisen above the stultifying limit of nationality and patriotism. They exert all their moral, religious and intellectual powers for the progress of the world and the perfection of mankind. God will assist and confirm them in all their undertakings. Of a truth they are the harbingers of roseate dawn of the sun of world's amity and friendship. Their words and deeds will exert a decided influence on the decisions of their governments. They will become enabled on the decisions of their governments. They will become enabled not only to usher in the era of the United States of Europe but the infinitely more important measure will be brought into fruition under their wise and statesmanlike leadership and that is- the organization of the United- States of the world. If there has been possible in the past the formation of a United States of America, the next nature step will be the constitution of a United States of Europe, each state autonomous within its boundary, inter-dependent and working for the common prosperity, general advancement, expansion of commerce, diffusion of learning, the welfare of the whole communities, the socialization of industries and the improvements of arts of the human society."

Our landeau stopped a few minutes under the olive grove and he spoke about the deposition of Gaemmagam," Such the course of human events yesterday he was the governor of Haifa and did practically as he pleased. Today he is shorn of all his autocratic powers and cannot oppress the poor people." On our return he alighted from the carriage at the police station and talked a few minutes with the commissioner. Then he walked to the hotel Carmel and several military officers arose from their seats on the veranda and welcomed him in their midst. Here also tarried for a quarter of an hour and when we reached home the commander of the garrison in 'Akká was awaiting him. He welcomed him and took him by the arms. In a second they disappeared in the house. Thus for about three hours we were with the Lord, unreadable in the sunshine of his countenance and receiving the sweet manna of his blessings.

At noon I partook of the material food at his table. There were a few more guests and he spoke to them on a variety of interesting subjects. In the morning he took Badi Effendi through the garden and showed him the fruits hanging on the branches and tempting the beholder. In the evening Hájí Mírzá Haydor 'Alí asked him to dictate to me half an hour a day the detailed history of the life of the Blessed Perfection as a priceless heritage for future generations. He did not answer him but simply said: "The signs of greatness and majesty

was apparent in Bahá'u'lláh at every stage of his miraculous life and those who entered His presence went away impressed with His supernatural learning and intelligence."

22 May 1915

May 22, 1915 Home of 'Abdu'l-Bahá Mount Carmel Haifa, Syria

Dear friends!

The restless spirit revolts against the monotonous environment and lifeless surroundings but the angel of mercy exhorts to patience and endurance. The mind longs after busy scenes and unremitting labors but the beautiful seraph reminds it of the spiritual reward given to those who suffer and wait. Man yearns for the things of this world but the cherub of the Most High desires his separation from them. The new fledgeling wishes to break the cage which guards it against the storms of tests and hurricanes of trials but the tender mother gives persuasive talks and anxious advice. The soul cries out against the lack of the spirituality of those with whom he consorts and aspires for the association of the high minded and the noble but the kind mentor teaches him to look inward and commune with the ideals of the invisible friends. Do not leave the real, in order to chase after an imaginary phantasm. Be thou a loyal soldier and stuck behind thine own gun. Fire out thy spiritual and intellectual balls into the camp of enemy. Aim high thy projectiles so that it may burst through the air by the impelling force of the spirit. Let the missiles shot from thy fire arms set on fire the houses of superstitions and the abodes of prejudices. Be not afraid that thou hast become an automaton machine. This will never be, for the Lord is protecting thee under the shadow of His Spirit and causing the outflowing of pure water from the never-failing fountains of thy mind and heart. Hast thou not learned enough that the pleasures of this world shall pass away, while the joy of the kingdom is eternal? the youthful beauty will be followed by white hairs and old age but the beauty of lordly services and the youthfulness of pristine ideals shall remain forever the same? Hence, give up thy heart to the adored beloved of faithful reality and clasp in thy arms the virgin bride of celestial attribute. Be happy with what God has been gracious enough to bestow on thee and let thy days be one uninterrupted song of thanksgiving. Worry not over thy future. The One who has taken care of thee in the past, will also take care of thee in the time to come.

This morning the Beloved of the world was walking along the avenues of the verdant garden and with a pruning-shears was cutting off the superfluous branches of a number of roses bushes. He wore his long, flowing cream-white Persian overcoat and he looked very majestic as he trimmed the trees and moved slowly from this to the other end of the garden. Who could doubt for a moment that he is the real spiritual gardener of the world of humanity who pulls up withered trees and plants in their stead new and young saplings, full of the sure promises of blossoms and fruits.

One of the believers asked: - "Although it is assured that the life of this world is transitory and attachment to it is not praise worthy yet in many sacred Tablet the Blessed Perfection and the Master himself have lamented and bemoaned the physical deaths of those who have journeyed to the abode of eternal Peace. What is the wisdom of this?"

The Master answered: "The physical body has also a shore. When I was in America a number of Christians came to me and asked a most subtle and difficult questions. It was this: 'While the apostles longed with perfect resignation and radiant acquiescence for the station of martyrdom and many of them and thousands of later converts sacrificed their lives with joy and happiness, how is it that his holiness Jesus Christ, just before his crucifixion prayed to His Father to take away this cup from him, saying: 'The spirit is truly ready, but the flesh is weak? (St. Mark chap 14. v. 38). I told them, you may go first to your own ministers and clergy and ask this question from them, for they look upon the Easterners as heathens, unbaptized, unconfirmed, unregenerated and unordained while they consider themselves as the heirs and joint-heirs of the Kingdom of God and well-informed of the mysteries of Holy writ, hence they are not willing to accept our interpretation quite readily.' They went away and returned after a few days that the Ministers answers did not agree with each other nor did they satisfy them. I unreadable. The answer to your question is very simple and given in a few words: The body or the flesh was 'sorrowful and very heavy' (Math chap 26th) because it loathed to be separated from the companionship of such divine, celestial Spirit and be returned to clay and dust. This was the secret of its weakness, sorrow and heaviness."

Before noon the landeau was prepared and he took a ride with Zakki Bay and with him called on a number of officials. In the afternoon several Arab and Turkish gentlemen paid him short visits and he receive them in the garden. Which he talked with them K_husraw served tea and cigarettes.

Tonight the friends of God gathered in the reception room and listened to the words of their Master. He said in part: "I found the Jews very crest fallen today, because on slight excuses the government has exiled of their prominent leaders. The new rigorous laws of the naturalization wear heavily on them. They are actually accused of planning secretly to establish a visible kingdom in Palestine. The Orthodox Jews according to the literal interpretation of a number of passages in the Old Testament, ofcourse were holding such a belief but the growing literacy and intellectual party, having cast away the enthusiasms born out of ignorance, discredit the whole proposition as nothing else but a dream. They think it is no more than a wild fancy on the part of the Jews to ever harbor the idea of founding the Solomonic Sovereignty in Jerusalem. Firstly, the economic and social status of the Jews in different parts of the world precludes the idea of bringing all of them together. Secondly, the Christians and Muhammadans who claim equal shores in the sacred spots of the holy land will never permit them to so much as draw the plan of such a kingdom. Thirdly, the European Powers who have vital and permanent interests in Syria will do everything to extirpate the growth of such a national feelings amongst the Jews, one of Turkish officers had asked a Jewish woman in Damascus, what did the Israelites think about the organization of a kingdom in Palestine and she had answered that this was the cornerstone of their belief. This confession has been much made of, although the whole belief has been known to everyone from time immemorial. Much importance has been given to it at this special hour because it is serving the peculiar and sinister purposes of those who are in authority. This has been made also the reason for the banishment and imprisonment of their leaders. If the Turkish government is so anxious to pressure her integrity, would it not be better to protect her domains from the aggression of Russia,

England and France and leave these poor Jews and their Messianic dream of concrete Sovereignty to themselves?"

23 May 1915

May 23, 1915 Home of 'Abdu'l-Bahá Mount Carmel, Haifa Syria

Dear friends!

This morning the Beloved called Badi Effendi and this servant and we walked behind him through the street of the German Colony as far as the Hotel Carmel. His words were as follows: - "A Bahá'í must conform all his great and small affairs in accord with the good pleasure of the Blessed Perfection. This is the unerring criterion. For example if he takes one step forward or one step backward, he must first think whether this will be according to the good-pleasure of Bahá'u'lláh or whether such a step will be considered as a service or not. If he sees that his forward step will not contribute something to the promotion of the Cause, it will be better for him to stand still. The people of the world are thinking of by, and for themselves. They are promoting their own selfish interests and serving their own small causes. Each soul is attached to his own hobby and beating on his own drum and soaring in the atmosphere of his own desire. If they speak they have some known or unknown objectives point in view, if they walk they wish to reach the goal of some personal ambition, if they eat and sleep they desire to be strengthened in order to advance their own ideas. In brief all their movements are dictated by obedience to self. They live, move and feel like unto the animals, self-centered, self-occupied, seeing nothing, believing in nothing beyond their five senses. But the morning-spring of the actions and deeds of the believers of God must be the good-pleasure of Bahá'u'lláh. All their services and thoughts must be for the sake of God. If they sleep they must sleep with the idea of being refreshed; - so that when they arise next morning they may serve the Cause with greater efficiency and strength. If they eat they must eat with the object of building up new life-force, in order that they may move and walk in the Celestial Highway. The life of such Bahá'ís with these lofty purposes will bear great fruits; otherwise no results will be gathered from all their strivings and efforts. They will spend a few profitless years and then there will be nothing for them left in the end same regret, deprivation and remorse."

When we reached near Hotel Carmel he pointed out to us a fig-tree and said: - "If this fig-tree does not bear fruits, the gardener will tear it from the root and cast it into fire. Similarly if the trees of the world of humanity do not produce fruits, the hand of Divine Power will pull them out of His garden and throw them away. The friends of God must be the fruit-bearing trees of the Orchard of the Lord. Their manners and behaviors must be an example for those who have not been fortunate enough to come under the benign influence of the Bahá'í dispensation. The Cause is great and universal and it will be ever in need of equally great and universally-minded followers."

Entering the hotel he told us to return to the house. We were made very happy in listening to his words and recording them for the benefit of those who are deprived in these days to stand in his holy presence.

At noon he gave another luncheon and his guests included the deposed Qaemmagam, Zakki Bay, the President, Secretary and Treasurer of German Bank, three generals and a few others. As the guests were rather numerous there were no seats for me around the table but from behind the door I could hear his voice and now and then observe his animating gestures.

About three P.M. Badi Effendi and myself were walking in the garden when the door of the house opened and the Beloved came out majestically and stood erect on the step. Calling out my name he said: -"Hast thou heard the news? Italy has declared war against Austria and Germany has expressed her readiness to take up arms against Italy. What dost thou think? This is another axe added to the slaughter house of humanity, another martial anthem joined to the universal carnage of mankind." I reminded him that four months ago he expressed the opinion that should Italy join this dram of fratricide, it will hasten the end of war.

The landeau was made ready and for one hour and half we had a delightful ride with the centre of the covenant. All along the way have e did not speak and although I had several questions I choose silence on this occasions.

In the evening he delivered a long historical talk, having a direct relation with the progress of the Cause throughout the world.

24 May 1915

May 24, 1915 Home of 'Abdu'l-Bahá Mount Carmel, Haifa Syria

Dear friends!

Another occasion arose this afternoon in the Pilgrim's Home and the Beloved gave another urgent and emphatic talk on the necessity of the acquirement of trades and crafts by all the young Bahá'ís. He said in part: "The parents must exert their utmost effort; -thus their children may learn trades and professions. The first and primal thing that is essential for every young man is a trade. This is supremely an industrial age and the man who has not specialized himself in some line will be crippled on every side and hampered on every step in his pursuit of a livelihood. No sooner the children have laid the foundation of their theoretic and primary knowledge in the school rooms they must be sent to the workshops to learn the applied and practical sciences. This is ofcourse not a universal necessity for they will be found always some well-to-do families who by providing a complete course of academic, intellectual and philosophic education for their sons and daughters will enable them to shoulder in its proper time the civic moral and spiritual responsibilities of the growing communities giving wings to the birds of ideals and raising the general tone of the mass by noble utterances and heaven-glittering thoughts.

"In this dispensation to study an art is prayer; work is considered as worship. For this reason it is said: the tradespeople are the friends of God! Reflect for a momment how blessed is art or trade that is acquirement or occupation is regarded as prayer. Through the educational

laws of attention and suggestion, encourage and incite the children to characterize themselves with merciful ethics, spiritual qualities, praiseworthy deeds and moral principles. Study well their moods and feelings and through the many pleasurable enterprises direct them into inspiring channels. Do not lose an opportunity in cultivating in their minds a sense of the beautiful and the perfect.

"When we were imprisoned in the barrack, one day, the Blessed Perfection spoke about the necessity of industrial education of the believers of God and their descendents. This was before the revelation of the Book of Aqdas where the command of industrial education was laid down. When I heard His word I addressed myself. What can I do to learn trade? I am the prison. I cannot go out. There are no arts and trades school in 'Akká. After much inquiry I found there was a mat-weaver in the town and I sent for him and stipulated with him for a certain sum to teach me his trade. He installed his simple weaving machine in one of the prison rooms and for six months I was an apprentice under the direction of my master. The first mat that I wove with my own hands I spread under the feet of the Blessed Perfection. "God confirms and assists those souls who obey and follow His laws and commandments. Obedience to the divine statutes is conducive to eternal life. The very thought that he was carried out one of the principles of God will grant him joy and pure happiness; he will soar in the spiritual realms of the Almighty and advance toward the heaven of bliss.

"I am solicitous about the conditions of the friends of God and am concerned with their steady progress. I love them and wish for them unlimited development. Others do not worry themselves about it nor are they anxious. They say: Why should we bother ourselves about the conditions of those that do not concern us. But I am not so constituted I must look after your welfare and speak to you about those things which would exalt your stations.

"The mothers and fathers must not leave any stone unturned in the thorough education of their children according to their aptitudes and potentialities. Day and night they must exert themselves. One moment of negligence is culpable. If they have not received a technical and manual education in their childhood, when they grow up they will be poor, miserable, homeless, shelterless, hopeless, walking all nights in the streets or at the best sleeping in the public lodging house and becoming imbued with the sinful and unpardonable quality of beggary and mendicancy, either directly or indirectly.

"God has created man noble, how can he degrade this station of divine nobility by begging? He has made him of the pure essence of spiritual wealth, how does he dare to alloy it by the base metal of mendicancy?

One minute of negligence on the part of the mothers may cost the children years of pains and sufferings. Manual training, technical education, industrial efficiency must be the object of every mother in raising her sons and daughters. The mothers must not spoil the children by showering upon them too many endearing words. They may better decrease the numbers of 'my darling', 'my lambkin', 'my dove', 'my sweet baby', 'my fragrant narcissus', 'light of my eyes', 'my heart', 'my beauty', many other such affectionate titles copiously indulged in by fond mothers and increase the quality of education and the quantity of instruction given to the growing minds and spirits of their children. If possible they must go over their lessons every night and help them in every way to pass through the trying and important period of adolescents. They must watch their habits and sympathetically find out

and stop the source of their evil customs. As far as it lies in their powers they must not let them associate with bad and immoral companions and both by examples and advice teach them to avail themselves of the friendship of the worthies and the communion of the pure.

"In short, the explicit command of Bahá'u'lláh is that every child whether rich or poor, aristocrat or democrat, high or low must learn a trade, an art or a craft. This law must be incorporated in the constitution of every school. Supposing that a person is not in need that economically speaking he is rich, even he for the sake of obedience to the blessed command must acquire a profession. A Bahá'í must correlate his actions, words and affairs with the basic principles of the Blessed Perfection. If he sees that the former agrees with the latter, he may feel quite sure that he is on the right track. All our difficulties arise from the fact that our deeds do not correspond with the good pleasure of Bahá'u'lláh. With the presence of such a condition, it is passing strange that we still hope for benefic results. Is this possible that we have sown the wind and we must inevitably reap the whirlwind. We have repeatedly experienced that those actions which have not been found approvable by the Blessed Perfection have yielded no good results and have always terminated by undesirable unreadable have not been warned nor have we unreadable.

Consequently if we desire to succeed in this life we must conform all our deeds, thoughts and habits with the good-pleasure of Bahá'u'lláh. We must suppose Him as alive and sitting in His room and we, standing in his divine Presence and if we explained to Him our aims and purposes, would He have been pleased with them or not? would He have addressed us: 'Well done! This is good?' Now the Blessed Perfection is not in our midst but we have with us His Teachings and unreadable teachings. Therefore we must correspond to them with those heavenly instructions and keep them ever before our minds."

This morning the Beloved was in the garden, passing a pleasant hour in trimming the trees and giving valuable hints to Esmael Áqá in exterminating the harmful insects which are destroying this verdant and freshness. Then he went out to call on Zakki Bay because he is going to leave today for Jerusalem. From the hotel they walked together to the store of Mírzá Anayetuallah and there they continued their warm conversation till noon. At the corner of the road they bade farewell to each other, the Master kissing his face two or three times and showering upon him his protective blessings. When we reached home he ascended the stairs and after a few minutes I heard his voice calling out to me. I ran out and after a few minutes I heard his voice calling out to me. I ran out and saw him standing near the door with a pair of his own shoes in his hand. "Come up and try these on thy feet, if they fit thou canst have them." I tried but they were too small. "I see the feet are larger than mine. Give them back to me." he said and stretch out his blessed hand to take the shoes. "My Lord! these are now mine. I would like to take them for surely they will fit other feet than mine, I will be made supremely happy and blessed to possess them as a precious relic." Pake' Ala"- very good- and retired to his room. I descended the stairs in joyful spirit and kissed and hugged the shoes many times. I shall wait meanwhile till I meet the worthy soul to wear them, not for always but only on very rare occasions.

25 May 1915

May 25, 1915 Home of 'Abdu'l-Bahá Mount Carmel Haifa, Syria

Dear friends!

Yesterday we received a letter from Beirut containing the rather sad news of the death of Hájí Mírzá Hasan K_hurasání in Cairo, Egypt. As you know he was very prominent Bahá merchant in that city and many years ago he went to the United States for the purpose of teaching this revelation. The old believers in America and those who have visited the East and passed through Egypt remember his kingly bearings and generous hospitality. Although during the last few years he had many financial reverses yet in the palmier days of his successful career he served the Cause of God and the believers in many practical ways. When he arrived in Cairo about fifty or sixty years ago he was a poor man but by industry and application he reached to the top of the ladder, was honored amongst his compeer and his experienced advice sought on every side. In the strictest sense of the word he was a self made man, making his fortune by the dint of perseverance and acquiring a fame for honesty and fair business dealings. During the lifetime of Bahá'u'lláh as well as after His Departure he was almost an annual pilgrim to the holy land. In those blessed days there were pilgrims from many countries of the Orient and he spread before them royal banquets and feasts around which they all gathered in the Presence of the Manifestation or His Son hearkening to their Words of Truth and Wisdom and receiving the blessings of the Holy Spirit. His large, palatial residence surrounded by a beautiful garden has ever been the meeting-ground of all the Bahá'ís- permanent place for Friday gatherings, for special reunions- a headquarter for the carrying out of many Bahá'í activities. He loved to entertain the friends and he had a wonderful knack in gathering them together so that they may speak about the Cause and chant Tablets. When I first arrived in Cairo I alighted in his house and from that time on my love and admiration for him has ever been growing throughout the many evolutions of my life. When we arrived in Port Said he was there to welcome back the centre of the Covenant; in Ramleh we associated with him almost everyday and attended his Friday meetings and after our landing in Haifa he came and stayed for two or three months. He was a true and noble Bahá'í and I believe he would have sacrificed his life for the good of the Cause if the occasion has arisen. His love and veneration for the Master was beyond description. When the news was broken to the Beloved last night he was at first stoned and felt grieved. "This is a sad news" he said and became silent. After several minutes he raised his head and continued: "Poor Hájí Mírzá Hasan but he is now released from the worries of the world. For him there were no more happy days. With all the financial difficulties that surrounded him he could dream of no peaceful hour. He was a man of magnanimous disposition and generous nature. He was a high-minded and honorable, liberal and disinterested and in the blessed Cause he was firm and steadfast. What a good thing is death! With it all man's suffering and troubles are brought to an end. It frees the soul from the chains of water and clay. In its court all-kings and subjects, the philosophers and the ignorant are equal. It levels all the barriers of distinctions and titles constructed by the crude hands of men during their short spans of their lives on this globe. Why should men view death with horror? Why do they paint it with a shocking and repugnant sight? Why do they shrink and recoil from its bare mention? However much man is surrounded with griefs and tribulations when he think that there will be a time of freedom, a time of liberty, his heart is eased and his mind tranquilized. For this reason the sanctified souls however longed for the coming of the angels of death. Like unto the birds imprisoned in the cage they yearn for the

opening of the door, - so that they may wing their ways through the immensity of the blue, singing the songs of paradise and rising higher into the glorious regions of light. Now how restful and quiet has become Hájí Mírzá Hasan! he has hastened to the vicinity of the Lord of Grandeur has taken his abode in the neighborhood of God's Mercy. The people and their shifting concerns do not touch him anymore. His affairs are in the hands of His maker.

"Truly I say he was a disinterested man and a distinguished personage. In his lifetime he served the Cause of God and the friends of the Merciful. In Alexandria he gathered together all the believers and gave them good positions in his up-to-date Persian department store for many years; he gave work even to the Arab Bahá'ís and kept them in a state of spiritual progressing and co-operation. Invariably and without exception the Friday meetings were held in his residence. He was a magnet of attraction and the string of his purse was never tied. During the feast and holidays he gave magnificent banquets and elaborate fetes, inviting all the friends and sympathizers to help themselves at his bounteous table. His engaging personality diffused gladness, gaiety and merriment amongst the company of guests.

"The large and beautiful candelabrum suspended in the reception room of the Tomb of the Báb on Mt. Carmel and the wonderfully carved table around which dozens of guests can sit are two precious souvenirs from him. "He was a liberal man; he was not stingy, he burned always like a flame, he was not extinct; he was ever active and his enthusiasm contagious, he was not passive nor cold. With a nobility of mind he worked and took care of the friends. What a pity that he died but has he not found eternal rest? did he not enter into a divine world which is sanctified beyond and above our mundane conditions? Firmly, steadfastly, believingly, assuringly he stepped into the changeless kingdom of Abhá. Is not this the first of our existence? If not this, then what else?"

This morning he walked through the avenues of the garden and step by step led us into the perennial gardens of the spirit, wherein the roses never fade and the lilies do not wither. While promenading through these celestial gardens we listened to the sweet songs of the nightingales and were enraptured by the melodies of the birds of paradise. Assuredly you have had glimpses of those happy regions, you have beheld the luxuriance of their imperishable flowers, you have witnessed the indescribable beauty and remarkable clearness of their surroundings. These are only the godlike experiences of a few minutes which make life worth living and inspire man with a courage and faith to rediscover unreachables.

This afternoon the landau was ready and he asked me to accompany him. It was driven toward the Arabian quarter of Haifa in the East. After a long ride through dirty, narrow roads it stopped in front of a house. Here was a sick-man the son of an old friend of the Beloved and the Master was in his room for half an hour, consoling him and his anxious family and prescribing unreachables some kind of medicine. When he came out we were still driven further to a tea house belonging to a Persian Bahá'í by the name Hájí Farhan. The tea house is surrounded by a lovely garden- a green oasis in the midst of desert built on the main road- a resting place for the weary wayfarers. Here we found the seventy government laborers sent out daily to kill the locusts. They had just returned from their arduous work and were taking a rest under the shade of trees. The Master spoke to them and inquired about their health. Then he ordered Hájí Farhan to entertain them with tea in his

name. They needed this refreshment and were thankful for his thoughtfulness. From the tea house he walked to the home of the brothers of Zoenat K_hánum -the wife of our brother Doctor Bag_hdádí. He visited their rooms, surveyed their garden and instructed them to plant olive trees. Then he stopped a few minutes at the house of Mírzá Munír Zain to welcome and bless the new baby girl born on the tenth of the current month. Both his wife and himself are very happy over the arrival of the new guests and he feels already the importance and responsibility of fatherhood. Then he called at the home of another friend and spoke to her about the welfare of her son. Again I found myself with him in the landeau and soon we were back in the home of Truth. The extra exertion and the heat of the day fatigued him very much and he retired to his room for a short rest before the meeting.

When I was in the landeau I asked him to give me a complete suite of his clothes to be carried to America as a priceless heirloom for posterity. He smiled and assented to my request. It will be very wonderful if the various articles of his clothes are kept in a safe deposit for future generations. There are many believers who have the different pieces of his clothes but it will be very fine if we could have them all together and in one place.

26 May 1915

May 26, 1915 Home of Bahá'u'lláh 'Akká, Syria

Dear friends!

The sun had already arisen and the sweet garden was a picture of peaceful calmness. The Master came down from his room - a majestic king descending from his throne of glory and authority. There were a few friends who had come to see him, thinking he will leave this morning for 'Akká. Looking into their faces and then gazing over the flowers he said: - "I am leaving this afternoon for 'Akká to spend the night of the ascension in the Blessed Tomb. For the last four or five years I have not been here and have been deprived of this spiritual bounty. In no other place do I find such rest and comfort as in 'Akká, in no other room do I feel so strongly the vibrations of the spirit as the room in which the Blessed Perfection lived for ever so many years. Although the weather of 'Akká is generally humid and nowadays quite hot, yet whenever I go there I do not like to leave the place, because it is the most great prison of the Manifestation of God." Then turning his eyes toward unreadable Mírzá Haydor 'Alí and addressing the friends he said: - "You must take very good care of him. He is a blessed soul. He harbors in his mind and heart no other thoughts and ideas save the welfare of the Cause of God. Praise be to God that all the believers are thinking and dreaming of the promotion of the message. The followers of the Blessed Perfection have undergone innumerable hardships in the Divine Path. Each person according to his ability and station in life forbore much trials and ordeals for the sake of Truth. They were always surrounded with danger. They did not rest for one night nor were they secure for one day. unreadable did they fall into the bands of the enemies and hailed unbearable calamities. Although in the estimation of the people their moral and spiritual value is unknown yet in the sight of Bahá'u'lláh they are very dear. How many nights did they not sleep and groaned under the weight of chains and fetters! How often did they become the object of

contumely, obloquy and reproach. Many a time did they receive the crushing blow of the axe of the oppressor! In many a city their properties were confiscated and their belongings pillaged. Thousands were martyred and these children made captives. Consequently in the sight of the Blessed Beauty they are all very beloved and acceptable. The spiritual station of these early Bahá'ís are not known now but it will become revealed after their departure from this life. It is like the seeds which are sown under the soil. Temporarily nothing is visible but after a while the large field will become verdant. The station of the apostles of Christ was not manifest in their own days and even for many years afterwards."

Then he ordered Esmael Áqá to prepare four vases to be carried with us to the Holy Tomb. "We are poor and we have nothing worthy to carry to that Divine Court. These flowers are also raised by thee. Praise be to God that thou art assisted in this service."

People commenced to come and we retired to our room. Till noon they arrived and the Lord spoke with them and lifted up their loads of sorrows and troubles.

In the afternoon the carriage was ready and the Master took his seat in it. He took with himself Badi Effendi, K_husraw and this servant, Mrs. unreadable Getsinger and a number of the family will follow us in a day or two. While we were driving along the sacred shore he spoke about the quiet scene and the charm of the sea. "The sandy desert along the beach is full of mystic stillness. Here a person is far away from the weaknesses of the flesh and out of the reach of all the human temptations. If a person could disclose and bring into the light of day the real and secret qualities of the hearts, he would observe that although these people are human in outward form and shape yet in truth they are wolves, jackals, leopards, elephants, hyenas, serpents, scorpions and tarantulas. Of the human and divine attributes they are totally deprived. Therefore a spiritual man keeps himself always out of their venomous and ferocious company and associates only with the pure in hearts and devout in contemplation."

After a long silence he asked me to speak and I told him how entirely and completely we are secluded from the world's current and how little do we hear about the believers of God in America.

He said: "In the United States the Cause of God is progressing. The invisible hand is working and the unseen tongue is speaking. In Germany and America the tree of the Cause is being watered and is growing day by day..."

At last we reached 'Akká and entered the holy home of the Manifestation. No sooner the Master entered his room than the friends and the strangers began to arrive to welcome him back after more than a month of absence. The utter desolation and apparently lifeless appearance of the town struck me with a chill of horror. The Beloved felt the same way, for as the carriage entered the gate and he looked in the pale and gaunt and ghost like faces of a few shadowy human beings he said: "Oh! What a sad, sad scene! This is the city of the dead. It has become like a cemetery, God is indeed chastening its inhabitants. The light of God shone in their midst for many years and they comprehended it not. They were blind, deaf and mute. This is indeed God's retribution. The people are sitting in sackcloth and ashes, they are surrounded with the burning fire of the Lord's wrath, yet they are not awakened nor are they made mindful. 'In the city is left desolation, and the gate is smitten

with destruction... all joy is darkened, the mirth of the land is gone.' Isaiah chap 24, v.11 12 We hope still that the ruined places shall be build up, the songs of joy be raised and the hearts be filled with the glory of the Lord."

In the evening we had a good meeting and the Beloved spoke about Italy and her entrance in the arena of the warring nation. Then he touched on the history of the occupation of unreadable by England and related an incident to illustrate his theme. Now indeed all the doors are closed before our faces. The only means of communication with the outside world was the weekly or fortnight arrival of the Italian steamer and that also is brought to amends. Not that the Italian steamer brought us any letter or news or pilgrims but it afforded us only the pleasing sight and sensation that we are not totally forgotten. Farewell to all such peaceful scenes till God in His own mysterious way calms this raging storm and extinguishes this world consuming fire.

27 May 1915

May 27, 1915 Home of Bahá'u'lláh 'Akká, Syria

Dear friends!

Yesterday and today the heat in 'Akká has been something quite unbearable and of the most nerve-shattering nature. I could neither eat, sleep nor walk. It affected markedly the brightness and vivacity of the Beloved. I was limp and spiritless and the heated weather had so affected my disposition that I would have quarreled without any cause with whosoever crossed my path. This time the very atmosphere of the place is extremely depressing, the faces are joyless, the hearts are heavy, the spirits are dead; the flowers of happiness have withered away, the green leaves of mirth have sered by the apressure winds of multitude of cruelties, the birds of serenity have become silent and flown away and the sky of prosperity is beclouded. My heart moved with pity at the sight of this miserable, wretched and woe-begone humanity! I felt sad and grieved and totally powerless before this awful scene of walking and living charnel-house. Over the houses the broods the ominous spirit of ray less gloom, the eyes are palled and colorless, the heads are drooping and the hopes are sinking to the bottomless pit of despair. The blooms and flowers of this generation are blown away by the sharp sword of this calamities war, leaving behind bereft mothers and fathers. The daily exactions of a pitiless, military government have brought the starving residue of the people to the verge of open rebellion. God hath sent to them the countless legions of locusts, changing in one night the verdant gardens- the result of years of patient, arduous labor- into plain deserts. They are threatened with bombs and shells from sea and from the upper sphere. Truly they are encompassed on all sides with all the trials and calamities. Never before Syria has been afflicted with so many disasters at the same time and in the same year. The scourges of God and man are administering an unheard of punishment to the harassing people. This is indeed the year of tribulations, wars, plagues, woes, earthquakes and tremblings, the most unlucky year in the history of humanity. Day by day the fire of prejudices and hatred is kindled with greater intensity, burning thousands upon thousands.

Tonight the Master gave along spiritual talk containing the short history of one of the celebrated Bahá teachers and I may share its translation with you: - "In the world of creation every cause has a magnetic focus, a centre of attraction around which revolves its powerful activities and interests. The magnetic center of the Bahá'í Cause which attracts unto the personality of the holder all the spiritual benedictions and privileges is steadfastness. Whosoever has gotten a firm hold of this spiritual principle, divine confirmations shall descend upon him and attainment to eternal God will be made easy. Especially when with this supreme quality is joined the practical and altruistic ability to serve and teach the Cause of Reality. This is the magnet of real attraction, otherwise the end of every success is failure, the goal of every rest is trouble, the bound of every immortality is mortality, the purpose of every glory is disgrace, the conclusion of every affluence is poverty and the termination of every union is dispersion.

"Ponder for a moment by whom this house was built and with what pride and self-assertion he walked on the face of the earth. While he was alive all the people of 'Akká envied his wealth and position and longed to receive one twentieth part of his comfort and riches. He walked on the earth as though he bestowed upon it a great favor. What did become of him he died and passed away as though he had never been born, named or lived. Thus it is evident that the end of that honor which is not gained in for and through the Cause of God is identical with degradation, collection is simile to scattering and the accumulation of riches will be followed destitution. Where is the sovereignty of Nasser-Eddin S_háh? Where is the imperial haughtiness and arrogance of Sulṭán 'Abdu'l- Ḥamíd? Where is the over-bearing egoism of 'Alí Pás_há? Where is the ministerial deceits and corruption of Mírzá Áqá-ssi? Where are the tactics of the commandership of Moshired Daulet? Where is the splendor and magnificence displayed Ameen-es- Sulṭán? Like unto the unreal ghosts that appeared upon the stage and vanished away. But had these men served at the Divine Court they would have illumined the vast majestic audience of humanity. This is no other than truth.

Similarly in the religious world there lived in Najaf S_hayk_h Morteza who was the chief Pontiff of fifty million Shiites. Before there was S_hayk_h Muḥammad Ḥasan who became famous for his theological learning. He was revered and respected by the Muḥammadan world. Likewise great muta physicians like Ayatallah of K_hurasán and Mírzá Ḥabíbu'lláhollah of Shirag became well-known for their religious erudition. Above and beyond all these towered high Ḥájí Muḥammad Karim K_hán of Kirmán who held in his hand the scepter of temporal and spiritual powers. By virtue of his being a prince he lived as a King and having reached the position of an authoritative religion leader he wielded an overwhelming moral force. Whenever he made a pilgrimage to the holy shrine of Mas_hhad more than one thousand knights dressed in gold and silver- plated cuirasses, bucklers etc, followed and served him. All this pomps, ostentatious and flourish have passed away as the bad dreams of a feverish brain. "Amongst the many students of S_hayk_h Morteza there was a brilliant follow by the name of Áqá Muḥammad of Qavin, whose title in the Bahá'í world is His holiness Nabeel the Great! Having finished his theological studies in the college of S_hayk_h Morteza he investigated and accepted this revelation. When he received his diploma from his master he came to Bag_hdád. Here we met him. He was in reality the flame of the love of God. He stood or sat in the presence of Bahá'u'lláh with the utmost lowliness and humility and listened to His utterances of wisdom. One day he was thus sitting with gentle submission while the Blessed Perfection was talking to him when the door was

opened and Hájí Mírzá Hasan Ammu, the unquestioned leader of the Mullás of Karbala, accompanied by Lein-el-Abeddin K_hán (title, Fakhrod-Doulet) entered the room. Ammu was surprised to see Nabeel sitting with such humility in the presence of Bahá'u'lláh. S_hayk_h Morteza had not given in his life a religious diploma to any of his students some Nabeel and through this particular distinction he had become a well known scholar for his extraordinary intellect and acumen. Therefore Ammu asked him with wonder in his eyes, what he was doing there. Nabeel answered meekly: "I am here after the same quest that he has brought you!

"From Bag_hdád Nabeel returned to Qavin, his native town in Persia. The Ameer of Qavin, Mír Alam K_hán received him with marked respect and distinguished honor. He showered upon him much love and attention when the people observed their chief honoring Nabeel in such a whole hearted manner they all followed in his footsteps and paid him unprecedented homage. The flame of the Love of God was so enkindled in his heart that he could not keep it hidden for a long time and thus it bursted out in glowing coruscations. Truly I say he illuminated the district of Qavin and guided many souls to the fountain- head of Reality. When he become known as a standard- bearer of this revelation, the fanatical clergy arose against him and incited the mob to persecute him. Mír Alam K_hán also followed the crowd and manifested the greatest opposition. The affairs reached to such a height that they finally banished him from the town and after a long and arduous journey he reached Tíhrán. Here he removed the turban and placed a simple lambskin hat on his head; - so that no one may recognize him and he may become better able to teach the Cause and spread the Holy Fragrances. Of a truth he was the brilliant lamp of guidance and the Celestial torch of spiritual illumination. Dangers encircled him on every side, the minions of darkness searched after him to arrest and execute him but the hand of destiny directed his steps toward Ashkhabad and Bakhara while he was engaged in the latter city in the service of the Cause he departed to the kingdom of Abhá. He has composed a very eloquent book to demonstrate the validity of this dispensation. It is my hope that book will become unreadable long available, published and circulated.

"In short, the point is this: these great religious pontiffs like S_hayk_h Morteza, Mírzá Hábíbu'lláhollah, and Ayatollah unreadable Ayatullah Mazandrani disappeared like clouds, leaving behind no eternal trace nor any permanent landmark, no result and no fruit. Millions of S_hayk_hs, pontiffs and clergymen have come into this world and each and all have disappeared from the face of the earth but the star of his holiness Nabeel will shine for eternity from the horizon of everlasting glory. Why? Because he was steadfast in the Cause of God till the end of his life, was occupied in the service of the King of heaven and was teaching the people the statutes of the Lord. Day and night he was engaged in the diffusion of the Fragrances of the Merciful. Hence it became evident that every honor which is not gained in the Cause of God will be followed by degradation, every tranquility is disrupted by confusion and the fortune is ended by misery. Indeed his holiness Nabeel was the sign of guidance. In the Cause of God he lived up to the requirement of the law of self-renunciation. He abandoned the glory of this world, forsook the affluence of position, relinquished the comfort of home, renounced the fame of ecclesiastical leadership and even parted with his life-in order to become a real servant at the holy Threshold of Bahá'u'lláh. "He was a learned and wise man. He had studied deeply the different branches of knowledge. He was a theologian, a philosopher, a Sufi and a Bahá'í. The eloquence and fluency of his tongue

was matchless and when he began to speak he moved the hearts of men with the power of the spirit. In brief, he was a symposium of finely balanced intellectual and spiritual knowledges and his death deprived the Cause of one of his most sincere defenders.

In the morning we took our tea with the beloved and he relate to us the interesting story of Bahá'u'lláh in prison. In the afternoon the Matosaraff, the disposed Qaemmagam of Haifa, the German Consul and several other prominent citizens called on him and he spoke to them at length about the spiritual conquests of Peace and amity and the distrupture effects of war.

The rest of the day was spent in calling and receiving the people and relieving the dire wants of a number of the utterly destitute families. Lunch and dinner were consumed around the table of the Lord.

BAHJÍ

28 May 1915

May 28, 1915 Bahajee 'Akká, Syria

Dear friends!

The spiritual experiences of Bahá'í pilgrims to the holy land will blossom into the variegated and fragrant flowers of ideality and perfection, should he or she be privileged to spend the Night of the ascension in the companionship of 'Abdu'l-Bahá within the sacred precinct and holy Shrine of Bahá'u'lláh. The experience laden with the sweet odor of the paradise of spirit, renovates consciousness, strengthens the will, illuminates with the rays of ineffable light the dark paths of the brain, encircles the in accessible heights of the heart with the fluttering white wings of the doves of peace and goodwill, confers the glad-tidings of the kingdom of Love and brotherliness, fills the cup with the exhilarating ambrosia of real meekness and self-alienation, moves the mind from its centre of indifference and lethargic habits, reminds the worshippers of the necessity of greater zeal and more contagious enthusiasm in promoting the universal principles of divine Civilization, the teaches him in the languages of the angels, the urgency of a whole- hearted conservation to the service of the Cause of God and the upholding of the rights of man.

If the Blessed Beauty departed on this night to His Supreme Abode of eternity, He left amongst us His glorious Son; if He concealed His Countenance from the dazzled eyes of mankind, He disclosed the shining Face of His Centre of the Covenant; if He withdrew the consolation and comfort of His Celestial Presence, He gave us the sinless and luminous body of His laws and precepts; if the Sun of His Personality sunk below the horizon of this temporal world. It davened with greater splendor and majesty from the pure temple of His appointed Successor; if the soft, murmuring breezes of his garden were hushed, the winds of His mighty will began to blow with velocity and force from the mountains of the Mystery of God and if the Nighting of the divine spring become silent and still, the Bird taught by him stark the sleepy and heedless world with the melodious songs and joyous hymns of spiritual truths.

Passing over the many interesting incidents that transpired during the day let us go directly to the threshold of Bahá'u'lláh and see with our own eyes what has happened on this eventful night. An hour before sunset the believers directed their steps toward the holy Tomb and Badi Effendi and me found ourselves amongst them. The carriage brought from Haifa the members of the holy Family and then returned again to 'Akká to bring the Beloved of our hearts. The sun had just set behind Mount Carmel in the liquid deep of the golden sea when the Master alighted from the vehicle and greeted the believers who had gathered outside the garden to welcome him. At first he entered the holy shrine alone and chanted the Visitation Tablet for women who had gathered them to worship. When they went out the men were called in and we found him sitting in one corner of the room, sublimely patient silent, still, pure, meek and holy- a wonderful picture of the heavenly being who has subdued every inclination, every appetite, every desire from prompting of self and has thus

found within the empire of his eternal heart the Kingdom of love, humility service and the joy that never fades. His eyes were closed and in the mirror of his countenance one could easily see the reflection of the sorrowing, prostrated world. The atmosphere was also colored with the sad and obscure shades of grief and unnamable distress. Here yea, here, there is all peace, all unity, all redolent sweetness but there, there what about there! Our brothers are killed and being killed on the battlefield, our mothers are widowed, our sisters are weeping over the deaths of their dear and near ones, towns are destroyed, the precious flood of the innocent is flowing and many atrocities are perpetrated in the name of religion and patriotism. How could our hearts find rest while the spirit of hatred and murder has filled the hearts of humanity! How could we feel happy, how could the ethereal atmosphere of this sacred place be joyous, how could the face of the Prince of Love be radiant, while mankind is in the grip of a deadly struggle! No indeed! None of us could lay a claim to happiness. We were all suffering. The heart of the universe is pain-stricken, how can the limbs and the members be whole! For more than one hour we sat around the Divine Candle while it burned silently with the light of pity and compassion! Then we left the holy Shekimah with the same solemn silence and quietness. For almost 5 and 6 years the Master was not in 'Akká and consequently these meetings on the nights of the ascension lacked the dynamic of his presence and benign influence of his personality. From this standpoint the friends were happy in having him in their mindset and receiving from him the blessing of heaven. They were all his guests for supper and at 9'oclock two large tables were set and we were served with roast meat and other delicious eatables. According to his usual custom he walked around the tables, spoke with this or that believer, ordered Áqá Mehdi and K_husraw to fill the plates with more meat, and serve ice-water. His three sons-in-law were also serving. He saw me eating with a spoon and he came and stood behind me. "Hast thou not yet learned to eat with thy hand?" he asked humorously and slapped me hard on my shoulder. "I am not glad to be able to serve the believers of God. This I consider to be my highest attainment and my greatest glory. The real friends must be the servants of each other and arise in mutual helpfulness and cooperation. The hallmark of spiritual illumination is service, love and fellowship. Let the believers adorn their inner beings with these qualities and advance step by step along the path of ideal progress. We are all the servants of humanity and must endeavor to fulfill the law of self-sacrifice in its perfect and most complete form." After dinner he sat down himself and partook of the same food while K_husraw served him. Then he retired to his room to rest, leaving the friends to their own devices. It was most beautiful moonlight night and we were divided into different groups, some of us took our chains under the olive trees, others went under the pine trees, and still a number of young ones took a long walk in the moonlit plain among the sea-shore, dreaming of past events and visualizing the future bliss and serenity of their fellowmen. The old believers of the days of Bahá'u'lláh related for my benefit the details of the last hour of the Asencion and in what happened afterwards. In the sweet and soft light of the moon I took notes of those things and I hope to incorporate them in a separate article sometimes in the future. Because the Beloved was sleeping we did not sing Bahá'í songs but we would have done so under any other circumstances. Thus we spent the hours of the night till 3 a.m. The few sleepers awake and Áqá Mehdi was seen busy preparing tea to arouse and refresh the drowsy ones. No sooner we drank two or three small cups then we found ourselves fully awake and in the passion of all our faculties, although we did not close our all eyelids all night. After a few minutes the Master came out of his room and in his majestic yet humble way led us again to the holy Tomb. All night the lamps and candelabras were

burning, sending out into the moonlit space, streams of soft, gentle light. The inside of the "Holy of unreadable was redolent with the sweet fragrance of exotic flowers and plants and the delicate odor of orange blossoms made the air subtle and ineffably beautiful. Again the Beloved sat in his unobtrusive corner and two of the believers started to chant Tablets in lovely voices. On and on they continued chanting verses of holiness filling our hearts and minds with the charming whisperings of the Spirit. Although, you, dear reader, were far away, yet we all prayed for and remembered you. We sent you through ether the silent messages of love and affection and hope you have received them. The Master was praying for the whole Bahá'í world, supplicating at the threshold of his divine Father to pour upon them the confirmations of the Kingdom of Peace and encircle them with the angels of the Realm of Might. We are all sure that his devout prayers will be borne directly to the footstool of the throne of the Lord and his earnest desires will be fully granted. The whole world is nowadays dependent on his heart. Quietly the hours slipped by in this sacred communion and silent worship. There was no music, no choir, no organ, no vocal expression of adoration but all the hearts were turned to God begging Him to keep us firm and steadfast in His Covenant. While we were thus praying the sun arose from the Eastern horizon and flooded the plain with its rays. As we left the holy place we were greeted by the twittering of birds heralding the arrival of another day.

This morning we drank tea in the Presence of the Beloved and he dwelt on the extraordinary heat of the past few days emphasizing the fact that in such an enervating climate the Blessed Perfection lived for nine consecutive years.

Áqá Mehdi Abu'l-Qásim came in reported that the locusts have entered the gardens and are eating the flowers and the trees. They wished him to order them to go away. He was silent for a few minutes and then he said: - "These locusts are your guests. Is it quite in accord with the law of decorum to send them away, especially now that they are quite hungry? What would you have done were you attacked with hunger and nothing in sight to eat? They are the armies of the Lord. If you give banquet or a feast to the King's army, would he not be pleased with you and send you a decoration and express his satisfaction and now would not the Lord be pleased with you because you have so bountifully entertained his numberless legions?" Poor Abu'l-Qásim was very disconsolate, for he knew that in a few days the lovely Riqván will be changed into a barren waste with not one green leaf in it. For the last few days he had worked himself to the point of utter exhaustion to keep out the "guests" but they were knocking from all sides and finally breaking through all barriers, they rushed in from every direction like the torrents of water.

In the afternoon The Motosarref, Gaemmazam, the German Consul and five other officials called on him and they kept him busy talking to them for more than one hour. With the utmost deference and respect they sat in his presence, listening to his words. Then three Catholic and Orthodox priests called and he spoke on the interpretation of certain passages of the Holy Scriptures and instructed them in the mystic significations of the Words of God. Then he made tea with his own- blessed hands for us and served us in his own inimitable natural, spontaneous manner.

29 May 1915

May 29, 1915 Home of Bahá'u'lláh 'Akká, Syria

Dear friends!

The day was spent in Bahajee and I enjoyed a restful, refreshing sleep under the tall over shading pine trees waving with not unmelodious sighs, in dark luxuriance, in the hottest sunshine. It was a difficult thing to keep awake all night but it was a new and never-to-be forgotten experience which may not become repeated in my life in exactly its present environment and spiritual suggestibility. No doubt sometimes in the near future I will be sent out of this Eden of Peace and heavenly contentment into a world of constant struggle and unceasing activity and then the remembrance and mention of these days and nights will be a source of noble aspirations and creative ideals. Then depending on the Beloved's Confirmations these sacred events will form the ground plan of my activities and hopes. How difficult it will be to leave him and go away from him. One is so accustomed to this calm and peaceful atmosphere that separation from it will act as a great shock. There are some people who have been prisoners in the open, spacious cage of his Love, have breathed day and night the air of his tenderness, have sang the songs of his grandeur, have eaten their food from his table and soared in the immensity of his compassion. Like unto the fish they are habituated to swim in the salubrious water of his knowledge and bears joyfully every hardship and trouble in order that they may grow and perfect themselves by learning his lessons and applying them to their daily problems. When such persons are sent away from him they will feel more than many others the exquisite pangs of separation, because from the home of truth they are sent into a world of falsehood, cant and hypocrisy, from the rose-garden of reality they have to wander through the sandy plain of the thorns of doubt and the briars of skepticism; from the heaven of Love they hurled down into the hell of hatred, suspicion, selfishness, condemnation and distrust. There is however only left the dim light of one consolation and that is, to go out and both by precepts and examples teach the Cause and serve the friends of God not that they will be beyond the pole of the criticism, the abuse and the denunciation of the friends and foes but they will have a chance to practice that which they have learned to give that which they have taken in, to spread that which they have accumulated and to proclaim these glad tidings which they have mastered. The secret of growth, comprehensiveness, excellence and enfoldment lies in actual service and in the loving association of spirits with spirits. If a person walks in this undeviating path he will surely reach the goal of true attainment and perfection; otherwise he will have to be satisfied with the mediocre and the commonplace, never rising to the noble heights of universal thoughts and the lofty attitudes of deeds.

Looking on this subject in the light of the above observation it is a double blessing to be with 'Abdu'l-Bahá in these days, for one gathers strength and moral force by simple association with the centre of the Covenant and will come to his assistance whenever surrounded by the ministers of trials and hardships. He will then bring back to his mind his smiling face, his majestic mien, his heavenly presence, his spiritual words and his solicitous advice and then being energized and moved by these blessed remembrances his faith will be increased, his belief will be reinforced and his assurance electrified. Pondering over His concentrated purpose for the promulgation of the Teachings he will apply himself to its clearer realization,

knowing the universal scope of this self-renunciation he will consciously try to imitate him, considering the impartiality of His practical charities, he will strive to approach his standard, reflecting on the sweet gentleness and amiability of His character he will endeavor to gain the same qualities visualizing His simple spirituality and humility he will make an effort to manifest the identical attributes and beholding Him in the highest heaven of divine glory he will attempt to ascend the same golden rounds. Thus living, thus dreaming, thus working he will become able to chase away the gloom of separation, to neutralize the effect of remoteness, to banish the two great specters of Time and Space, to leave behind the dark station of the "Everlasting No" and step into the radiant world of the "Everlasting Yea".

By the evening all the friends had returned to 'Akká and Haifa; the Beloved and his holy sister were driven to the former and we walked from Bahajee, and after an hour found ourselves in the home of the Blessed Beauty, ready to take up the thread of our lives where we had laid them down.

‘AKKÁ

30 May 1915

May 30, 1915 Home of Bahá'u'lláh 'Akká, Syria

Dear friends!

An interesting incident in the life of the Báb before he declared his mission to the world and while he was living as a merchant in Bús_hihr was related by the Beloved. Those who have lived in the East and have become familiar with the immemorial custom of bargaining and haggling between the seller and the buyer enjoy this story, for it clearly shows how the Báb in that early period acted on the principle of "Prix Fixe", a radical procedure, setting at naught the time honored commercial code of century prevalent amongst merchants and traders. The public expects to haggle and the storekeepers knowing this ingrained custom invariably advance the price, - leaving a margin for reduction; in order to attract the whimsically of the people.

The Master said: "One day in the course of conversation Hájí Siyyid Javád said to me: 'I was a good friend of Hájí Siyyid 'Alí, the maternal uncle of the Báb. During my travellings I reached Bús_hihr and inquired about him. They directed me to his office and to my chagrin I found that he has left for S_híráz but the Báb who was then in the efflorescence of his youth was appointed in his place to manage the business of the office. His mustache was just beginning to grow and the signs of manhood appearing in his whole being. As I looked into his young countenance I was wonder-struck with his spiritual dignity, stateliness of manners and the nobleness of his deportment. At the time his holiness was engaged in the business of indigo. After a short conversation I left him impressed with the loftiness of his ethical standard and the purity of his personal character.

Another day I called on him and while I was sitting in his presence several commission men entered the office. He received them with discourtesy and bade them be seated. After a few preliminary remarks they broke the news that letters are being received from India that the market value of indigo has dropped one or two points. Other merchants were also present and they refuted strongly the assertion made by the commission agents. Pro and Con the conversation lasted for two hours, each side trying to down the other. While the bitter controversy was raging the Báb sat silent and still and seemed to be not at all interested in the talk which has been going on with such animation. This was rather a crafty device for they intended to buy indigo from the Báb in the absence of his uncle at a lower price than the market value. When they finish their talk, one of them addressing him said: ' Malek-Ottojar has heard that you have in your office many boxes of indigo and he desires to buy some of them from you at the current price. Will you be kind enough to specify your terms? Up to this moment the Báb had not said a word but now with the utmost calmness and dignity and with a few words and as simple as possible he told them the price and the terms by which the different installments were going to be paid. Loudly and vociferously they protested against the high price and the terms, as it was their wont, stating that there must be a reduction. He listened to their words silently and at last getting exasperated at his

serene imperturbability they cried: 'What is your wish? He answered: 'I have already told you. Have I to repeat again the same propositions? Now they were indeed exasperated. 'What is this new custom?' they bemoaned! We have an interest right to bargain. This shall never be. Are you going to dictate to us? Do you, a young man, know the commercial laws of the country better than we do? Who has ever heard of such strict adherence to one idea? We will not have it. We warn you that if you want to carry on business amongst us you must change this novel, peculiar custom, otherwise no one will approach your office.' The Báb just looked into their faces and did not answer them. When they got tired with their harangues and realized that their words produced not the slightest effect they left the office with disgust and grumblings. In an hour they were back with a message from Malek-ottojjar that he says the price of this indigo is quite high and he begs him to make at least a slight reduction for his sake. 'I have stated in so many words' he said 'the last fixed price and reduction is impossibility, you are wasting your precious time uselessly! The commission men were beside themselves with fury and attributed this one-sidedness to his stubbornness and obstinacy. Seeing how futile would be their rage they betook themselves away but soon returned in a chastened mood that the buyer has surrendered and won't like to have so many bases. The full terms were drawn up and the cases of indigo were transferred to the store of Malek-ottojjar. A few days passed and in order to gain their point they turned another leaf of double dealing and pretended the papers were tampered with and certain conditions were incorporated therein by the force of circumstance. Boisterous and noisy they came to the Báb, shouting for considerable reduction of price insisting that it must be done immediately. Without heeding their heated protestations he said: 'Are you not satisfied with former stipulations?' They all answered: "Of course not. We are duped we are hoodwinked?" "Very well then, you many send back the goods?" "What! Sending back the goods!" Who has ever heard such a thing! You are insulting the dignity and honor of Malek-ottojjar' the king of merchants 'Then you do not intend to send them back.' 'No indeed. We will be considered worse than fools.' Calmly turning his face to his servant he said: 'Go and take with thyself a number of porters call at the store of Malek-ottojjar and ask in my name for the cases of indigo. Do not return tell you bring them! The men were so stupefied at this thunderous command that they could not utter a sound and preferred to sit there and see the result. In an hour they were more than amazed to see the servant back with the goods.

"This incident was widely circulated in Bús_híhr that Mírzá 'Alí-Muḥammad has had the daring and courage to precipitate a commercial alternation with the king of the merchants and that his career will be brought to an end by the secret machinations of the powerful man whose dignity has been so sorely wounded. The intimate friends of Áqá Siyyid 'Alí called and begged him to go to the enraged man and beg his apology and pardon, intimating that the result of this injured feeling will probably be ruinous to the trade of his uncle. The Báb listened to their advice and said simply: - 'Do not worry about our business. There is a God who will protect it from al the outside encroachments." After two months the same cases of indigo were sold at a good profit and in cash. When his uncle arrived from S_híráz and heard the story in all its bearing he was not a little puzzled and agitated and thought it was no more than a commercial obligation to offer his apology to Malek-ottojar in order to sooth his anger, but the Báb forbade him not event to dream of such a humiliating course, that the episode had been closed and needed no more ventilation."

During the day we had only a few glimpses of the Beloved for he was busy, going out to call on his friends and receiving those who came to see him. Whenever he comes to 'Akká there is always a long procession of callers who come either to inquire about his health or to relieve them out of their manifold distress. In these days the latter classes prevail over the former.

In the evening he received the believers in his room for a few minutes and exhorted them to be patient and forbearing under the heavy loads of present misfortunes and troubles. He promised them that better and happier days are coming and assured them of the protection and preservation of the Divine Powers.

Toward the afternoon two big warships were seen in the horizon cruising back and forth which they continued to do till long after sunset. There was something threatening in their dreams.

The plain 'Akká is a swimming sea of locusts. They have entered the town and filled the streets. The aqueduct is contaminated by them and this source of the supply of water is shut to the distracted inhabitants for the next fifteen or twenty days. They enter the rooms and every conceivable place. As many of them are being trampled under the feet, a most fetid and poisonous odor is diffused which may become the source of some epidemic disease. Oh Lord! How Thou hast abandoned thy servants and enriched them with unimaginable trials!

HAIFA

31 May 1915

May 31, 1915 Home of 'Abdu'l-Bahá Mount Carmel, Haifa Syria

Dear friends!

Last night in the course of his conversation the Beloved referred to our departure for Haifa and I was glad to know that we will be out of the depressing, dejecting and sickening atmosphere of 'Akká. Save the companionship of 'Abdu'l-Bahá and the holy remembrances attached to the home of his heavenly father nowadays nothing is left in this desolate town to cheer one's heart and uplift one's aspiration. The sooner one is out of such soul-burdening environment the better it is. Hence it was with a feeling of relief that Badi Effendi and myself and two other Bahá'ís hired a carriage at one P.M and started for Haifa. Because the greatest Holy Leaf and two other members of the blessed family were going to be with him he sent us ahead with the promise that he will come tomorrow. The two warships appeared again this morning and anchored in front of Haifa. About noon one of them approached the harbor and started to bombard the warehouse petroleum and a village by the name Hartieh, two hours from Haifa, the head quarter of the army. She threw about 25 shots and then ceased. The bombardment was going in Haifa while the poor inhabitants of 'Akká were panic-stricken, fearing that the same virtuals of shots and shells might be served to them. Notwithstanding this we started on our way and were meanwhile watching the movements of ships. We had covered more than half way when all of a sudden the bigger warship steered its course and anchored right in front of the German Colony. In a minute the reverberating sound of the gun filled our ears and the white smoke covered the slope of Mount Carmel. At first we were startled and worried ourselves for the safety of the believers, because the smoke arose from the vicinity of the home of the Beloved. As the bombardment continued we observed the balls were aimed at one spot and that spot we guessed to be no other than the German Consulate. Fifteen missiles were thrown but their terrific sound was more than deafening! The carriage driver was so afraid that he thought it would be safer if he retired behind the sand hills and thus a temporary protection secured.

Our brother Badi Effendi has written his impression of this significant day and I would like to quote herein his article: -

"It is indeed a most radical change to hear the roaring of cannons within the centre of the Canopy Universal Peace! Ever since the dawn of history some religious significance has been associated with Mount Carmel. Its peaceful and calm atmosphere attracted the attention of seers and prophets. Through the play of the forces of nature, winds and storms, lightning and thunder they received messages from an High. The pure hearts detached from worldly passions and appetites heard the still small voice of the Lord of Hosts whispering into their ears. Its very atmosphere is full of spiritual inspiration and its starry heaven affords ample material for one's meditation. Hearts were lifted up to God in prayer and heavenly teachings were received for the betterment of humanity. The Glory of Carmel became an actual fact by the arrival of Bahá'u'lláh who raised His tent on its summit and proclaimed to the world

the establishment of Universal Peace. On this day instead of hearing that still small voice, sweeter than any music of human voice, we do not hear except the roaring of cannons, the bursting of bombs and the falling of missiles and shots from the air. The home of spirituality and blessedness is visited by the noise and confusion of hatred and malice. Men instead of looking up to heaven to receive the blessings of God turn their eyes in awe and consternation unreadable any bomb fall from the aeroplanes or the warships of the enemies. Is this the only calamity countless billions of locusts are besetting Syria and every green herbs or vegetables is eaten up, transforming Edemic gardens into waste barren; the pressure of military service and its requirements drags down the people to complete ruin, starvation is read in the eyes of poor people and destruction and death is the common lot of humanity.

"Is there no Gracious God to help men in this terrible predicament or is this the fulfillment of the words, the wages of sin is death? The voice of God is as strong today as it was thousand years ago but the ears are unreadable prejudices and do not hear. The world is really in need of divine principles and teachings. The reason why these things happen is because the world of humanity is surfeited with materialism, that mankind has entirely neglected the spiritual bases of life. According to the natural laws of growth if we fail to nourish any part of our life we are sure to find it atrophied and deficient in carrying out its function therefore the first and foremost duty of man is to nourish the moral side of his life; failing to do so, he has killed his life of spirit and that surely leads to the destruction of the whole being, just in some diseases of the eyes if one is affected the other will surely meet the same fate.

"In the morning an aeroplane was sent up to scout the outlying district and three bombs were thrown down to destroy telegraphic lines and as a result two persons were killed. We were still in 'Akká that the petroleum storehouse was bombarded and on our way near Haifa we witnessed the destruction of the German Consulate by the unerring marksmanship of the warships' gunner.

"The Master's house being very near the consulate, the Governor had sent words that it seemed wiser and safer for the members of the family to move somewhere else. Therefore in a precipitate manner they with the exception of Mrs. unreadable who unnamed is the house with unreadable had lift everything, taking refuge in the Holy Tomb and the Pilgrims Home. Many natives also, both men and women had availed themselves of this rare opportunity. Hence in an actual manner, the Temple of the Lord had become a refuge and a shelter for the oppressed and the weak ones."

When we reached Haifa we found all the shops were closed and the streets guarded by soldiers. Near the German Consulate hundreds of men and women had gathered to see the wreck. We ascended the mountain and were glad to find to find all the friends safe and sound. The people had been much afraid.

1 June 1915

Letter of June 4, 1915 is uncompleted.

From June 5th to June 21st the letters are missing.

Then there are two letters from June 22nd to June 24th. June 25th starts with one line and stops. From this date, on account of the war and because the diary letters could not be mailed, I stopped writing them in English but kept my diary in Persian, which is found in the other bound volumes with blue covers.

M. A. S.

Home of 'Abdu'l-Bahá
Mount Carmel Haifa, Syria
June 1st 1915

Dear friends!

One of the warships was seen this morning in the harbor of 'Akká and soon we heard the reverberating, crashing sound of cannons, levelled as we heard later at the iron bridge and the empty petroleum warehouse. Twenty and twenty five bullets were thrown at these two places and after an hour she steamed off toward Jaffa. It is said that because the German Consul in Haifa has unearthed and opened the tombs of the Napoleonic French soldiers buried on the summit of Mount Carmel, and has desecrated the silent sanctity of the dead, all the German consulates built in the towns along the coast of Mediterranean are and will be bombarded. This act has been vigorously denounced as a "barbaric and vandalistic revenge." What could the Consul gain by disturbing the resting-place of soldiers who have fought long time ago under the flag of Napoleon? Is it nothing else but the satisfaction of a perverted heart? In short, this is the all-sufficient reason embodied in the circular notes sent out by the captains of the warships to the local governors of coastal towns before cannonading the consulates. They have been also most exact in specifying the hour of bombardment, expressing their solicitude for the safety and welfare of the people and insisting upon the fact that they do not mean to harm the peaceful citizens nor destroy their homes and interfere with the regular pursuit of their daily affairs. These mild and conciliatory expressions, although suppressed to a great extent yet they are being diffused, assuring many hearts for the time being. The thing that has raised the wonder of the public and increased their admiration for the French is the remarkable marksmanship in so exactly cannonading the German consulate without damaging any houses built all around it. The consulate was a low two story building and almost unseen from the sea where the warship was anchored yesterday afternoon and yet the aim has been so superhumanly exact that everyone feels obliged to say more than a good word for the cannonier who levelled his gun so unerringly as not to destroy a single house near to it. The Consul is the virtual governor of Haifa and his slightest wish is the law of the land. In the course of repairing the roads on Mount Carmel. they came upon a summer house half of which happened to be on the way. Without the least compunction the consul ordered its demolition, although the poor

weeping owner appealed to his sense of justice and fairness. The Master was begged too to intercede in his behalf and although most solemn promise was given at the time, it was not kept. Next day laborers were sent up and the house after a few hours was a mass of ruin. Now everybody remembers this fact and points out to yesterday's cannonading of the consulate and its complete destruction as God's retribution. The name of the French warship was "Ernest Renan". All day long the people flocked around the melancholy spectacle and could not sufficiently admire the precise marksmanship of the French artillery man. The felt instinctively that should there be any cannonading in the future only the object aimed at will be destroyed and unnecessary destruction of lives and properties will not be incurred.

In the afternoon the Beloved and the members of the holy Family arrived safely and His presence in our midst breathed in us new life and new interest. When the fish is thrown out of water its little palpitating heart longs for the cool spring, otherwise it will die and be no more. Consequently, the daily association with 'Abdu'l-Bahá has caused us to swim every hour in the sea of His divine presence and when we are thrown out of that pearly liquid we feel the throes of death. What we stand most in need of is, however the eternal fellowship of His spirit. When we reach to this conscious state we realize more than any other time that we are united with Him and that there will be no more separation even should be far away from Him.

We met Him in the evening only for a few minutes and He spoke to us about the bombardment of the bridge of 'Akká and how the officers were frightened and the people acted like a flock of sheep with no leader.

2 June 1915

Home of 'Abdu'l-Bahá
Mount Carmel. Haifa Syria
June 2d 1915

Dear friends!

There lived in 'Akká a Christian by the name Elias Tereh. In the beginning of this war he was suspected by the government as a revolutionary, arrested, deported to Damascus, tried by court martial and sentenced to two years of imprisonment. Because he was a bigotted Christian he thought it was his duty to be proverbially inimical against this Cause and refute its teaching both in writing and in speech whenever he found an opportunity. For example when the Beloved was travelling in America he would get hold of those newspapers which contained false and derogatory articles, keep them on the desk in his office and as the officials passed by called them in and translated for them those paragraphs which were prejudicial. "This is how Abbás Effendi was received by the Westerners" he would hint significantly toward the end of his pernicious remarks. He carried his opposition so far as to write a bitter, antagonistic article against the Master which was published in the Arabic newspapers of New York. Because he had lived in 'Akká for many years he pretended to know the history of the Bahá'í revelation and thus colored with his own prejudices and misguided zeal the motives and actions of 'Abdu'l-Bahá. In His presence he was meek,

submissive and attentive but behind Him he howled, screamed and gnashed his teeth with impotent rage. His besetting sin was envy and jealousy. He could not endure to see the spirit of God in work. Like the Pharisees and Scribes who beheld Belzebul in Christ this man also could not witness the circle of the Master's spiritual influence becoming wider and wider. For years he continued his enmity and the Beloved persisted in showing him love, kindness and welcomed him in His home and paid him visits. Never did He by word or suggestion conveyed to him the idea that He was fully aware of his hostilities and rancour; on the other hand, every time the man did something wrong or attributed black calumny, 'Abdu'l-Bahá manifested toward him greater courtesy, sweeter gentleness and heavenlier treatment.

When the news of his imprisonment was brought to his wife she felt grieved and heart-broken. How could she support her children? To whom should she turn her face for consolation and assistance? To her relatives? In this hour of supreme trial, they have all forsaken her. To her priest? He himself is a dead weight, spiritually and physically on the community. Then let her enter into the dynamic presence of the "Worship of Sorrow" and the curtain of her dark pains will be lifted up, letting the light of joy shine upon the surface of her heart. Thus on the afternoon of May 28th—the day of the departure of the Blessed Beauty—she came with another man—Demetri—and the Master received her with genuine affection. Listen, dear friend, how He speaks to the wife of the man who has been His "faithful enemy".

"Thou art welcome, my daughter! Be thou steadfast in this trial and show forth long-suffering and patience. Life is a mirage and its joy and sorrow shall pass away. Persecutions and tribulations have ever been the lot of the great and noble-minded. This is not because they have committed any sin but because they have undertaken the illumination and guidance of mankind. Other people also suffer but it is rather the consequences of their own actions. His holiness Christ and His Apostles were always surrounded with persecutions and ordeals but they accepted them with resignation and radiant quiescent. They did not murmur nor did they complain. I have been Myself in this prison town for forty years. You know a little of the governmental restriction which hedged Me from all sides and yet I was ever joyful and thankful. All those days of ordeals have now passed and they have left me stronger and more firm in the Love of God. Is it not the law of nature that the paradisaical season of spring be followed by summer and autumn and winter? We must be ever ready and willing to adapt ourselves to the requirements of each season. Now and then the tests of God encircle us all of a sudden. They are poured upon like a spring shower or darken in a minute the fair heaven of our hope with the black clouds of despair or attack the healthy constitution of our fortune with manifold diseases. We must wait and trust in the wisdom of the Lord and He shall remove all these hindrances one by one, from our path.

"I will pray for thy husband. He has been my friend and I will not forget him in My supplication. Rest thou assured. God will send him back to thee. Be not worried. Be serene. Be at peace. Engage thy time in the education of thy children according to the principles and life of Christ. Directly He does teach thee: 'Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven. [The poor woman began to weep and the Beloved continued] Be thou confident. God will protect thy husband. I give

thee the good news that he will be safe." Here Dimitri interposed, addressing the woman:—"Consider how His Holiness prays for thy husband, although as thou knowest too well he was very bitter against Him and ridiculed His teachings. I have the utmost trust in the prayers of His holiness. I look upon Him as one above the common standard of humanity. He communes with our Father. Be thou very happy because He has assured thee that thy husband will be freed, will come back to thee and will be confirmed and assisted." The Master replied: "Never did I entertain the least ill-feeling against him I loved him and love him still as my son. He is a child of God and I am trying to be one and we are all brothers. We must love each other. Such is the desire of our heavenly Father." The Master was not satisfied by giving her these spiritual advice but did send her a sum of money for the maintenance of herself and the child.

In this manner does 'Abdu'l-Bahá carry His spiritual conquests in the countries of the hearts and teach the distracted humanity the law of love, and charity. Are we not going to imitate Him and show by such perfectly selfless deeds that we are His followers?

Several times during the day I met Him, now in His room, now in His garden, now in the street, each time redolent with the fragrance of the spirit and pregnant with the words of truth. In the evening His talk was very short. In His walk He had seen a cow entering the house of its owner and so He said: "Is it not significant that the cows know the house of their master but mankind have lost their way to the

[Note from the transcribing team: the last line of the manuscript scan is missing. Please contact Jonah Winters at Bahá'í Library Online if you have a scan of the manuscript with this last line legible]

3 June 1915

Home of 'Abdu'l-Bahá
Mount Carmel. Haifa Syria
June 3d, 1915

Dear friends!

A portion of the Tablet of Bahá'u'lláh to the King of Persia was chanted tonight in the presence of the Beloved and then He delivered a talk on the character and moral courage of the messenger who carried that divine Epistle from 'Akká to Tihrán. Our admiration is increased when we realize that he knew perfectly well that he will be martyred for the sake of this cause and yet he accepted this service with no hesitation whatsoever.

The Master said: "In this glorious Tablet to the King of Persia Bahá'u'lláh has perfected His Proof from every standpoint. There has been left for him no loophole through which he might escape. First, there are ample references to history, both spiritual and descriptive. Second, there are supplications, the efficacy of which would move the hearts and melt the adamant rock. Third, there are exhortations, advice, behests, and counsels. Fourth, there are glowing spiritual utterances whereby mankind might turn their faces toward God, receive the Bestowals of their Maker, walk in the path of righteousness and be

characterized with the qualities of severance and detachment from the world and its material conditions. Fifth, the Blessed Perfection offers to the King of Persia a most unmistakable proposition to the effect that he might invite and gather together all the ulamás and theological leaders in a large conference and ask Him also to be present—thus He may produce for their conviction the most irrefutable proof and incontrovertible argument. In that conference they might demand the performance of any miracle or extraordinary feat—thus the mystery of reality be revealed, light be distinguished from darkness, the rays of the Sun of Truth dispel the gloom of doubt and the hidden facts of the spiritual world become evident and manifest. If their demands be not promptly performed they might do unto Him and inflict upon Him all that they desired.

Up to the present time no such comprehensive Epistle has been revealed by any of the former Manifestations. It is an arcana of divine mysteries. But it is most regrettable that it played no marked effect upon the mind of the recipient. Before the Epistle was read the messenger, the faithful courier was put to death by inflicting upon him the most cruel tortures. They branded him with hot iron and brick;—so that he may reveal the name of the Bahá'ís but all that could be extracted from him was this: 'I do not have any friends. I know no Bahá'ís, I am alone in all this.'

"When his holiness Badí reached Tihrán he found the Sháh was not in the city but in Doushan Tappeh,—a royal summer resort—therefore he marched toward that place. Because the guards, the soldiers, the doorkeepers and the Ferrashes prevented his approach to his Majesty, he went away and finding a commanding hill, opposite the imperial quarter sat on a rock. Without much food and drink he sat motionless for three days on that stone, waiting patiently to be called. The Sháh through his looking-glass had seen him several times during those three days and wondered at his steadfastness and power. Finally, his curiosity being arisen he sent for him and inquired about his business. He drew the holy Epistle out of his pocket and offered it to the king:—"This is a book from Bahá'u'lláh! Immediately he was arrested by the courtiers and thrown into the prison. Repeatedly he was branded;—in order that he may divulge the names of his 'accomplices' with no evident result. Then they made him be seated, put chains around his neck and with his two executioners on his right and left they took his photograph. In that photograph he is sitting with the utmost supplication and invocation and truly I say, the lights ascend from his blessed face to the Supreme Concourse. This photograph is still extant amongst the friends and can be procured by every person.

"In reality, from the beginning of the world up to the present day not a more trustful messenger has appeared! With the utmost sanctity and holiness, severance and detachment, with a heart attracted by the Fragrances of God and a spirit rejoiced by the glad-tidings of God he travelled on foot from 'Akká to Tihrán ever carrying this wonderful Epistle in his bosom, not revealing his whereabouts to friend or foe and finally delivering it into the very hand of the Sháh of Persia. This is an unprecedented service in the Bahá'í Cause.

"According to a report it is stated that the Sháh read the Epistle afterwards and was much struck with its unparalleled contents. It is also claimed that he regretted the death of Badí'. After reading it he sent it to the representative ulamás and demanded of them a direct, logical, satisfying answer. They read and deliberated on it and wrote back their consensus

opinion that this Person [Bahá'u'lláh] is the enemy of the Sháh and as such He must be destroyed. When he received this irrelevant, ludicrous decree he was quite angry and said: 'I have kept, fed, honored and respected these ulamás for the solution of such problems. Now is that an answer that they have sent me? How can they prove through the contents of this Epistle that the Writer is the enemy of the Sháh.'

"In short, Badí' displayed such supreme self-sacrifice that caused happiness and rejoicing to the hearts of the dwellers of the Supreme Concourse and became the object of the praise and glorification of the angels of the Kingdom of Abhá. Throughout all the succeeding generations he shall shine like unto a brilliant star from the horizon of everlasting glory. Had he not attained to the station of self-sacrifice in the path of the Beloved he would have been dead a long time ago but like unto a real winning hero he carried away the ball from the field and adorned his brow with the imperishable garland of victory. Those whose characters are woven out of such real stuff display such courage and accomplish such deeds! What a rare spiritual soul was he! When the Blessed Beauty was incarcerated in the barrack he stood in His holy Presence and received this memorable commission. He was a flame of fire, a torch of light,"

Many lovely scenes of a spiritual nature were witnessed in and around the Beloved during the day all of which are recorded in the back of universal history for the benefit of our fellowmen.

4 June 1915

[Note from the transcription team: As per Ahmad Sohrab's note in the entry for 1 June 1915, today's entry is incomplete.]

Home of 'Abdu'l-Bahá
Mount Carmel. Haifa Syria
June 4th 1915
Dear friends!

A few officials from 'Akká arrived this morning and took much of the time of the Beloved. He took them through the garden and showed them its beauty and verdancy. Then He invited them to take their lunch with Him which invitation they accepted with pleasure. How blind and heedless are these people that they do not realize His spiritual station! They sit in His presence for hours, are charmed with the flow inimitable simplicity of His conversation, enjoy His epigrammatic sayings, laugh heartily over His jokes, relish His unity and pointed remarks and all this time are they unconscious of this vital fact, with whom are they associating, in whose company were they spending the most precious moments of their lives, what did they gain from His wit and wisdom? If they had the capacity to understand this point, to comprehend this truth, their moral and intellectual progress would have been rapid, the illumination of their mind and hearts assured and their stations in the Kingdom of Abhá secured. But how different is the condition of those souls who become conscious of the quickening stimuli of the spirit, who throw off the dead weight of theology and superstitions, who rise serene and high as the lofty peaks of the everlasting hills, who hid to sham and hypocrisy: 'get thee behind me, Satan', who discard all the useless conventions

and paraphernalias and who emerge out of the dark and marshy forests of man's phantasies and ideas and get into the sunlight of God's ideals and statutes! These are the freedmen, their heirs of the treasures of reality and the bondsmen of the Love of God.

The pilgrims who stood in the presence of 'Abdu'l-Bahá were of such character and displayed such attributes. They were men who had divested themselves of every ecclesiastical wrappings and clothings and appeared before the Lord in the pristine purity and sinlessness of childhood. It was then made possible for them to be baptized with the water of the Knowledge of God, the fire of the Love of God and the power of the Holy Spirit.

In the afternoon the landau was at the gate and the Beloved was ready to take a drive when He received a note from a prominent citizen of Tiberias just arrived in Haifa to lend Him and His friends the carriage to go to 'Akká and return. Immediately He ordered Isfandiyár to take the landau in the stable, unhitch the horses and prepare the carriage for them. Then He hired a carriage and He asked Mírzá Badí

***5 TO 21 JUNE 1915 NO MANUSCRIPT ***

22 June 1915

Home of 'Abdu'l-Bahá
Mount Carmel, Haifa Syria
June 22d 1915

Dear friends!

As I entered this morning the garden of the Lord my heart was sad for it looked like a sea of hopping and flying locusts, eating away with an omnivorous appetite all the trees and flowers; even the barks of tender branches are eaten up. It seems to me that their very breath is poisonous to the flowers for no sooner they sit on them and start to devour the leaves they are dried up. They are so numerous that they have denuded large gardens of several acres from every green foliage in three hours or less. Once they stick to the trees it is impossible to chase them away and it is simply useless to do so, for if one by dint of effort chase away one party in five minutes another party will take its place. They are hungry and in need of subsistence. Especially do they love the leaves of orange, mandarine, fig, pomegranate, and apricot trees. Vegetables of all kinds are much relished and for flowers they manifest an inordinate desire. This and next year we will have no fruits whatever, no watermelons, no figs, no grapes, no vegetables of any description. Already in the market there is scarcely any green things. The price of butter, olive oil, soap is quadrupled and great consternation reigns among all classes. The poor ones have been already stripped of every means of support and the rich are being placed rapidly in the same class. Not only do they not get a cent out of their nude and devastated garden, but they must also pay the

exorbitant and merciless charges of the government as well as war taxes. Many people will be more than glad to get out of the country, but there is no possible way of escape. Day by day the condition of the poor becomes more hopeless and harrowing and the army of unemployed and destitute growing larger and larger. I wonder when God will send a relief, when will He show His face of mercy to these people, when will He take away the heavy load from behind their bent backs, when will He open a way, when will He shower His graces upon the world of humanity and when will He extinguish the fire of hatred raging in the hearts.

For the last five days a merchant steamer was anchoring off the bay of Haifa with apparently nothing to do but this morning at ten o'clock an aeroplane arose from her deck and made a complete circle above Mount Carmel. The Beloved came out of His room and as it passed above the house He watched it intensely. Its whirs were heard most distinctively Reaching the central part of Haifa the air mariner dropped down on the frightened populace many packages of magazines and newspapers giving no doubt unfavorable news to Turkey and her reverses. But as far as possible they were gathered by the police. No doubt a few pages will fall into the hands of the people and before long we will hear their contents. For example it is stated that one of the papers dropped in Beirut contained the following significant in French sentence: "Dans vingt jours, bonjour pour toujours!"

At noon our Beloved entertained at lunch about twenty officers, government officials, Mufti; the judge, the Gaemmagam and other distinguished men. They all sat around His generous table and partook of the bounteous Persian dinner prepared for them.

In the afternoon He took a long walk toward the German colony and because there were so many locusts on the way He spoke about the damage they have already wrought to Syria. Then He related to us a dream He had last night. "Last night I dreamt I was riding on a dromedary, going fast through a desert. The animal became wild and beyond My control. Then I jumped down from its back and ran away and stood on a hill. Somehow he had got hold of My shirt and imagined that I was in it. He was striking it against the sand with great rage as though he wanted to tear Me to pieces. However from My vantage-ground I was looking at him and was much amused at his irresistible fury."

In the evening we had a quiet spiritual meeting. Hidden words were read and supplications chanted. The Beloved spoke briefly about the Bahá'í cemetery in Haifa and how it must be intersected by four straight avenues and the plan of the garden be drawn. He wished every tenth be surrounded with flowers and a rest-house be built within the enclosure for the comfort of those who follow the funeral.

23 June 1915

Home of 'Abdu'l-Bahá
Mount Carmel, Haifa Syria
June 23d 1915

Dear friends!

The landau was waiting at the gate and as the Beloved came out of His room He called out my name. I gathered my papers and hastened in answer to His summon. "Come in", He said, "We are going to have a drive all to ourselves. I am tired by talking to strangers from morning till now. They come to Me with an infinite variety of appeals." The landau was driven toward the Cave of Elijah and for more than fifteen minutes He was silent. He asked me to speak and I related the story of a Bahá'í teacher and his wanderings. He said, "I have repeated on various occasions that the foundation of the progress of the Bahá'í Cause consists in the spread of the message and the diffusion of the principles. For many years to come this must be the supreme concern of every Bahá'í Assembly and the driving force of every individual. To be able to teach one soul is more profitable than to write a thousand inefficient letters. The corner-stone of the spirituality of the future humanity is based upon the rock of teaching. No obstacle must discourage us and no persecution must shake our faith in the ultimate triumph of Truth. At all times and under all circumstances the friends must proclaim the Cause and promulgate the principles of divine civilization. This will become conducive to their own salvation and the elevation of their station in the Kingdom of Abhá. This is the time for laying the foundation and raising the walls. This is not the time to think of the interior decorations and furniture. Our duty is to gather stones, mortar, cement, lime, bricks, iron, wood and other building materials. It may be an interesting speculation but quite profitless for the immediate purpose to think of the ornamentation and embellishment of the interior of the chambers and halls which have not yet come into being. Now we must teach the people, awaken the souls, invite men to usher into the Kingdom and upraise the Flag of Peace.

I asked Him a question about the Orient-Occident Unity and the scope of its constitution. He said: "This must become an effective, humanitarian institution and its progress must be steady and sure. Like unto an infant it must be nurtured and developed. By slow, geometrical steps it must become a dynamic movement, propelled by the highest spirit of altruism and philanthropy. All the great and virile organizations have grown from a small beginning. The Orient Occident Unity must work on the moral, intellectual aesthetic and artistic relations of the East and the West. The physical and material relations may also be fostered but in an impersonal, selfless manner. To become a member of the Society, to contribute a sum toward its running expenses and to help the education of a child in Persia by getting a scholarship must be entirely a voluntary act and not in the least by compulsion. Circulars stating the needs of the society may be drawn up from time to time, printed and spread amongst those who are interested in its aims and let all those who can, help it according to the measure of their sympathy. If firmness and steadfastness is shown the sphere of the influence of this society will be widened and great men will become interested in it. I have prayed and will again pray for its progress. Did I not speak at its annual

conference in Washington? I know if thou wert in America its present status would have been different but thou couldst not be in two places at the same time. Rest thou confident that its future is bright and its star shall again ascend, shedding light with greater brilliancy and splendor."

On our return He stopped at the door of a garden, alighted from the landau, walked through its avenues and talked with the gardener about the locusts. He preferred walking to riding and from that point we walked slowly back home. Several persons greeted Him on the way and solicited financial assistance which He was prompt to give. "Nowadays extreme poverty is the general rule" He said with pity in His voice.

24 June 1915

Home of 'Abdu'l-Bahá
Mount Carmel, Haifa Syria
June 24th 1915

Dear friends!

Last night our Beloved delivered a talk on the character and the life of Hájí Mírzá Muhammad Taqí Afnán whose remains is buried in the Bahá'í cemetery in Haifa. He passed away from this life when the Master was in Tannen, Switzerland.

"His holiness Afnán was a man of delightful character and sociability. He came to Baghdád when we lived there and visited the Blessed Perfection. With what attraction, enkindlement, joy and exhilaration he listened to the words of the Manifestation! He had such a mild disposition that all the people called him 'sweet Afnán'. He served the Cause of God in many ways. He was a blessed soul. From the beginning of his Bahá'í life to his last day he was thinking of the glorious Message. Not for one moment did he seek personal advancement and emolument. Not only in words but through his conduct, deeds, transactions and dealings he presented the spirit of the Cause to those with whom he came in touch. His movements led to the awakening of the people. After his visit to Bahá'u'lláh in Baghdád and his arrival in Persia he devoted his time to the promotion of the Cause. Beside his innate enthusiasm and zeal he was a well-informed and learned man. A well-rounded equipment in various departments of life enables man to teach the Cause of God with greater effect and to a more heterogenous audience. Thus his holiness Afnán taught his spiritual scholars with an eloquent tongue, a learned pen, with morals and deeds. All the enemies gave unstinted praise to the sublimity of his character and were charmed with his winning qualities, stating that in reality this personage is unique and peerless in his ethical life and is famous for his charitable deeds, actions, virtue, trustworthiness and faith; that in all these attainments he has no equal, but it is very regrettable that he is a Bahá'í. In their estimation this was his only sin. The underlying motive of this peculiar objection was however this: 'Why is he distinct from all the rest of us? Why does he not take part in our frivolities and stupidities? Why is he not heedless and negligent? Why is he not submerged in the sea of passion and desire? Why is he not a worshipper of self and ego?'

"When he was living in Yazd he worked day and night for the benefit of his fellowmen. In

reality, his very existence was teaching. He had no other intention save the promulgation of the Word of God and entertained no other hope except the diffusion of the Fragrances of God. His ultimate yearning was to attain to the nearness of the Threshold of the Almighty. The Blessed Perfection was very much pleased with him. Again and again I heard his praises from the Supreme Tongue, expressing the utmost satisfaction concerning his manners and behavior. This led me to the conclusion that he will become the centre of a great, noble and enduring work. After the Ascension of Bahá'u'lláh, he manifested the utmost firmness and steadfastness in the Covenant of God and displayed greater zeal and eagerness in the service of the Cause. Although he left his rest, comfort, commerce, possession and belonging and hastened toward Ishqábád. There he initiated and promoted the idea of the building of Mashriqu'l-Adhkár, interested the friends in this undertaking and spent his own money in its own construction. Truly he was confirmed by God in this most great service. He is the first person who undertook and laid the foundation of the first Mashriqu'l-Adhkár in the Bahá'í world and sacrificed his spirit, his heart and his possession in its construction. The most wonderful part of his life was that he succeeded in the thorough execution of his plan, preceded all the rest in noble activity and during his years of stay in Ishqábád rested neither by day nor by night and encouraged and incited the friends in the upbuilding of this divine Edifice. The believers also demonstrated great determination, opened their purses and contributed large sums for the carrying out of this heavenly object. In reality they contributed more than their ability and displayed magnanimous effort. Hence through their exertion that spiritual temple was raised and its fame was spread throughout the East and the West. When he completed this mighty work, this stupendous undertaking he came to the Holy Land and with the utmost sanctity and holiness spent his last days in the neighborhood of the Blessed Sanctuary engaged in the mentioning of the True One and with tongue and heart communed with and prayed to the Almighty. His sweet spirituality was an inspiration and the illumination of his consciousness a matchless example. In 'Akká and Haifa whenever I felt sad or grieved I sought his association and it was dispelled immediately, feeling joyous and happy. Praise be to God that while he was living in the most great neighborhood he ascended to the Kingdom of Abhá. When I heard the news I felt sad because I was not here, but I prayed for him. Upon him be Bahá El Abhá and Upon him be greeting and praise!"

This evening the Beloved called all the believers and delivered the following talk: "The conditions of the people are becoming more and more difficult. One can hardly imagine of more stringent circumstances. They are thrown in the devouring jaw of the beasts of persecution and tyranny. They are being consumed with the raging fire kindled by priestcraft and kingcraft. All the doors of escape are closed before their faces. It is an impenetrable dark night and the people are groping in it blindly. It is a tempestuous sea of hardships, bloodshed and carnage and men of all classes are weltering in it. It is a wild jungle of ferocious beasts and birds of prey. Europe has become a dreadful slaughterhouse and a charnel house. The battles which are being waged in these days are sanguinary in the extreme. The warring nations will be well nigh depopulated and their resources exhausted. They have offered the blood of millions of their sons at the brutish altar of their foolish ambition. All this struggle for what? Who will gain in the end? None. They are all heavy losers"

Home of 'Abdu'l-Bahá
Mount Carmel, Haifa Syria
June 24th 1915

Dear friends!

The order of meetings with the Lord is changed.