

... description: ‘Abdu’l-Bahá in Egypt II, Oct 1 1913 - Dec 30 author: Mírzá Aḥmad Sohrab  
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## ‘Abdu’l-Bahá in Egypt II

Mírzá Aḥmad Sohrab

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**October 1st 1913 Ramleh, Egypt**

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1. The Life of the Spiritual man.

We have an old Bahai by the name “El Yahou”. 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. Abdul Baha 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.

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2. Abdul Baha’s message of Joy

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) Abdul Baha Abbas.”

Our “El Yahou” 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 Bahai song with the energy and zest of a youthful singer.

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### 3. To raise a New Call

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 Abha 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 {{p14}} brighter unto the perfect day.

### 4. To go forth into the World.

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 Mirza Ahmad, 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 {{p15}} 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.

### 5. A visit to Mirza Abul-Fazl

The Master called in the afternoon on Mirza Abul Fazl and stayed with him for more than an hour, speaking about the book which he is now writing.

### 6. Abdul Baha's answers to letters

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 {{p16}} 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 Abha! 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.”###October 2nd 1913 Ramleh, Egypt

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#### 1. The Bahai love and a verse from Koran.

The Bahai 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 Koran 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 {{p18}} light upon light.

#### 2. The sayings of Mohamad and Ali

When the Arabs observed Mohamad’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”. Ali, the son-in-law of Mohamad and his successor, in a supplication.

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#### 4. Arrival of American Bahais.

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 Bahai 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.

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#### 6. Golden Opportunities

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 {{p20}} 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 Bahais must show forth in our daily lives and dealings that love which is fully revealed in the mirror of the heart of Abdul Baha. 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 Baha-ollah for one moment.

#### 7. Abdul Baha Train about Tolstoi

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 Bahai, a real Bahai, because he lived and acted in accord with the good pleasure of Baha-ollah, because he divided his possession between himself and his farmers. {{p22}} 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".

#### 8. Speaks also about Jamal Ed-Din

Speaking about Jamal 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 Bahais 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 Abha! After that he stopped his attacks. Then we returned home. On the way the Postman delivered into his hands a large bundle of letters. ###October 3rd 1913 Ramleh, Egypt

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#### 1. Our daily life in Ramleh

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 Bahai 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 Abdul

Baha. The secretariat is like the club house {{p24}} 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 "Allaho Abha" 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 communes or sing an anthem. Then they will gather around the table to partake of the material food. {{p25}} 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 Aga Jamal, our faithful cook dispenses tea. Breakfast consist of tea, native bread and cheese, nothing else for easterners as a rule do not give much attention to morning repost. 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 Mirza Abul Fazl 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 {{p26}} 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. {{p27}} 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, figgs, 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 Tables in the nearby rose-garden or calling on Mirza Abul Fazl, or entertaining some Pashas 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. {{p28}} 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 "Abbas Effendi". None of them go away empty-handed. The Master was busy all day and except the pilgrims none met him. Shoughi Effendi, his mother, Basheer 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 Bahais 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. ###October 4th 1913 Ramleh, Egypt

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# 1. Two Tablets by Baha-w-llah to the Jews.

Having not had an occasion I have seldom incorporated in the main body of my letters from Baha-ollah's Tablets but the other day Haji 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 {{p30}} 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 {{p31}} for one moment! The ear is for the sake of hearing My voice and the eye is created to behold My Beauty! Hearken

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 {{p32}} 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-Hosseini! 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 Baha-ollah (the {{p33}} 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 {{p34}} 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. ###October 5th 1913 Ramleh, Egypt

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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 Abdul Baha. The Russians of the North with their picturesque dresses, the turbaned Ulemas 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, {{p36}} for all believers are brothers. Thus in a concrete manner we are daily watching the progress of the Bahai 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 Baha-w-llah will inspire those who arise to promulgate the word of Reality.

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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 Mirza Jalal Sina. "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 {{p38}} 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 {{p39}} 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.

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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 {{p41}} 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! {{p42}} 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 {{p43}} 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 {{p44}} 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 Haji Niaz 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 {{p45}} was on his way to Mirza Abul Fazl. In the afternoon the learned Editor of a monthly magazine, called El Bayan 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.

Mirza Moneer 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 Sheikh Mohamad 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 Baha-w-llah he answered: "While other leaders of the religions of the world are talking, the Bahais are doing the work of unity and

spiritual awakening. Their action and word coincide with each other. They are deadly in earnest". ###October 6th 1913 Ramleh, Egypt

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"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 prerogations. 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 {{p47}} 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?

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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 {{p49}} 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 {{p50}} 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.

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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 Mirza Jalal Sina came in from a long walk and broke the thread of my reflection. He has been conversing with Mirza Ali Akbar and Haji 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.

{{p52}}

This morning the Master came to our house. He could not sleep last night very well. Having been the guest of a Pasha 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 Sayad Assadollah 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.

###October 7th 1913 Ramleh, Egypt

{{p53}}

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.

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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 {{p55}} 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 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 <56> 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 {{p57}} 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 phalansces 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 {{p58}} 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 cave 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.

###October 8th 1913 Ramleh, Egypt

<60>

Dear Friends!

"Great Ideals make great peoples."

The Bahai Ideals as revealed by Baha-ollah and expounded by Abdul Baha 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 Bahai 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 {{p61}} and west, North and South, wherever you meet a Bahai 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, religious, 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 alloyed.

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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, Baha-ollah and Abdul Baha. 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 Bahais 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 gamed through the association with all men of every creed and thought Being convinced of the gaminess of this revelation {{p64}} nothing can shake their faith. To them every philosophic movement is but a partial replica of the Principles of the Bahai Cause, a faint echo of the resonant voice of the Teachings of Baha-ollah. They hide not their faith, neither do they dissimulate. Under all circumstances they are proud to be Known as Bahais amongst their communities. They wear the badge of their sincerity in their faces and behaviors. To be a Bahais 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.

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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 Bahais 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 Mirza Abul Fazl and had a long talk with him on the meaning of certain terms in the hidden Words.

###October 9th 1913 Ramleh, Egypts

{{p66}}

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 Bahai world the position of women is unique and unprecedented. Through the revelation of Baha-ollah 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 Mohamad’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 Mohamad 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 Koran.’ 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 Mohamad both in the Koran 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 Koran 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 Mohamad never commanded 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 Mohamad 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 Mohamadan 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 Mohamad and one of his adherents:” When Al Mog here Ibn Sheba informed Mohamad that he was About to marry he asked him, “Did {{p70}} you see her?” “No,” was the reply. The prophet then said,” you must certainly see each other before you marry;” A new teaching of Mohamad 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 {{p71}} 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 Koran that Mohamad 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 Koran 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 {{p72}} 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 Ulemas - 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 Baha-ollah 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 <73> command of the height and enjoy the fruits of their hard won victories. Baha-ollah is their Supporter! Abdul Baha is their Confirmer!

This morning the Beloved came to our house and stayed for a few minutes. Then he went out with Mirza Ali 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 Mir Sayad Hossein Afnan 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 Haji 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. ###October 10th 1913 Ramleh, Egypt

{{p74}}

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 {{p75}} 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 {{p76}}

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 {{p77}} 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 Baha-ollah and he steadfast in the Love of Abdul Baha. The Principles of the religion of the Blessed Perfection adorn the spirit with the highest attributes of the Kingdom of Abha, illumine his heart with the sun of the love of God, make him {{p76}} 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 Bahai 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 {{p78}} 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 Mirza Jalal 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. ###October 11th 1913 Ramleh, Egypt ? {{p80}} ? Dear friends! ? True happiness is shared by those souls who find their faith anchored in Abdul Baha, 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 {{p81}} 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 Abha. 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. ? {{p82}} ? 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 Baha become more fruitful. They are assisted uninterruptedly with the cohorts of the Supreme Concurrence and the angels of the Kingdom of Abha. They must not lag behind but must summon others to sit around this divine Table and partake of this spiritual food. The Cause of Baha-Ollah 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. ? {{p83}} ? This morning the Master sent for me. After dictating

a cable from 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 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. Stau-nard 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 Bahai 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 {{p84}} 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 {{p85}} 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. ? {{p86}} ? 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 uni-versity will not become the Manifestation of God. Christ was never taught by any man yet he was the universal Educator. Baha-ollah 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 Abha 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 Abul 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.?????? ?

###October 12th 1913 Ramleh, Egypt ? {{p87}} ? Dear friends! ? Many years ago the Eastern believers received many wonderful Tablets from the holy Pen of Abdul Baha, each a gem on the Crawler of existence, a star in the heaven of the Orient, a fragrant rose in the garden of Abha. 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 {{p88}} 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 Abdul Baha 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. ? {{p81}} ? Self-adoration must be entirely forgotten; in order that the melody of the angel of the Kingdom of Abha 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 Abha! ? (Signed) Abdul Baha Abbas. ? 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 {{p82}} 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) Abdul Baha Abbas. ? He is God! ? O thou Ali 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 {{p83}} of the East and of the West. Blessing be upon there who arise to serve the believers of God. (Signed0 Abdul Baha-Abbas. ? 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) Abdul Baha Abbas. ? This morning the Beloved sent for Knirza Moneer and dictated and many Tablet for {{p84}} the believers of the East and the West. For the last few days he was too busy to reveal Tablets. Mirza Jalal Sina, Mirza Ali Akbar and Haji Niaz 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! ?

###October 13th 1913 Ramleh, Egypt ? ###No.8 ? ###Diary of Mirza Ahmad Sahrab. ? ###Beginning October 13th 1913 ? ###Ending October 21st 1913 ? {{p1}} ? 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. Mirza Moneer 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 Sheikhs. 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 Koran, 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 {{p2}} we create a military power with which the world must count. By the religions alliance of the Gospel with the Koran 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 thinks, 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 Mirza Monner giving the news of his safe arrival. Herein I will give you a translation: ?Praise be to God the divine Template arrived safely in the small town of Aboukir and this locality become adorned with the Blessed feet {{p3}} 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 Jalal 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 Mirza

Abul Fazl'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 religious dissertations are instructive. We all love him very much. ? {{p4}} ? 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 Abdul Baha. Continually do I remember them, and beg for those blessed souls especial Confirmations. At all time I have entreated toward the Kingdom of Abha, 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 Baha-ollah 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 Bahai 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 {{p5}} 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 Baha-ollah. ? 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 Baha-ollah 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 Bahai he says: ? ?That beloved {{p6}} 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 Teheran 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 Baha-ollah 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 Bahais shall fill the Kingdoms of the East and the West.? This is our duty in this glorious Cause.? ? ? ? ? ????? ?

###October 14th 1913 Ramleh, Egypt

{{p7}}

Dear Friends!

Mirza Moneer 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. Haji Niaz, 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 Mirza Moneer 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 {{p8}} 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 Khosro 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.

{{p9}}

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 to 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 {{p10}} is the throne of God."

About one hundred supplications were received today and there are a package of Tablets to be signed by him."

Mirza Moneer 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 bazaar 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 Mirza Abul Fazl. 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.

{{p11}}

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 Baha-ollah, 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 than hast become ignited and art diffusing the light of guidance. Endeavor as much {{p12}} 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."

###October 15th 1913 Ramleh, Egypt

{{p13}}

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 Moneer'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 {{p14}} and distinct from the rest of mankind. I tell you it was indeed a joyful moment when Mirza 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 quote 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 {{p15}} Italian on her mother's side. She has born in Alexandria, has never r 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'oclock 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 Baha-ollah; that nothing in this world may prevent thee from {{p16}} 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 Baha-ollah's imprisonment in the penal prison town of Acca 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 {{p17}} away with us but in a nice way. The climate and the weather of Acca 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 Pashas (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 Bahai Cause will be completely uprooted and its fragrant flowers soon withered. But today each one of those Pashas is afflicted with military or civil punishments, they are all scattered to the winds but the Bahai 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 religions-wars were repeatedly waged on the ground that this is Mohamadan 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 {{p18}} 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 surrounded 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 come 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 {{p19}} 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 {{p20}} 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 light. 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 wells 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. ###October 16th 1913 Ramleh, Egypt

{{p21}}

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 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 Baha'i 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 {{p22}} lies our mission, my brothers and sisters! Let us pull up our sleeves and gird up the loin of endeavor, rush toward the area of activity and try to alleviate the ills of humanity with the words of Baha El Abha, the teachings of the Blessed Perfection and the Exhortations of Abdul Baha. According to the measure of our efforts are we judged in this Glorious Cause. The word of "Baha'i" 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 {{p23}} but with liberal, social and philanthropic activities.

This morning the Beloved sent Mirza 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 Baha'i 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 Haji Niaz 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 {{p24}} 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 Baha El Abha!

(Sig) Abdul Baha Abbas

While the Master was dictating Mirza 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.

{{p25}}

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 Baha’i. Once upon a time there was a shepherd who shepherded the sheep of Hossein Ali. He was very simple man. He could neither read nor write. His neighbors would come and ask him, ‘Art thou a , 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 Hossein Ali.’

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 Baha'is 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."

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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 Baha'i 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 Baha-ollah 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."

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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 Baha-ollah or thy mother?" This was a difficult question. She waited a moment and finally said with much emphasis: "Baha-ollah." 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 Mirza Moneer. 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.###October 17th 1913 Ramleh, Egypt

{{p28}}

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) Abdul Baha Abbas.”

Another Tablet: -

O ye friends of His Highness the Merciful! A hundred thousand glad-tidings are descending at every moment from the Kingdom of Abha 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.

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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-Abha! 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 {{p30}} 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 Abdul Baha 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 letters; - 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 {{p31}} 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 Abha!..."

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.

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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 must 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 Abha."

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 {{p33}} 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 Baha El Abha 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 Baha-ollah 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 Mirza Abul Fazl 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.###October 18th 1913 Ramleh, Egypt

{{p34}}



Dear friends!

The news that the Master is going to Haifa is gaining the ground and visible signs are becoming evident. Mirza Jalal, 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 Master have no 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 {{p35}} 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 Abha one new soul. Today those souls who have arisen to guide the people are assisted with the Configurations of the Kingdom of Abha, 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. Bahai law. Every Bahai is a herald of the Kingdom of Abha, 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 Bahai.

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 the Cause of God, spreading the Fragrances of God. If the believers on the whole arise to do this the existence of {{p36}} 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 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, forborn by the Wronged One of the regions and the martyrdom of His Holiness the Bab 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 {{p37}} 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.”

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During this coming winter, through the exertion and unanimity of the believers the Bahai 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 Favors 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 contingent beings. The rights of the Kingdom

of God are not patented. They are distributed without distinction of race or nationality. So the Bahais 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 Baha-ollah, the greater will be our assurance. ###October 19th 1913 Ramleh, Egypt

{{p39}}

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 times and that he took a long drive in the afternoon with Mirza Ali Akbar talking with him all the while about the Cause. In the evening he went out with Haji Niaz 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 Bahais 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 {{p40}} of men-old and young - one seldom sees anywhere else. One of these new arrivals Mirza Abul Gasem 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 wert a longing nightingale, therefore thou has found a way to the divine rosegarden. Thou wert an adoring moth thou didst behold the lights of the lamp of the Almighty. I hope from the Favors of Hid Holiness Baha-ollah that thou mayst become the cause of the guidance of others.”

Regarding the Star of the West he says to one of its editors:

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“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 Sardar 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 Sardar of the spiritual Army!

The letter that thou hast written to his favor Mirza 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 {{p42}} 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 Baha El Abha!

(Sig) Abdul Baha Abha!

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 Baha-ollah to confer upon thee the power of the Kingdom so that than mayst become able to guide the souls, suffer the people of defects to attain to the degree of perfection, {{p43}} 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. Mirza Ahmad 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 Baha El Abha signed Abdul Baha Abbas.

To another believer he writes:

{{p44}}

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 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. ###October 20th 1913 Ramleh, Egypt

{{p45}}

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 your 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.

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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 Negros. '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 Mohamad 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 "Sayyedena Massih" Our Lord Christ." "I assure you my brother that I am telling {{p47}} 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 Mohamad 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 Mohamadan told me and how he was interested to know everything about America and the people living there. If we appreciate duly the Bahai 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.

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As I was returning here 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 Mirza Abul Fazl and there were several Arabs present he presented a wonderful interpretation of several mystic traditions of Mohamad which were greatly appreciated by his bearers.

Today another interesting pilgrim arrived from Cairo, a very old man. He is the man sent by Baha - ollah many years ago before His departure to Khartoum to find out the whereabouts of Haji Mirza Heydor Ali 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 entrusted to him and returning to the Blessed Perfection with the news.

Tomorrow Mirza 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.

{{p49}}

I will translate herein the lovely Tablet revealed to the German Bahais, 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 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 {{p50}} all humanity may associate with each other with the utmost love and kindness, good-fellowship and intimacy.

Upon, ye be Baha ElAbha!

(Sig) Abdul Baha Abba

In another he says:

O thou servant of His Highness the Friend!

Strive they utmost that in the center of the world than mayst became 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 than drunk the overflowing goblet of Favor! Rend than asunder the garment of patience and clothe thyself with the garment of joy and happiness. Become than 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 Abha! Be thou happy because thou hast presented thyself at the table of the heavenly food and partook of the spiritual sustenance; thou didst perfumed thy nostrils with the fragrance of Holiness and Illumines thy face with the light of faith; thou didst quaffed the creep of the Mast 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.”

###October 21st 1913 Ramleh, Egypt

{{p51}}

Dear friends!

As the question of consultation in the Bahai 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 Abha 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 {{p52}} 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 Abha shall surround them."

The second duty is the affirmation of the Unity of the Invisible Beauty of Abha, the confirmation of the perfect supreme appearance of His Holiness, the first Paint (the Bab) and {{p53}} the declaration of the absolute, pure real, outward and inward, identical and essential servitude of Abdul Baha 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 Abdul Baha!

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 {{p54}} 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 Bahais 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 {{p55}} 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 Abha 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 {{p56}} 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 Mirza Jalal 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 Bahai 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 {{p57}} 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 Mirza Abul Fazl 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 Abha. 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 Abha."

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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 sacrifice 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. ###October 22nd 1913 Ramleh, Egypt

{{p1}}

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 Bahai Cause in the future. The Beloved was up early and the Khosro 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 {{p2}} offering his supplications before the Throne of Baha-ollah. 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 Baha-ollah 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.

{{p3}}

Everyone has received the leave of departure, amongst them our story teller with whose name no doubt you have become familiar Mirza Jalal Sina. 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, Mirza Jamal will leave also for Haifa. All the members of the Holy Family left today for Haifa via Port Said, leaving behind only Mirza Jalal. 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 Bahai 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 Khosro. 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 {{p4}} 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 Baha-ollah we will be always inseparable. I love faithfulness. I was very happy. Who will not sacrifice his life to a friend like Abdul Baha? Who will desire to serve any one else after serving Abdul Baha? 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 Abdul Baha 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 {{p5}} 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 Mohamad, a young illiterate man who walked on foot beside Mohamad 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 stirring the decision of the theologian by saying: Amen! Hence fear of God! Ganbar after all was the servant of Mohamad 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 Ulemas stood unchanged. By these I mean that the stations of those who are serving at the Court of Baha-ollah 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 {{p6}} 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 Mirza Abul Fazl where a number of Egyptian men had congregates. 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 Abha.

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 the 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. ###October 23rd 1913 Ramleh, Egypt

{{p7}}

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. Mirza Jalal 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 {{p8}} 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 quite useless for it made him tell me the above story. After awhile Khosro brought tea and Mirza Jalal also came in. He took a very light cup and while he was drinking it he laughed heartily. An event of the Bahai life of Bagdad had come to his mind and he

told us: "It was when Baha-ollah was away in the mountain of Sanleymanieh. We lived most economically as the resources of our livelihood were all closed. I remember that Aga Ammow (brother of Baha-ollah) 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 Aga Ammow. This was of course a luxury as we had no means at our command to avail ourselves of the same. Aga Moussa (another brother of Baha-ollah) 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 Aga 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 Bahai who had arrived yesterday {{p10}} 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 Baha-ollah. He was a Sheikhi, the follower of Sheik Ahmad. He used to say, I do not need to become a Bahai. Why? I asked him. Did not the Bab love Sheik Ahmad? he questioned. Yes! I replied. And do you not love him? Yes! Then reaching his conclusion why should I become a Bahai? Sheik Ahmad 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 Mirza Jalal Sina 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, {{p11}} 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 Abha. 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 Mirza Jalal Sina 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 Sina have forgotten every thought and given up every aspiration for the sake of the Cause and because of this I love them most devotedly.” {{p12}} 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 Khosro to the Hotel after which he had a restful nap.

At 3 o’clock he came to our house. Another large number of Persian Bahais 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 inaneusity 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 {{p13}} 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 Sheiks he left me downstairs to entertain Madame Labeelie Hashem, 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 Bahai 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".  
###October 24th 1913 Ramleh, Egypt

{{p14}}

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 Abdul Baha 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 Abdul Baha is a great Ambassador sent by God {{p15}} 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 Abdul Baha:

Bahram 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 Bahai school. I am four years old."

Betty Stimson says: "I love the Bahai 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 Bahai 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 Abdul Baha! 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 {{p16}} 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 Bahai 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 Abha" he shouted with joy. And then he dictated {{p17}} 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 Bahais everywhere must give greater importance to the establishment of Sunday Schools upon Bahai 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 Hashem 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 unfalteringly for the emantipation 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."

{{p18}}

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 Khosro 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 Khosro 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 Abha 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 Baha-ollah. 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 {{p19}} our American believers and at about half past 4 he left for Mirza Abul Fazl 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 Mirza Ahmad 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 Mohamad, Gabriel and Allah. Consequently God revealed Himself to Moses through the burning bush, to Christ through the Holy Spirit and to Mohamad through Gabriel. These differ-

ent 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 Mohamadan 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 Khosro 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. ###October 25th 1913 Ramleh, Egypt

{{p20}}

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. Mirza Jalal was also present. The Master joke about slapping me and that while Mirza Jalal 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 {{p21}} 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 Bahai 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 Abha.”

About a quarter of nine he asked Mirza Jalal 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 {{p22}} 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 Bagdad, 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 {{p23}} 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. Hincok 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. Mirza Jalal 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 Mirza Abul Fazl and while Haji Niaz and Mirza Moneer are present he speaks to them about the Cause in Bagdad and

Teheran 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 <sup>{p24}</sup> 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 <sup>{p25}</sup> 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. <sup>{p26}</sup> 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 Bahai. 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 Baha-ollah. In his palace my grandfather had many colored maids and servants. When Baha-ollah 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 Baha-ollah became known as a Bab 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 {p27} probably 6 or seven years. Everybody had left us and our family, then consisted of my mother, my sister and Aga 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 Shah that he harbors secret plans against the throne were convinced that Esfandeyar is the guardian of all the secret plans of Baha-ollah. 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 {p28} leave Teheran 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 Baha-ollah 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 Bazaars 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 payed actually all my debts and will leave the city with a clear conscience.” He went to Mazandran and



the governor who was not a Bahai 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 Bagdad, Esandeyar was overjoyed to stand again in the Presence of Baha-ollah because he loved him most intensely. He requested Baha-ollah to keep him with himself; that he rather leave the governor and serve his old Master. But Baha-ollah told him: "You must act in this matter in accord with the {{p29}} 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 Baha-ollah. 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." ###October 26th 1913 Ramleh, Egypt

{{p30}}

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 Baha'i 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.

{{p31}}

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 Teheran to Bagdad we could not afford to buy {{p32}} tea for Baha-ollah, so Aga 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 Baha'is of all races and countries. When they departed he commenced to dictated Tablets for the believers of Persia. Many of them being in Arabic he dictated in this {{p33}} 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 Baha'i school in Hamadan. 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 Baha'i to rise and teach the Cause of God and deliver eloquent speeches in meetings and assemblages. Mirza Jalal 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."###October 27th 1913 Ramleh Egypt

{{p34}}

Dear friends!

For the present New Victoria Hotel, Room No. 26 is my Mecca and the Mecca of the whole Baha'i 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 Abdul Baha" 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.

{{p35}}

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 Baha'i 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 {{p36}} 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 Mirza Ali Akhar for Constantinople. He has been such a staunch and faithful companion to Abdul Baha 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 Sayad Assadollah 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 Mirza Ali Akbar with himself to dine with him. I left the hotel at 10 o'clock with a joyful

heart and happy conscious.###October 28th 1913 Ramleh, Egypt

{{p37}}

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.

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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 strives 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 {{p39}} 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 Mirza Abdul Fazl." 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 Mirza Abdul Fazl to address the young Arab Bahais 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.###October 29th, 1913, Ramleh Egypt

{{p40}}

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 wilt 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 Abha! 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 exist between you and them! Baha-ollah has summoned you to such a lofty summit the very thought of which is too dazzling a {{p41}} 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 Abha, 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. Your 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! {{p42}} 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. Therefor 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 Baha-El-Abha' ”

After the above talk the Master stayed in his room translating some of the Tablets lately revealed. Meanwhile a Jewish Bahai who had come to see the Beloved from Rasht 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 Bahai. 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 {{p44}} 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 {{p44}} 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 Sultan Abdul Hamid 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 Pashas 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 {{p45}} 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 Mirza Abul Fazl, said a few words of greeting and came to the hotel.

Here we received a telegram from Ahmad Yazdi 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. ###October 30th, 1913, Ramleh Egypt

{{p47}}

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 Mirza Jalal 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 made 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 Baha'u'llah 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, Abdul Baha 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. {{p48}} 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 Ahmad Yazdi to stop the departure of our American sisters from Port Said but it was too late. Later 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 Bahai. 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 Khosro 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 Ahmad Yazdi 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. Mirza Ali Akhan and Mirza Moveer were there else but the Beloved was not speaking, he was looking straight into the faces of the roses <p49 conversing with them in the language of the spirit. It is only in such surroundings that one would like to see the Beloved - roses, everywhere roses, himself the Kings of all the roses, unfading, imperishable fragrant.

When I gave him the article glancing over it he said: "Universal Peace is the best panacea for the deceases of the Islamic world, because it cannot withstand the military aggression of the European natives. But the cause of international Peace is fully established then there will be no wear and the world of Islam will find eternal security. At present their social and intellectual lives are in a chaotic condition and on the verge of disintegration. They can face what is left to them through the proclamation of Universal Peace."

Then he came to the hotel where two Russian Princesses and two noble men from Russia who have already known somethings about the Cause were wasting his arrival. One of the women is elderly, knows 14 languages amongst which are Persian, Turkish and Arabic and lives during the winters in Egypt. She is a talented artist both with Argush and with musical instruments. The Master at first spoke to them about his journey through Europe and America and send me to bring some copies of the newspapers containing articles on the Cause. As she is a Theosophist she was also glad to get several copies of the Theosophy in Scotland and other similar .

A part of the Master's talk is as follows: {{p50}} "A Bahai is at the same

time a Christian a Jew, a Zoroastrian and a Mohamadan. The Bahai 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 {{p51}} 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 short. 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". {{p58}} 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. Haag 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. ###October 31th, 1913, Ramleh, Egypt

{{p59}}

Dear Friends:

Mirza Ali Akbar, the friend of Abdul Baha 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 Mirza Abdul Fazl and Haji Mirza Heydar Ali 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 Bahai 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 Abha to the remotest corners of the earth. Why are {{p60}} 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 Mirza Jalal and told

him to take Mirza Monur and myself to the Russian steamer and bid 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 boat returning to the shore we saw the French warships and troops beat the decks with flags and hunting. Mirza Moneer said (pointing to the warships) Abdul Baha desires to remove from the face of the seas these monstrous blotches upon the present day civilization with the point of his pen and he will do it with the assistance of the Holy Spirit. The world, no doubt must learn the lessons of Peace at a heavy cost. They must use all these brute forces before they realize their fertility. At present they are like the children. They are playing with these dreadnoughts 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 Arabs 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 {{p63}} 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. Haag 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 Abdul Baha 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 {{p64}} 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 Hamadan 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 Abha 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 Abdul Baha 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 Abha. ###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 Abha 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! {{p2}} After taking his tea and receiving a number of visitors he called for Mirza Moner 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 Abha 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 Abdul Baha 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. {{p3}} In the afternoon he wrote manu 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) Abdul Baha Abbas>”

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) Abdul Baha Abbas.

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 Abdul Baha for he is in the utmost state of humility and submissiveness. Upon ye be Baha El Abha. (Sig) Abdul Baha Abha.

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 your become the general of the army of God. (Sig) Abdul Baha Abbas!”

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) Abdul Baha Abbas.

He is God! “O ye divine believers! For many centuries the horizon of Persia was dark and the country of Iran 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 {{p5}} 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 Baha! (Sig) Abdul Baha 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 Baha! (Sig) Abdul Baha Abbas



After writing these beautiful tablets with his own blessed hands drinking his tea he sent for Haji Niaz 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 Haji Niaz 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 {{p6}} 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 the characterized and qualified with the virtues of opposition against the sinister orcs of ego and self. Thus their highest desire might because 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 Bahais. 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 results 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 Baha-ollah."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 produce out of the black soil. Then we are lead to the thought of the world of humanity, to the ideal flowers and roses that are being produced through the revelation of Baha-ollah. 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. Sayad Hassein Afnan arrived from Cairo and had a long interview with the Master. He stayed over for the night but will leave tomorrow.

###November 2nd, 1913, Ramleh Egypt

{{p8}}

Dear Friends!

His Royal Highness Mohammad Ali Pasha 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 Mahmoud Bay Fahmy the head architect of Vakfo. On our return to the hotel they announced to me that the learned and erudite the glorious oriental, Abbas Effendi, the leader of the Bahais 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 Jalal 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. {{p4}}”Afterward Abbas 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 Abbas 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 {{p10}} 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 Pasha and a few others as his guests at lunch. Khosro 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 Mohamad Ali contains a good sized introduction by this Osman Pasha 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 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 {{p11}} 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.

Sheik Asad and another Pasha - 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 Mohamad 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 Mirza Abul Fazl. 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 Abdul Baha 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 Bahai believe more firmly in the Christ and have 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 devotees 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 Mirza Abul Fazl and one with our two sisters.

This was a very full day for the Beloved for he talked for hours with these men. Although not Bahais, 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. ###November 3rd, 1913, Ramleh Egypt

{{p13}}

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" of 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.

{{p14}}

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. {{p15}} 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.

{{p16}}

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 {{p17}} 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 {{p18}} 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!"

###November 4th, 1913

Dear Friends!

Everyone in the Bahai 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 Abdul Baha. 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 are 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.

{{p20}}

For this reason I may again translate herein the contents of a few tablets recently revealed by Abdul Baha; "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 Abdul Baha 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 Abdul Baha 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 Abdul Baha 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 {{p21}} 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, Hamadan 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 {{p22}} 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 Hamadan 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 id 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 Baha El Abha! (Sig) Abdul Baha Abha.

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 Abha, 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.

{{p23}}

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) Abdul Baha Abha

Last night Haji Sayad Javad 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! Bahai men in these parts, all between 70 and 90 years, many of them have seen Baha-ollah 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 {{p24}} 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 {{p25}} 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 Acca" 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."

###November 5th, 1913

{{p26}}

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 Mohamad? Why did his holiness the Bab step forth upon the arena of the world? For what cause did his holiness Baha-ollah 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 {{p27}} 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 {{p28}} 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 Khosro 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 {{p30}} 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 Baha-ollah 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 Bahai 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 Bahai: at last the Master said: makes some people forget God its absence turns their faces toward

###November 6th, 1913

{{p31}}

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 Mirza Jalal, Mirza Moneer, Mirza Mahmoud and Khosro 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 Bahai 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 {{p32}} the Presence of Abdul Baha? 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 Haji Niaz has also received to go to Cairo. He was today many hours with the Master Mirza Abul Fazl 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 Haji Niaz and Mirza Abul Fazl 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 Mirza Abul Fazl and our brother Ali Kuli Khan 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. {{p33}} 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 Baha-ollah. 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 Acca 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 {{p34}} 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 head and cover my body with my Abha. 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 paid a long visit on Mirza Abul 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 run toward the arena of martyrdom all these beloved souls were not sacrificed, all this blood was not spilled and all these {{p35}} 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 Mohamadan tradition is given as follows:

"O thou also art advancing toward the kingdom of Abha! This tradition does not mean literally. It has other meanings than the mere 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 {{p36}} 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 Mirza Moneer and Khosro. 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.

###November 7th, 1913

{{p37}}

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 Mirza Abul Fazl 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 Mirza Moneer 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 Mirza were {{p38}} like unto overflowing cups and respected and beloved in the Kingdom of Abha. 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 Abdul Baha supplicating toward the kingdom of the merciful Lord, so that confirmation {{p39}} 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 Tarbiat 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 {{p40}} 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 Abha 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 {{p41}} 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 Abdul Baha 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."

{{p42}} Our beloved sister Miss Edith Sanderson of Paris is well known to many Bahais. She is one of the staunch faithful believers in the West. The Beloved has given her the name of Rouhich Khanom 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 {{p43}} 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.

###November 8th, 1913, On Board S.S. Jerusalem Campagne Russe de Navigation a Vapeur at de Commerce

{{p44}}

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 whirl 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.

{{p45}}

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 Aga Ali Akbar who is a very old Bahai 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 Baha. 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 Baha-0-llah. {{p46}} 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. Baha-ollah 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: {{p47}} “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. That 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, Mirza Fazlollah 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. Mirza Mahmoud 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. Mirza Jalal, Mirza Moner and Khosro were also there. The Master was speaking with the Doctor who examines the passengers and with another gentleman. An Englishman {{p48}} 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 uncharted 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 Acca 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. {{p50}} 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 to dine. It must have been an act of Providence because they give me 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 fluently. 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 Ahmad Yazdi 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.

###November 9th, 1913

{{p51}}

Dear Friends!

To tell you the truth this is a secret and you must not breathe it to a living soul, walking erect with two feet, I mean a lipid. I love Port Said and I love Ahmad Yazdi 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 Mirza Abul Fazl 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 Mirza Abul Fazl 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 {{p52}} 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 Baha-ollah! O Baha-ollah! What miracle thou hast wrought! What love thou hast created in these hearts! O Abdul Baha! O Abdul Baha! 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 Ahmad Yazdi'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 Abdul Baha. 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. {{p53}} 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. {{p54}} “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 Shah Abbas and Azadad-Doulet. On the other hand Sultan Soleyman 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.” {{p55}} 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 Abdul Baha. 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 you steps are traced so that direction a second time. {{p56}} By nine o'clock the ship anchored quite far from the port and just at that time our brother Ahmad Yazdi and Aga Aziz were spied in Folouke' or a boat. The laden was lowered dove 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 Ahmad Yazdi "I have left it in Ramled and came here." "This is then a real feast for us" answered Yazdi with reverence and a subdued voice. After landing the Master and Ahmad Yazdi drove in one carriage and use in another. The Master is going to live in his home (Ahmad Yazdi's) and strange to say I am in the same hotel Sultany and have been given the same hotel Sultany 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 Bahai whose son Basheer was graduated as Doctor of Medecine 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 staging in Hotel de la Paste but I met them just as the door of the Master's house. After 22 days of stay in Acca 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. {{p57}} 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 Haji's Mohamed 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 Bahai 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 Bahai in Acca and Haifa and then he said: "These old veterans of the cause have been with Baha-o-llah in Bagdad, Constantinople, Adrianople and Acca. They have borne the brunt of war. They have undergone the sufferings of exile and imprisonment. They have served the Cause. When we left Bagdad for Constantinople as there were a large number of us we had to divide our duties. Ada Mirza Mahmoud and Aga Reza were the cooks and I was the commissariat man. One cannot say how hard all of us worked. The



former {{p58}} 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 dimer, I went also after food supplies both for the men and the animals. What a hard time I had, often tell 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. Baha-ollah loved them I loved them.

Then he ordered a carriage and with Ahmad Yazdi 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 Ahmad Yazdi 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.

###November 10th, 1913

{{p1}}

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 Ahmad Yazdi. 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 reverences 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 Bahais 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. {{p2}} It was about nine o'clock when the Zoroastrian pilgrims with a few others from Bagdad wended their ways toward Ahmad Yazdi's home to meet the Beloved. Tea was served and he come 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 Yazdi. 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 {{p3}} 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 Mohamad, 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, Baha-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 {{p4}} the following story in this connection: About 38 years ago a few Hajis who were a native of Yazd came to Acca. On their way they were stripped clean from all their possessions. The steamer accidentally anchored at the bay of Acca and they came on shore. They did not know that such people as Bahais are living in the town. They inquired from the inhabitants are there any Persians in Acca? 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 Acca! Prisoners! I can't believe it! Why? What for?' 'Because we are Bahais 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 Bahais commits an unpardonable sin. You are very good people. You are good Musuhnans. They have told us that the Bahais are very bad people. You are the angels of heaven. You have treated us with such generosity and hospitality not even equaled by a Mohammadan 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 Bahais. We are prisoners. Hearken and I will tell you why we are here! They became silent and the {{p6}} 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 Bahais". 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 Abha. 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 Mohamadan 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 Bahais 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 Mohamad, the prophet God have become believers in all these messengers of the divine. That is why it is written in the Koran ’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.

{{p8}}

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 Abdul Baha. 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 Abha. 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 {{p9}} 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 religions and the stories of different creeds with eh solvent alchemy of love and infuse amongst them Bahai 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 Bahai Cause. His holiness Baha-ollah has commanded the Bahais 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 furthermost 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. {{p10}} 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 it soul satisfying effect!

O ye Persians! The sun of righteousness hath arisen with healing in its wings! Are ye not, aware of it that you country is the dawning place of this glorious Orb, the first rays {{p11}} 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 Baha-ollah. 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 geris 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 Bahais. 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 {{p12}} 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 platforms; therefore the lack of such a common ground made confusion more confounded. Notwithstanding these mighty events the Persians are yet sleep but there are certain impelling forces which are working for their find 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 divide it 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 Yazdi and there met many of the friends. His store is the rendezvous for all the believers who desires to meet each other. A telegram is sent that Khosro 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.

###November 11, 1913 Port Said, Egypt

{{p13}}

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 Abdul Baha. But I must exercise my patience and wait the development. Almost any day something may happen that may carry us to Haifa.

{{p14}}

When this morning we went into the Sacred Presence of the Master he said “Mirza Ahmad 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 Teheran 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 fourty schools for girls in Teheran 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 Tarbiat 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.

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Mirza Hadi Efnan (the third son-in-law of the Master) and Mirza Hossein (the third brother of Ahmad Yazdi) 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 Mirza Mohsen and Mirza Hadi are the descendants from the Bah and Mirza Jalal is the son of the King of the Martyrs. With a singing heart and happy face Khosro 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 Ahmad Yazde' to sit beside him. After his drive he stopped at Ahmad Yazde's store and sat there for half an hour. Then he sent for Doctor Getsinger and took him with himself to {{p16}} 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 Kashan. 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 Bagdad, 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 {{p17}} scorpion. Once in Bagdad before we thought of mosquito net Aga 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 Aga 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.

###November 12th 1913 Port Said, Egypt

{{p18}}

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 Bahais 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 {{p19}} 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 Bahai-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.

{{p20}}

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 Bahais 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 Bahai 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.

{{p21}}

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?”

Abdul Baha. 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?

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Abdul Baha. God is powerful to do whatsoever He willeth.

Question. Do soul chose to come to this world?

Abdul Baha. 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?

Abdul Baha. 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 {{p23}} 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 Acca by the recent pilgrims. He said: "This is a pomegranate the tree of which was planted in the garden by Baha-ollah 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.

{{p24}}

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 Koran. "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 Mohammad were the prophets of God. Many prejudiced missionaries had written voluminous books against the prophet hood of Mohammad 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 Mohammadans 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 Koran "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 {{p25}} 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 Bahai 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 Sheik Moh-yeddin arrived from Cairo and the Master sent for him. He is a learned Bahai 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 Mohammad 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."###November 13th 1913 Port Said, Egypt

{{p26}}

Dear friends!

Letters! Letters Like unto the fragrant petals of the roses of the Paradise of Abha, 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 Abdul Baha 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 Abdul Baha knowing well that he

is the source of divine Love, divine faith and divine Knowledge.

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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 {{p28}} 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 Abdul Baha and I will pledge my life to help others according to God’s will.” Such are the heart-rending cries of hundreds,

may 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 {{p29}} 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 Abha. 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 Baha'i 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 Baha'i 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 Baha'i 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 {{p30}} the greatest need of being opened to these blissful outpourings of Baha-ollah. 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 Baha'i doctrine is sublimic, in the full sense of the word. Slowly, very slowly we are climbing to the Glorious Height of Baha. 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."

{{p31}}

A full report of the Meeting of Bowery Mission April 19 to commemorate the visit of Abdul Baha 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 Abdul Baha or 77 in American money and the 10 which Abdul Baha 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 Abdul Baha 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 {{p32}} 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, Abdul Baha, 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, Abdul Baha 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.

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“Now, my dear friends, I would like to talk further with you. I could tell you many things about Abdul Baha and the things that he stands forth, but my time is limited, and I will close by simply asking you to remember that Abdul Baha 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 Baha’i 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!###November 14th 1913 Port Said, Egypt

{{p34}}

Dear friends!

The apartment of Ahmad Yazdi 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. Ahmad Yazdi’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 Mirza Ahmad." 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.

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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 Mirza Hadi, Mirza Hossein, Ahmad Yazdi, 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 Bahais. 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.

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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 Ahmad Yazdi'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 {{p37}} 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 {{p38}} 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 {{p39}} 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 Acca. He was acquainted with me. His name as Zeevar Pasha. 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.

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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 {{p41}} 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 {{p42}} 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 Bahai 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."###November 15th 1913  
Port Said, Egypt

{{p43}}

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 Abha.

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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!

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Their first excuse was religious in tone and character. Then they declared war against the Mohammadans 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 pretest 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 Baha-ollah 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 {{p46}} 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 Bahai 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 Baha-ollah, know thou of a certainty that the Confirmations of the Holy Spirit shall descend. For the principles of Baha-ollah 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 Bahai Cause in Europe and another two links in the unbreakable chain of celestial brotherhood.

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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 Bahai 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 Acca and the University of Oxford. Through what power this Cause has become so well-known in that stronghold of learning and education. Once Aga Riza 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 noghl!’ ‘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 {{p48}} exists between Acca 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 Bahai assembly of that city has rendered a glorious service. They have forwarded the Glad tidings of the kingdom of Abha 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 Acca, 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 Acca was so strict that wherever they brought us a few loaves of bread, they were {{p49}} 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 Baha-ollah. '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 Shah 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.###November 16th 1913 Port Said, Egypt

{{p50}}

Dear friends!

This is our last day in Port Said. Tomorrow we shall return to Ramleh. The news of the death of Aga Ali 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 Abha 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 Bahai 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.

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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 {{p52}} 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 Abha. 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 Baha-ollah 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 Baha-ollah 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 {{p53}} 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 Aga 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 Bahai 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 Bahais 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 Aga Ali Akbar from Ramleh. I must return to console the members of his family. Aga Ali 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 Yazdi he was a rich man. No sooner {{p54}} it was known that he is a Bahai. 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 Acca. 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 Abha. 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 {{p55}} 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."

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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 Abha! 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 Baha!

(Signed) Abdul Baha 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 {{p57}} 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.

{{p58}}

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 Bagdad 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 Bahai love of these oriental brothers. They all love you and long to shake your hands.###November 17th 1913 Ramleh, Egypt

{{p1}}

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 Bagdad 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 {{p2}} 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 Mohamad 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 Mohamad 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 Mohamad. On the other hand consider how many letters are written by the Pen of the Covenant. Every month {{p3}} I must write a book.” Then he asked Mohamad Yazdi 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.” Haji Mohamad said: Once I was in the Presence of Baha-ollah. 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 Sayad Ali was perusing the Tablets of the Beloved and he was strangely moved and said: ‘I sense the perfume of the Writings of Baha-ollah 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.

{{p4}}

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 Ahmad Yazdi 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 Ahmad Yazdi 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.

{{p5}}

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 {{p6}} 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 Abdul Baha. 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.###November 18, 1913  
Ramleh Egypt

{{p7}}

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 Yazdi 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 Aga Ali 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 Abha and is happy with his share of divine joy.

{{p8}}

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 Hamadan in the school founded by the Bahais ye have become teachers and Professors. Abdul Baha 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 Abha.....”

The following is revealed to the women teachers “O ye daughters of the Kingdom? In former century the daughters of Persia were totally {{p9}} 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 Hamadan a Bahai 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 Abha 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 Mirza Hadayatallah and Mirza Kamal {{p10}} who have come to Teheran from Esphahan with the object of entering in the school of Tarbiat: - “O ye two servants of the



Blessed Perfection! The letter that you have written to his honor Mirza 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 Tarbiat. In the estimation of Abdul Baha 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 Mirza Ahmad.”

{{p11}}

In another Tablet revealed to Sheik Mohsen Naincy one of the teachers of the school of Tarbiat he says: - "O those confirmed personage! The letter that thou hast written to Aga Seyad Assadollah was read from first to last with infinite attention. The praise worthy results of the school of Tarbiat, 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 Tarbiat 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.

{{p12}}

At this school is made known everywhere as a Bahai 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, Bahai 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 enable 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 Abdul Baha 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.

###November 19th 1913 Ramleh, Egypt

{{p13}}

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 {{p14}} 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 Abdul Baha 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 Bahais 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 Abha 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.

{{p15}}

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.

{{p16}}

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 Isfandiyar 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 Mohammadan 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 Baha-ollah and the Bab. ###November 20, 1913 Ramleh, Egypt

{{p17}}

Dear friends!

“My spiritual and material Physician is His Holiness Baha-ollah. 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 {{p18}} 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 Bahai Physician in Qazvin, 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.

{{p20}}

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 Qazvin and I have met them are extremely pleased with and grateful to thee. On this account Abdul Baha envies your services and desires to become as confirmed as thyself.

{{p21}}

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 Abha greeting to the spiritual friends.

”Upon thee be Abha El Abha

(Sif)Abdul Baha Abha”<<

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 {{p22}} 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 Mirza Abdul Fazl 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 Abdul Aqiz. The Sultan 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 Sultan 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 Sultan was very pleased with his truthfulness and promoted him to a higher position.

###November 21, 1913 Ramleh, Egypt

{{p23}}

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 Bahais scatterd 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 Baha 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 sawe. Their hearts have because 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 Bahais, because through the Teachings of Baha-allah if they were poor they have become rich; if they extinct they have become ignited; if they were {{p24}} 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 Bahai 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 shawe and disgrace.

The only thing that the Beloved demands of us {{p25}} 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, whiling, 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 nought 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.

{{p26}}

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 Khosro 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 {{p27}} 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 is 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 {{p28}} 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 Esphahan and its surrounding villagers was presented to the Beloved by Mirza Jalal. He said: - "The hosts of the Kingdom of Abha 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.

###November 22nd 1913 Ramleh, Egypt

{{p29}}

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 {{p30}} 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.

{{p31}}

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 Abha, 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) Abdul Baha 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, {{p32}} 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 {{p33}} art Omniscient! and Verily Thou art the Merciful and the Compassionate!

O ye kind friends of Abdul Baha! 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 Abha; 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 {{p34}} 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 Abdul Baha 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 Bab and Baha-ollah in my behalf. While you are travelling make every one satisfied and pleased with you.

Let no one be offended {{p35}} in the slightest degree. Our real abode is in the Kingdom of Abha. 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. Mirza Jalal, Mirza Hadi, Mirza Moneer 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 Bahai Movement by Beatrice Irwin. It is written with sensitive intelligence and knowledge and many of the Bahais across the Atlantic will enjoy reading it. It is the November issue.###November 23, 1913 Ramleh, Egypt

{{p36}}

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 Bahai 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 Bahai 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 Baha-Ollah 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 sale channel of correspondence between Baha Ollah and the friends. He was one of the most economical man 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 stubborn {{p37}} by 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.

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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.

{{p39}}

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- {{p40}} law and all her relatives were there to congratulate him and faulde 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. ###November 24th 1913 Ramleh, Egypt

{{p41}}

Dear friends!

God has revealed to the Bahai 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.

{{p42}}

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 Mirza Moneer 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 {{p43}}

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 Mirza Moneer when young fell from the roof while sleep and was not awakened neither was she harmed.

When we left Bagdad 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 Pasha brings to Baha-ollah {{p44}} many provisions and expresses his love and admiration of the Teachings. "Izzah Pasha" 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 Pasha 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 Pasha who was at that time the Secretary of War at the Court of Abdul Hamid tells His Majesty this deceiving habit of Izzah Pasha 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 Sultan. One day he was in the private chamber of the Sultan and Osman Pasha 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 Pasha that 'I have heard thou art deceiving the {{p45}} 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 Pasha then knelt down and while half-looking at Osman Pasha 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 Sultan 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, {{p46}} 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 Mirza Jalal. Toward the evening Mirza Mahmond Forougi with his son and a servant arrived from Persia. The Master welcomed them with great joy. Mirza 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 Abha and the Beloved loves him very much.###November 25th 1913 Ramleh, Egypt

{{p47}}

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 Baha-ollah. 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 Mirza Mahmond Forougi. They tell me and I well believe it that he is the greatest orator of the Bahai Cause in the East. He has literally a tongue of fire - a thing much {{p48}} 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 Mohamadan 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 Koran 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 {{p49}} 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 Abha, 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 {{p50}} 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 Mirza 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 Afnan and the third is an Israelitish Bahai. They are all good and real Bahai.” 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, {{p51}} 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 Abdul Baha. 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.

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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 Teheran. 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 Bab. 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.###November 26th 1913 Ramleh, Egypt

{{p53}}

Dear friends!

The Beloved has scared me again. It was about 2 pm he sent Mirza Jalal 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.

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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 stature of our ideals, how inconsiderable our effort, how bedimmed the atmosphere of our knowledge! We are just like little cogs 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.

{{p55}}

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 Mollah 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 Bab and he was destined to play a most important part in the development of the Movement. He became the object of the attack of the enemies. In Shiraz they did run 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 Bahais 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 {{p56}} was given freedom. Later on he came to Acca 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 {{p57}} impending dangers of the cruel sword."

Then he left them and came to our house to meet Mirza 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 Acca 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 Abdul Baha happy. I am sorry now the greatest Holy Leaf is not here, otherwise I would have received my reward.”

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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 and awhile 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 {{p59}} 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 {{p60}} 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 Henrietta 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 {{p61}} 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 Abha! 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 Abha 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 .###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 {{p63}} Mirza Jalal 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, Imeau Mirza Moneer, Mirza 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.”

{{p64}}

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 Baha’i 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 Acca, 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 Baha’is. 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 Abha to every corner of every earth.”###November 28th, 1913

{{p65}}

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’ Asdag 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 Acca there are many old and experienced Bahais 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 Baha-ollah.

<p66 The morning 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 longing 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 Ebene' Asdag about the conditions and the progress of the Cause in Tehran and the various branches of its activities and manifestations. Tehran to a certain degree is the center of the cause in Persia. From there the principle news of the movement are focused 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 {{p67}} 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 heartwarming that when I looked in the face of his old father I saw tears are falling on his long black beards. 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 Abdul Baha, even the rocky heart is pulverized to dust. At this time the Master passed by and Foroughi with his tears stained eyes jumped up from his seat.

A very touching and yet significant incident that happened during the day was when the son Foroughi had found an empty envelope in the kitchen with the name of "His Holiness {{p68}} Abdul Baha Abbas" 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 a 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 Leeson, wasn't it?

Later on Ebne' Asdag 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 become interested in the cause, investigated it levels 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 {{p69}} there is no difference between us and those who art outside of the cause.

Then Foroughi came from the garden in a 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 ravishes 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 lacks 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 thy friend!" {{p10}} These are only crude snatches from his wealth of sings chanted with feelings 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 Mirza Jalal came to our home 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. 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 upon a round of visit 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 in my friends and carry to them physical and spiritual assistance but now I must do it. God back. I do not know anyone to come with me. I have the Blessed Perfection."

###November 29th, 1913

{{p71}}

Dear Friends!

Before leaving the hotel last night I saw the tall Arab servant whose name is Solomon and who confesses believe 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 Piasters". With a smile of triumph on his face he confidently declared that I am not going away and will stay beside the Master. When this morning I went to the hotel it was with a held-assured, half troubled heart. {{p72}} The Beloved was feeling quite well and a few letters from America and Canada made him very happy and when Ebni Asdag entered the room he asked

me to translate for him the on 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 wrote 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 halted 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, {{p73}} severed from all else save thy love and be of those whose lives are expanded 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 how 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 the servants, may it create them in the image, in the name, in the form of the beauty, in the world of the 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. Khosro arrived from the other house, Mirza Jala was standing. He asked Khosro why his clothes are yet clean. He did not say anything. Then he {{p74}} walked toward Mirza Jalal and slapped hard twice on his face commanding him to buy a suite of nice clothes for Khosro. "This is my own Knosro. He serves me" he said as he pulled gently his ears.

With the pilgrim 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. Ebne Asdag 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 Mirza Mehdi of Tehran the son of Haji Amma Khanon who was the aunt of the wife of the Blessed Perfection. For the last fifty years the numerous members of this family have ever been stamp and steadfast Bahais and have ever been the active servants of the Cause. These two bottles in turn the Master gave to Mirza Mohammad and this servant. My bottle will be sent to one of the Western Assemblies so that with this fragrant perfumes they may inhale the {{p75}} 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 imminent consciousness of the Beautiful.

When I left the hotel I saw Mirza Jala coming from the opposite direction and he gave me the long expectant glad news to the effect that Mriza Mahmond, himself Khosro and Ahmad will not go with the pilgrims today. My joy knew no bound but at a second thought I realized Mirza Moneer 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 cable from America are being received containing greeting and congratulations to which {{p76}} 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 hem to the steamer. One of the strange coincidence 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 live an English Company. Kosseir is the name of one of the cities in Egypt. Thus they had the joy of travelling on the same steamer and I had the privilege of seeing it with my own eyes. It is not very large but formerly belonged to Khedive and was his personal Yatch. 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 which their handkerchief were wearing 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. ###November 30th, 1913

{{p77}}

Dear Friends!

When I went to the hotel this morning the Master was not up yet so with Mirza Jalal we started to speak about the departure of the pilgrims yesterday 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 liberty. "All the members of the holy family were in Acca 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 {{p78}} at the agent's 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 sachets from my room to you home without a single soul seeing them' which 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 touch of the Bab to meet the friends. From the will go direct to the steamer you also by some roundabout way bring my baggage's. Send word to Mirza Nouredin to be ready. To accompany me and send Khosro with the next steamer! When night time came I hired a carriage and for the sake of {{p79}} precaution took two of the believers with me Ostad Mohamad Ali and Abdor Rasol on the condition that they may not ask any questions. Realizing that Mirza Moneer. 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 Mirza Moneer. 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 neither did they see him on the deck. He asked for a steamer chair but there were more to be had. One of the rowers a big fellow told me he will bring one and 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. He can very well get along with an Englishman. While he was giving us his last instructions {{p80}} the steamer's whistle below and we had all to hurry out. In the darkness of the night we could see the outline of Kossier 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 triumph achieved, of the victories won, of the great and tumultuous meetings arranged for him all over Europe and America.

When we reached 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 are 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 away with it! It was in the morning when the believers {{p81}} 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 dock. He was rowed far away and from there he was driven in a carriage to the house of Ahmad Yazdi. 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. Two believers arrived from Cairo and were permitted to see him only for a few minutes. In the afternoon he called for a poor Bahai 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 distance. Khosro {{p82}} 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 Alga 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 cloudy truly a mass 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. Stamard on her arrival in Bombay cheered us a little bit "Arrived safely. Greetings" Thus the message runs ###December 1st 1913 Ramleh, Egypt

{{p83}}

Dear friends!

At last the holy Caravan is going to start on its holier pilgrimage - I mean the Beloved will leave tomorrow for Haifa. How glad am I that over long expectation will be realized after 4 or 5 days. We did not expect the Master will make up his mind to leave so soon after our pilgrims departed but the believers of Acca and Haifa are clamoring, impatient and long to look in the Face of "Him who is desired by God".

This morning I was in the hotel unusually early and before entering I could hear the ringing voice of the King of Kings speaking to Mirza Jalal. "I am better. Tomorrow we must depart for Haifa. The time has arrived. Now prepare the tea." When he saw me he smiled through his wondrous eyes, "you have also come. I slept last night quite well and I am up so early to start on my work." I begged him to keep quiet a few days till he is entirely well, then he can work. But he would not listen to anyone. Would he?

{{p84}}

Then he came down after drinking his tea on the Veranda and was walking from one end to the other below the mellow rays of sunshine. I had this book of diary in my hand. He asked "What is this?" I said: "It is the account of the Master's daily sayings and doings." He took it out of my hand and looked over it from page to page. "You have written a whole lot." Then he gave it back. "These days I do very little talking compared with those days of our American trip. But

now we will go to the Holy Land and see what can be done.” he said. After a while Abdol Hossein and his mother came to see the Master and he took them to the salon.

In the afternoon many Bahai Arabs came to his farewell to the Beloved. In the course of his conversation he told them: ”During my long stay here I could not see you as I would have liked. Now continue to have your meetings so that the Fire of the Love of God may become ignited. Read the prayers and supplication, encourage each other through the words of light. Be ye enkindled and attracted, firm and steadfast in the Cause of God. I shall ever remember you and think of you and when I got to Haifa I shall supplicate for you at the Threshold of the Almighty.

Entering in the room he called me in and handed me nine apples and one pomegranate. ”These were brought to me by Mirja Jalam Hossein and now I give them to you with this” and he slapped hard on my right cheek. The Arab believers outside heard it and when I went out they were all congratulating me on this unique destination, In turn I gave them the apples just received from the Beloved.

Mirza Jalal went to the city to buy the tickets and I accompanied him to the rose garden where he stayed for one hour. While he was there several poor men presented themselves and were not prevented from the ocean of his generosity. He ordered the gardener, his name is Ibrahim Ahad to have ready for tomorrow four special rose-bushes which he want to take for the garden of Area.

Then he returned to the hotel and after half an hour a lawyer came to see him. He talked with him at length our criminology {{p86}} and how the communities must devise means to prevent lawlessness and evils. ”The more the rays of the sun of education are diffused the less will be the darkness of crime and brutality. The hearts must receive the bounties of the Holy-Spirit; the legislators must become prompted by a sense of moral rectitude, the lawyers must be inspired be the spirit of righteousness, the judges must have the fear of God and the representatives of the people voice vigorously the public opinion against dues of shame and moral squalor. First they must clear over their house, then start to clean the houses of the people.”

When this lawyer left the Beloved, he told me to bring paper and ink to dictate a few tablets for the believers of Persia. As they are in the form of supplications I will share them with you.

”Glory be unto thee oh thou guide of the seekers to the sought one and the magnet of the lovers to the presence of the beloved. Praise be unto thee foot thou hast guided every {{p87}} thirsty one to the Fountain of life and every ailing one to the Merciful Physician. Illumine the heart of this thine servant with the light of assurance, make firm his feet in the straight path and manifest road and suffer him to drink from the clear spring and the water of Tasneesu”. Verily, thou ask the clement and the merciful!

(Sig) Abdul Baha Abbas

"O Lord! Verily Shafie is a babe drinking's the milk of thy providence and a child of the door of thy mercifulness! He is praising and thanking thee, for the grace of thy guidance is calling upon thee with an eloquent tongue; amongst thy people and is longing for thy most great bestowal and the most eminent bounty! O Lord! Destine for him these Favors through thy liberality and generosity; Verily thou art the most high and the glorious!

(Sig) Abdul Baha Abbas

"O God! O God! Verily these are the attracted ones to the kingdom of beauty {{p88}} and enkindled ones with the Fire of the Love of the Lord of Glory and Majesty, O Lord! Straighten for them the Path, appoint for them the guide which shall lead them to the door of thy inexhaustible mercy, facilitate for them their affairs and shower upon them thy heavenly graces. Verily thou art the mighty and the forgiving!

(Signed) Abdul Baha Abbas

"O thou glorious Lord! O thou giver of gifts and bestowers of bounties and the God to which all the guides are leading humanity. Allow for this thine servant the privilege of taking a shelter under the shade of the Sedrat-ol-Montaha and make him steadfast in thy religion amongst mankind. Verily thou art holdings in thy grasp the bestowals of heaven and earth, thou art the Possessor of the Comely Naives and verily thou art the Bounteous and the compassionate,

(Sig) Abdul Baha Abbas###December 2nd 1913 On Board S.S. Barin Call, Lloyd Austria Company

{{p89}}

Dear friends!

The sea is calm, the beloved of our hearts is walking on the deck, the crescent silver moon is shedding its bashful rays and we are all happy because our steamer is heading toward Haifa. I can never express in words the joy that is in my heart. I have no doubt you will feel it despite the great ocean and continent that intervene between us. Really it is all like a wonderful, golden dream out of which I will be awakened some day; notwithstanding this it is a deep and lasting reality in which I live without any merit on my part. Now and then I get a faint glimpse of the Flavors of Our Lord on this unworthy one, when the young and old Persian pilgrims come to visit the King of Kings. With what loving envy they look upon me, "Do you know" many of them have told me. "We would give up not only all that we possess but all over very lives if we could stay for two weeks like you with our beloved, thousands of believers would dance with happiness and renounce everything {{p90}} if they were permitted to live as near the Master as you have been doing. what divine privilege!" Then I look at myself and consciously feel my utter unworthiness and the immensity of the grace of our Lord. I realize more than ever how a poor and broken instrument I

am! Day and night I pray and entreat at the Threshold of the Blessed Perfection to confirm me in some small service in the Cause of God and suffer me to become a source of joy and unity - the master keynote of the Bahai Revelation. Every Bahai must let his life be shaped according to the dictates of unity. His words and deeds must proclaim the law of unity; the light of his eyes must be unity, the predominate influence of his being must be unity; the fundamental principle of his conduct must be unity. If he is assisted in this if he is involved with this characteristic, then he will be an adornment on the temple of the world of humanity, he will be a spiritual bestowal for all mankind, he will forget himself and obtain the invisible emanations of the Cosmic consciousness.

We awoke this morning with the full expectation that this our very last day in Ramleh and I was in the hotel as soon as I could hurriedly dress myself. The master was also up and confirmed our hope, All morning we were busy packings. By one o' clock we were ready and all the believers, Persians and Arabs had come to receive the last blessing from the beloved. They had brought also their children and it made a beautiful picture as he was patting the heads and the faces of these little angels of the kingdom of Abba. The manager of the hotel accompanied the Master to the station and all the believers were following him with deep respect and veneration. They were regretting the fact that he was leaving them. At the hotel we had farewell to Miss Hiscok who is going to stay there for a longer period. Her faith in the Bahai Cause and the center of the Covenant is strong and often the Master has attested to this fact.

On the steamer there were a number of Bahai and it was about half past when they left us and the steamer raise her anchor makings for the sea. By this time the sun was almost {{p92}} setting and on one side in the sky there was a wonderful rainbow of many colors an outward symbol of the covenant of God to be ever remembered afterward on the eve of our departure. Goodbye Egypt and all the experiences gained and all the heavenly time we had! We are now facing a new and thrilling life full of holiness and sanctity! May we appreciate all that we shall see! May we learn all that we shall hear! Just before our departure from Ramleh a few letter were received from America the contents of which gave the beloved much happiness. As Ramleh is bedecked with green foliage and all the gardens are full of flowers the following description of our beloved California may not be out of place.

"It has been raining and a few minutes ago I stepped out into the garden to get a breath of the pure, delicious air. Everywhere I saw signs and hints of the coming springtime. Tender little blades of green are peeping up out of the earth. The flower seeds we planted a few weeks ago are springing up in dainty forms and all the trees and bushes are showing forth their tiny little buds. I lingered amongst the new life {{p93}} nature was manifesting. I saw all about me, evidence of the power of growth and the wonderful spirit sacrifices. The rain began to come last Friday. Before that day everything was dry dusty and colorless. Now what a change has been wrought! Everything has been washed clean, the original colors have again appeared and to it has been added much

more color from the new vegetation. To our eyes the beautiful picture of nature has been restored by the wonderful restorative called rain. How happy I was as many thoughts came to me as I walked in the garden My heart was joyous in praise to God for having caused the showers of his mercy and truth to descend upon us, for having let our eyes witness the signs of the spiritual springtime and our souls to have breathed in the pure fragrant life giving breath of his spirit.” In the evening the Master talked with us about the long voyage covered and we are nearing our destination. The little crescent was up in the heaven and the beloved was walking on the deck we listened to his words of life and truth. We were blissfully happy at this heavenly moment of our lives.

{{p94}}

“Let us all remember” he said as he looked over the calm silvery sea ” We have travelled over many countries and upraised the flag of truth over many claims. People everywhere listened to the words with great attention and the fragrances of the paradise of Abba were spread. Now we must render dere thanks, giving to the Blessed Perfection for he hath under all circumstances guided over steps to promulgate his words amongst mankind. Oh! We are now returning home after accomplishing our work. There we will put our hope at the Holy Threshold and pray in behalf of all the friends throughout the world, sup heating his confirmation so that they may arise to difference the sweet smell of his utterances and summon all men to the standard of universal peace brotherhood, divine civilization and spirituality. May their hearts be his pried with the holy spirit and the powers of the kingdom of Abba.” ###December 3rd 1913 on Board S. Baron Call

{{p7}}

Dear Friends:

Early in the morning, I was on the deck waiting the rise of the glorious sun out of the waves of the sea. I walked for nearly half an hour, passing by the cabin of the Beloved several times, finding yet the Ideal Sun not arisen. How I longed to see both sounds dawning from the two horizons at the same moment. Little by little the East was tinted with the rosy-winged heralds of the Orb of the day, and as I watched it eagerly I saw its begemmed head rising like the eternal pyramids of Egypt, adding to its colors and prismatic hues degree by degree. The reflection of the rays was visible on the marmoreal surface of the sea and up in the sky the clouds formed {{p8}} the most fantastic shapes, building momentary palaces of sapphires and precious gems. At a glance, the disc of the sun rose with glorious beauty, and after a few moments, as I turned to go in the writing room I heard the voice of the Master calling to me, and when I turned my face I became very happy, because the ideal sun had also arisen. By seven o’ clock Port Said could be seen in the distance flooded with the rosy hues of the sun. Having entered the Harbor, the Beloved said He would not land, but sent Mirza Jalal and Khosro ashore. After a few moments, Ahmad Yazdi, knowing about the arrival of the steamer, ascended the gang-ladder and

presented himself to the Master. As the steamer was going to stay in the harbor all day, he urged him to land and rest in his house; but the Beloved preferred to remain on the ship. On the other hand, he gave permission that all the believers may come on board and see Him, especially Saidol Molk of Rashtm a prominent Bahai and a splendid man. During the day, different delegations of Persians and Arabs arrived, with each one of whom he spoke in detail. To Ahmad Yazdi he said: "Education is the bed-rock of the modern civilization of Europe and America. From childhood the mothers train the minds of their children with noble ideals and make them look at pictures giving them object lessons; so that in the long run it becomes a second nature to them. The Bahais must lay the foundation of a modern College in Teheran, the chief object of which may be the instruction of the moral fiber of the children. They must have rules and regulations to prevent the children reading the books of romance and exciting stories; even the teachers must not refer to such things in their lectures or classrooms. When the moral tone of the community is raised to a higher level through this system of ethical education, they will make great advancement in sciences and arts and crown lives with success and prosperity."

{{p9}}

An old Jew who has been an old inhabitant of Acca for many years came up from the 3rd Class, and was delighted to see the Master. He asked about the health and business of each member of the Jew's family, and as for the last two months he has been in Budapest, he spoke with him about the charms of that city.

TO another Baha'i he spoke about the social aspect of the coal-carriers, who are looking more like the laborers of the infernal regions than human beings; Hundreds of them work together in a wrangle of confusion, carrying coal to the bottom of steamers and all talking together on a loud noise. "The managers of these Steamship companies must in a degree look after each ones comfort and well-being of these poor men. They are not treated with kindness, and work very hard. The scale of their wages is very low. Often they have brought other nationalities to work in this line, but they could not stand its insurmountable difficulties except the Arabs. At least the Companies must build for them a public bath, so that when they leave their work they may wash their bodies. All day they breathe the dust of the coal, and thus their lungs are affected. They must have clean house to live in, and a Dr. who may attend to them immediately when medical help is needed. But the Companies do not bother about these poor men. They use them like machines, no, not even the well! For a machinist oils his machine! They haven't the least consideration for them. For example the motorman of Alexandira receives ten dollars a month. Now how can a young man with a wife and children live on such a low wage? Whenever I gave them 25c they were so happy they did not know how to thank me, but the Company is making extraordinary profits. The heart of man must be merciful. The worst part of the is that these poor men have not even the spiritual consolation, because they concentrate their attention upon worldly objects

and material means. Notwithstanding this, they live a penurious {{p10}} life. But the believers of God, no matter how poor they may be, have the spiritual consolation. Their hearts are illuminated with the bestowals of God and their spirits rejoiced with the Glad-tidings of God. When we arrived in Bagdad we were in the utmost poverty, because the secular and religious authorities had exiled us from Teheran after confiscating and pillaging all our belongings, yet the straightened circumstances did not affect us at all. We were stationed in the supreme station of joy - invariable and unchangeable. Our hearts were stirred by the Breaths of the Holy Spirit and our souls vivified by the Fragrances of God. When we were travelling, we passed by the village, Asad Adab, in the vicinity of Hamadan. The coldness of the climate in this place is proverbial, and as it was in the heart of the Winter my feet were frost-bitten. At that time we were so destitute of worldly means that I could not afford to buy a pair of stockings. The Doctor said that if after the cold, heat suddenly overcomes the feet, they must amputate them; but I did not give them any attention. While they were massaging the feet I was laughing and entertaining them."

To Saidel Molk he spoke again on Baha'i moral education, and how oratorical clubs must be organized in the Bahai schools of Persia, so that the young men may exercise their speaking faculties and deliver speeches with intrepidity and mental force. Then, speaking in a general tone, He said: "You must sow seeds the trees of which may yield fruits for all eternity. Praise be to God you have entered in the Path of God. May I ever receive cheering news from you? If you want to make me happy, teach the Cause to those who have never heard of it, and summon everyone to the Kingdom of God. The Confirmation of the Almighty is with you. Have no fear. Encourage all the believers in the promotion of the Cause of God. Make them enkindled and attracted."

{{p11}}

To a number of the Arab Baha'is he said: "Man must so adorn himself with good attributes, attractions and divine characteristics that he may become the cause of the illumination of the work of humanity; otherwise his life will be a burden on him. What difference will there be between him and the animals, who are born, live, eat and die! When man departs from this mortal life, he must see in a tangible manner the accumulated results of his several scores of life, and observe whether any good is accomplished by him or not."

To another person he said: "If a soul is not severe, if he is not pure and holy, if he is not thoughtful of others, if he is not radiant, if he is not divine, if he is not god-like and celestial, no one can say he is a Baha'i. It will be only a name and not the reality."

To another he advised: "Trust thou wholly in God, and be entirely detached from this world. Then the comfort of this world also will be thine. All these men thou art beholding are not enjoying happiness, and are heavily laden with misery of some kind or another. If they sleep on couches of velvet and silk, yet they are sad and restless: But when the believers of God free themselves from



these entangling ties and become spiritual, sanctified and purified.

In short time there will be no time to chronicle all his words. Towards the evening, Ahmad Yazdi brought our mail and newspapers. I had many letters from the friends on the other side of the ocean. The Master called me to his cabin, and told me to read the cablegrams, which I did. Is it not wonderful that just on the hour of sailing for Haifa, so many letters greeted the Master from America and Europe? I could not read all of them to him, but a spiritual treat is in store for tomorrow, while our steamer is nearing "HOME". During the evening, the "Funny sheets" attracted the attention of a man and wife with their two children from Cleveland, Ohio, and thus a link was established to give the Message and interest them in the Cause. Then I gave {{p12}} them the Occult Review Magazine, containing the article by Miss Beatrice Irwin. During the day, many Germans became interested in the Master, and a few words were dropped into their ears. ###December 4th 1913 On Board S.S. Baron Call

{{p12}}

Dear Friends:

Our steamer anchored off the shore of Jaffa at 8:30 a.m. in the midst of a rough sea. Having no harbor, all the ships drop anchor in deep sea, or as near Jaffa as they dare to go, which is often quite far. Then the little and big boats - the former for passengers, the later for cargoes, are rowed toward the ships by their strong, jabbering Arab rowers. On a rough day like this, the waves play with these boats like empty walnut shells. They are carried up on the crest of the waves, and then dashed down mercilessly to the bottom (you have 'bottom of the sea'.) When after much skillful row their boats are brought near the ship, in order to take precedence over each other they raise such hue and cry that the destruction of the Tower of Babal is as nothing compared with it. They literally walk on each other's heads in order to climb up the side of the steamer before it is anchored. They just take hold of your baggage roughly, and yourself also, and you are at their mercy unless you are a Cook's Tourist, whose boat and agent are ready to transfer you to the shore without these unbearable difficulties. The Russian Jews and the poor Arabs who travel in the third Class are often the prey of these Jaffa rowers, who are famous for their trickeries and unjust extortion. For example, they keep the boat in the middle of the sea for hours in order to force these men to pay them a high price, often several English Pounds. Many Europeans and Arabs passengers landed, and as the steamer carried in its hull much merchandise, the Captain decided to leave tomorrow instead of tonight, which of {{p13}} course was not a pleasing bit of news when we heard it. In the morning, it rained hard, and added to the air of general discomfort. The Master did not leave his cabin, which was no 9 on the first class, until late in the afternoon, when the rain stopped, the sea calmed and the sun shone brightly. By evening the sea was perfectly clam, and the passengers were walking on the deck in their joyful and non-chant fashion. We have a good Baha'i in Jaffa by the name of Abdassamad Nohass, and two others. They were notified by Mirza Jalal in a letter that the Master is on the steamer, and so they

came in that awful weather, bringing with them two baskets full of oranges. We were delighted to see them, but they stayed only for half an hour. In the afternoon the Master sent for me, and asked for a resume of the news contained in the letters received from Washington, New Bedford, Mass., New York, San Francisco, Oakland, Chicago, Minneapolis, Budapest, London and Stuttgart were reviewed in rapid succession, all convincing proofs of the progress of the mighty spirit of the Movement. A quotation from the letter of Mrs. Getsinger, mailed from Aden, may interest our friends who desire to know about her work in the new field. She writes: "Please present my love and devotion to the Beloved Master, and say that today we arrived in Aden. So far the journey has been very fair, i.e. the weather, the sea, very calm, the air very warm. I found one of the American ladies in the cabin to be a woman I had known when I was a little girl, she having lived in the same town where I was born and brought up. I have given the Message to her and her companion, also to two men from India; one a Parsee and the other a Mohammedan. Both are greatly interested. Although they do not speak to each other, both of them speak with me, and both have invited us to visit their homes and talk to their friends in Bombay. The Mohammedan has been educated {{p14}} in England, and is an Advocate, very clean and very broadminded. The Parsee is also well educated, having travelled in Europe and America. The Master was glad to hear this news, and now and then he would make a few appropriate remarks. When I read to him the circular letters sent out from Washington concerning the spread of the Cause, he said: "Bravo Mr. Hannen! Well done! At this moment this is the greatest announcement. The believers must not rest for one second. Day and night they must teach. I anticipate daily receiving such news from the believers in all parts of the world. This is the teaching! This is the day of work! This is the day of heralding the people to the Kingdom of Abha! Those who are intoxicated with the wine of the love of God will not fall behind but ever go forward and teach and teach and teach!"

Yesterday, the Master in a Talk with Saidol Molk answered the objections of those people who say that our religion is enough, we need no new religion. As the subject is general in America, and not wide of the mark, I may be permitted to translate it below:

"In the coming of every prophet and messenger of God, this objection was uttered by the people of negation. Even Pharaoh as quoted in the Koran, says of Moses and Aron: "Verily, these are magicians who claim to change our religion through their magic and make us walk in their false path!" The Arabs said to Mohammed; 'Dost thou dare to change our faith and prevent us from the faith of our fathers?' Once the Blessed Perfection said that the people of Mazandaran told him: 'What was the matter with our beautiful religion, that thou hast invented this strange faith of the Brotherhood of man? How can we love those whom we hate?' From a biological standpoint, when a tree is planted, day by day it will grow and develop till it reaches the stage of fruitage. For some years, at stated times, it produces leaves, blossoms and fruits: It will inevitably {{p15}} star on the retrograding path of decay and dissolution. In the world of

genesis, every phenomenon goes through this process of growth and decay, life and death, spring and winter, cold and heat. Now when a tree is decayed, its trunk rotten, its branches dried up, is it worthy of human intelligence to rest under it, or take shelter beneath it? For example, the Mosaic tree at one time was covered with green branches and leaves. For ages it yielded blossoms and fruits for the healing of the nations; but now that tree having passed through the period of its productivity, its gardeners must devote their time to the irrigation and care of the new tree which is planted beside the River of Life in the Paradise of Abha. When a tree is dried, a new shoot springs from its original root, so in reality the Christian Dispensation is from the same Mosaic root, etc. Today the Baha'i Tree has sprung from the root of all the former prophetic Trees. TO serve this Tree, to irrigate this Tree, is to serve and irrigate all the other Trees. Today the Call of the Kingdom is raised. Having listened to it, can we deny its soothing effect? Today the Sun of Reality is shining upon all the regions. Becoming warmed through its rays is it possible to shut our eyes and say No! No!? Today the breeze of providence is wafting and the dead bodies of the world, having become quickened through the life-imparting breath; can we negate its effect?"

All the people of the First and Second Class are unconsciously attracted to the Beloved; even in his walking he is different from all the other human beings. At our table we have a Syrian Professor who is very learned and a student of human characters. He told me tonight: "I have never heard of the name of Abbas Effendi; neither had I ever seen him; yet when yesterday I looked at him for the first time, I knew that he is a superman, endowed with keen spiritual powers".

###December 5th, 1913 Baha'i Pilgrims Home, Mt Carmel Haifa, Syria

Dear Friends:

Oh! To live on the Mountain of God! to view the matchless panorama of sea and mountain and to inhale the fresh air that Baha'o'llah breathed!

Oh! to walk through the narrow passes of this sacred spot! To look at the house where the Beloved of the world is residing, and to commune with the spirit of prophecy!

Oh! To watch the brilliant stars shining in their poetic beauty, to gaze at the silvery moon in her queenly march and to be inspired with the sacred majesty of the surroundings!

Oh! To converse on spiritual subjects with the elect of the Blessed Perfection, to hear their enthralling stories of the Life of the Supreme Manifestation and to try to emulate their lives of miracles and sacrifice!

Oh! To visit from far and near the Holy Tomb of the Bab nestled in the breast of Carmel, to fall prostrate at the Divine Shrine, to kiss with deep humility this god-like Threshold and to pray fervently in behalf of the believers of God!

Oh! My beloved brothers! My dear sisters! How can I write, how can I express the feelings and emotions that swelled in my heart when for this first time I looked over the sublime, celestial mountain! How the dramatic and tragic lives of Baha'u'llah and Abdul Baha came back to my memory with glowing vividness and spiritual emphasis! It is on this mountain, and small city lying not far away, opposite the mountain, that the greatest prophetic lives of the modern world have been lived, the most stupendous epics have been written with the pen of diamond and the most majestic and world-revolutionizing drama has been acted!

Oh! Mountain of God! Oh! City of Acca! I salute you! I kneel {{p17}} before you and kiss the dust of your ground! Like unto a pilgrim of old, with hushed reverence and sacred silence I look at you and walk through your streets and lanes!

Oh! Thou Mountain of God! Thou art holding in thy precious bosom the Holy remains of the Herald of the Kingdom of abha, the Bab, the one who cried in the wilderness of Persia, preparing the hearts to receive "Him whom God would manifest," I salute thee!

Oh! Thou city of Acca! Thou behind whose walls lived the Manifestation of God, whose people have been privileged to look in His Countenance, and whose every foot of ground is blessed by Him who enacted laws for nations and paved the high-road of Universal Peace, I salute thee! Thou art indeed the most beloved city in the world, the one spot toward which all the eyes are turned and the birthplace of the Universal Principles for the unification of religions and the solidarity of the people of the world! I love thee! The glories of thy future bedim the majesty of heaven! Thou art the Queen of all the cities of the world!

I was up this morning at 5 o'clock, and was in deck as soon as I could pull myself out of my berth. The steamer was yet anchored. The city of Jaffa was just awakening out of her sleep, and the lights were being extinguished one by one. Above our heads the morning star was shining brightly, and a little afterwards I could see the silhouette of boats rowed toward the steamer to carry away the rich cargoes of sugar and other merchandise. For two or three hours the work of unloading went on a feverish speed, and suddenly the word went around that the steamer will pull up her anchor at 9 o' clock. We were very happy, because the distance between Jaffa and Haifa is only five hours. While the Beloved was drinking tea, I sat in his presence for a long time. He was silent and in a prayer-attitude.

{{p18}}

When the steamer started on the last span of the voyage, it came to my mind that the past year, at this very moment we sailed out of the harbor of New York - thus it took exactly one year for the Beloved to reach the Holy Land, and how many events and what spiritual and holy episodes have transpired!

The Master left Haifa about three years ago, he has been travelling through

many climes and countries and in every he has upraised the Flag of Religion of God and promoted the principles of the Faith of the Almighty. Everybody on the steamer loves him, and inquiries about him. An Arab who has known him for many years was telling me in a confidential mood, in a whisper, that Abbas Effendi has lived amongst us for 45 years, and we never appreciated him, but suddenly he leaves for 45 years, and we never appreciated him, but suddenly he leaves and goes alones to America, to Europe, and gives lectures and addresses, thousands of men and women flock to listen eagerly to him and appreciate his words and utterances and respond to his teachings with such alacrity.

The doctor of the ship becoming greatly interested in the Cause asked permission to meet the Beloved. He spoke with him on natural and divine civilization and ended by saying: "Divine Civilization is Peace, Love and Unity. The East has been the Founder of Divine Civilization but the West the spreader of material civilization. The East has been the scattered of the seeds, the West the irrigator. How the people of both hemispheres have forgotten the wonderful ideals of Divine Civilization. It is our hope that the horizons of the Orient and the Occident may become illuminated with the lights of Divine Civilization."

During the five hours of our voyage, the steamer sailed near the shore. All long there were hills, mountains little villages and lovely places that could be seen through the marine glass. By eleven o'clock the Monastery of the Monks could be seen on the summit of Mt. Carmel. When one is standing on that lofty peak, he can see both sides of the mountains with the ocean lapping on both shores. Little by little, Haifa became visible, and the sea being perfectly calm, we were sure that we would have a safe landing. Long before we landed, I had Khosro on my side, who through the glass, explained and pointed out to me the various houses of the believers, the home of the Beloved, the Pilgrims' Home and the Blessed Tomb of the Bab. The Master had sent, of course, explicit instructions that no one should come to that steamer to welcome him. Although there are nearly forty pilgrims, men and women from all parts of Persia, and the believers living in Haifa bursting with the desire of an outward demonstration, yet they know they must obey the Beloved's desire, and so there was not a single Behai's soul in evidence. Thanks to the knowledge and familiarity of Mirza Jalal, we were landed quickly, but the Master stayed on board to land at 5 o'clock, thus entirely precluding any sign of demonstration. As our boat was rowed ashore, we saw another boat heading for the steamer, carrying Mirza Hadi and Mirza Mohsen, with Basheer. Mirza Jalal told them the wish of the Master that no one must go now to the steamer, and that all the believers must gather at 7 o'clock in the home of the Beloved, there to meet him. Incidentally two warships, German and French, were in the port, and it was just about five o'clock when their guns boomed forth in unconscious honor of the arrival of the King of Kings.

It was about 2:30 p.m. when we walked through the rose garden surrounding the house of the Beloved. A number of the believers, hearing the news, hastened to the house, the pilgrims coming down from the Pilgrims' Home and there was

a general air of expectancy, pervading the atmosphere. The faces were radiant, expectant, eager. {{p20}} Our brother Mahmoud was the spokesman of the afternoon, a sort of herald paving the way for the coming of the King. About 6:30 the news was brought in that the Master having arrived would receive them in the main hall. They all rushed out, and as it seemed it was a false alarm, they were scattered in little groups in the lovely rose garden in front of the house, talking about the Master. Then the word came that the time had arrived, and how eagerly they filled the large, spacious hall, the floor of which was covered with magnificent rugs. In the center of the hall there was a large table, which was laden with fruit and delicacies. On the fringe of the hall there were a few chairs, but not enough for all to sit down, so they sat on the floor. Behind the curtains there were the blessed members of the Holy Family, and the women pilgrims. The elders of the Cause, with their white beards patriarchal looking were sitting on one side; the sons-in-law of the Beloved were standing near the door through which the Master was supposed to enter. It was a moment of supreme triumph for all these people gathered here! As I looked into their holy, benign faces, there was not one dry eye! They were all weeping for joy, and momentarily expecting to look in the countenance of their Lord! How these people jeep the Cause close to their hearts, and how they love the one who is the Beloved of the whole world! I was standing in a far, inconspicuous corner, watching the shifting emotions sweeping over the divine congregation! Then the Lord enters the hall! Everyone arose to their feet and then prostrating on the ground! The Master told them not to do it, but who would listen when the foundation of his very being is shaken with spiritual emotions? It was really a most dramatic, wonderful picture to see more than one hundred men prostrating to the ground, their foreheads touching rugged sincerity, I felt {{p21}} my knees trembling, and in a second I was also kneeling and praying. Let us realize that these people are not offering the sort of homage to the Beloved because he gives them anything, nay, rather, each one is ready at this very moment to sacrifice his very life in his path, which is a higher, nay, rather the greatest and supreme homage! A chair was arranged for the Master, but he sat like the others on the floor and began to speak in his clear, resonant voice. It was a very short speech, about his long voyage through the West and his return, and the spiritual beauty of Mount Carmel. Then he asked Mirza Mahmoud Foroughi to chant a supplication, which he did in his great big voice, with wonderful color and rich diapason. After the meeting, fruit and candies were given around, and we retired with thanksgiving to the Pilgrims' Home near the top of Mount Carmel. ###December 6th, 1913 Baha'i Pilgrim Home, Mt. Carmel Haifa, Syria

{{p21}}

Dear Friends:

The first glimpse of the sunrise on Mount Carmel is the most heavenly sight! You can easily imagine that I was up about 5 a.m. My joy was so great that I could not sleep. When I went to bed, long after mid-night, I got into a mood of uncontrollable laughter, and at last I was afraid I would wake other, and

in case they were awakened they would judge me a little out of my mind! The Baha'i Pilgrims Home, about which I shall write in a later letter, is built parallel with the Holy Tomb of the Bab, so that you can walk over there in a second. The entrance to the Baha'i Pilgrims Home is facing East-ward so that you may sit just where I am sitting which is in the middle of the hall, and you will have a glorious view of the East. There is a little, raised porch in front of the entrance, which I may term as "Sunrise porch" where I was walking early this morning {{p22}} awaiting the majestic dawn of the Orb of the day. In the lap of the mountain there lies peacefully the industrious German colony, now interspersed with other nationalities, trim, well-kept cottages, some fine homes and pretentious buildings; a little further is the channel of the wonderful sea, calm and unruffled; still a little further is the city of Acca, quiet and peaceful; above my head is the mountain rising like a diadem of gold, all around me is the spiritual ineffable something pervading the beautiful rolling valleys, I walk on the "Sunrise porch". and I am thinking of you in this, my first morning of holy experiences. Within a few minutes, the gorgeous sun or rather its emblazoned heralds are proclaimed in chariots of prismatic colors. The whole panorama is bewitching, mystifying and in its intense reality there is an intense unreality, so satisfying to the heart of a dreamer who floats in a world of ideals, illusive and unattainable. Come with me, dear friends and let us enjoy in silent communion this imperial rise of the sun, comprehensive in its significance and inscrutable in its vision. Let our thoughts be as refulgent and resplendent as the rays of this sun rising from behind the rosy Eastern hills of the Holy Land.

Then from the "Sunrise porch" I walked over to the Tomb of the Bab. I did not enter the Holy of Holies, but I walked through the rose garden and circumambulated around the Building, which is built of pale-yellowish rock. I returned and found in the hall of the Pilgrims' Home all the friends gathered and engaged in social and spiritual conversation. I talked with this or that on, and I found the life of everyone a rich mine of rare experiences, the details of which would make a book. One thing is certain, and that is they are supremely happy, and consider this the most wonderful day of their lives because the Beloved of their hearts has come back, and they have looked last night in His Face! There is a very {{p23}} old man, with long white beard, he has lived for years in the Pilgrims' Home, and his name is Mullah Abou Taleb. He told me: "I have no other wish now. I have been longing to behold the Face of my Lord, the Center of the Covenant! Now I have obtained my wish. I can die in peace. I have come to live on Mt. Carmel the rest of my life, and am awaiting my call from the Kingdom of Abha. Oh! I shall depart happily!"

After a while the news was brought that the Master is driving in his carriage toward the Holy Tomb of the Bab, and immediately the pilgrims prepared themselves to receive and follow him to the sacred spot. We hurried to the road, in which the Beloved, walked down majestically, with divine spiritually and Heavenly Presence; then we filled ourselves in order and bowed before him as he passed us, now and then raising his hand in sign of recognition to this one and to that, and saying "Marhaba! Marhaba!" He gave the word that the pilgrims

might enter from one door and he will enter from another door, alone. Here, before entering the Holy Room, everyone takes off his shoes. A large mat is spread in the open immediately before you enter the room. We left our shoes there, walked over the mat, and then into the Wonderful room. We kissed the Threshold. There are three large rooms, all of which are covered with rich, rare carpets. Under the floor of the center room is buried the remains of the Bab, in a marble sarcophagus, sent especially for this purpose from India. No one is allowed to enter this room except the custodian to light the lamps and fill the bowls with fresh flowers. Again each person in turn kissed the Threshold of the Center Toom and then Mirza Mahmoud Foroughi started to chant the Vesting Tablet in a moving tremulous voice, while all of us were standing in prayerful attitude. Those who could hear him distinctly repeated the words after him. The whole place is a dynamic store room of {{p24}} spiritual vibrations, radiant and soul-enlightening. When he finished chanting, again each person kissed the Threshold and walking backward while facing the room came out. In the front toward the side of the building, facing the sea, there is a large reception room, the floor of which is carpeted with one single, large, multi-colored rug, and here the Master received the pilgrims. They wanted to throw themselves at his feet, but he forbade them emphatically, overlooking the broad sea, he said: "Behold! What a charming view! What a delightful panorama!" Then he spoke a few other words, and commanded all the believers to go to Acca tomorrow, to the Holy Tomb of Baha'u'lla. He arose from his chair, and like so many moths flying around the candle, we followed him. First he passed by the home of the guardian of the Tomb, who lives here with his family; then he walked over to the Pilgrim's Home. He bade everyone be seated but silence reigned throughout. Then he rose, and asked us to rise with him. He faced the city of Acca and a little beyond its walls the Palace of Bahajee, and offered in silence a supplication. During these sacred moments the room was so still you could hear the people breathing! Leaving the Home, he walked around the grounds alone, and returned to a room in the house of the guardian of the Tomb, there to commune silently. At noon Khosro brought his lunch, and after a little rest he drove to the Tomb of Afnan, which is somewhere on Mt. Carmel. Then he drove down to his own home. All the pilgrims were sent for toward dusk. In the reception room which is downstairs, Mirza Mahmoud read a new poem, written for the occasion, congratulating the Baha'is on the safe arrival of the Beloved, and reciting his miraculous words in America and Europe. He was heartily applauded. While coffee was being served, we were summoned to the upper reception room. When everybody had entered, the Master enters the room. At that very moment, three members of Haifa's Civil authorities were announced, and the him on his return. With much feeling and earnestness, he spoke about his historical addresses in the Jewish Synagogues of America, and how essential for Eastern people it is to free themselves from the yoke of these religious prejudices. ###December 7th, 1913 Baha'i Pilgrims' Home, Mt. Carmel, Haifa, Syria

Dear Friends:



I awoke with the thought of Acca in my mind, and the anticipated pleasure of walking through its narrow streets and curious bazaars spurred me. Everybody was astir. All the pilgrims are permitted to go by the Master. No more does the carriage take us by the shore from Haifa to Acca, as when I first visited this Holy Land 14 years ago: but there is a modern railway, with excellent stations at both ends, connecting these two ancient cites. Thus the maddening speed of the march of progress has materially affected this part of the world, stripping it to a certain degree of romance and poetry and investing it with the feverish haste of Western so called civilization. How much more beautiful and classic it is to drive slowly around the horse-shoe shore of Haifa Acca and dream of those by gone ages of spirituality and illumination and these latter days of Baha'u'llah and Abdul Baha! For my part, I would have chosen the later and more ancient mode of travelling; but I was not alone, and had to fall in with my more progressive brothers. On the other hand, it was rainy day. It commenced raining before sunrise, and is yet raining, at this hour of midnight, and with greater force and volume. Because the spiritual shower was going to pour down upon us abundantly, God in His Mercy so destined that we had a material counterpart for it thus we may receive, each according to his capability, the Perfection of His Bounty. After the performance of our prayers and drinking our tea, we hastened to descend the mountain {{p26}} to "catch the train". I did not have an umbrella nor a pair of rubbers. I wore a pair of tanned leather shoes, good for the Summer, but I hailed forth lightheartedly. It is not an easy task to descend the mountain, with its narrow, slippery, craggy road, even in fair weather how much more difficult when the windows of heaven are unlocked and rivers of the upper spheres are undammed: especially is it difficult to walk through the narrow, muddy streets of Haifa before you reach the modern, white-washed building the railway station. TO say that I was nicely soaked by the time I reached the station is no exaggeration! Dear me! I wish you could have looked at me! I assure you I was not fit to enter into your drawing room, cozy and warm! Well! Little by little all the believers arrived more than one hundred singing and lights of joy in their faces. For twenty five cents you buy a roundtrip ticket, cheaper than the carriage. One of the believers who knows how to pull the inside strings goes to the Inspector and asks him to give us two cars to ourselves each car holding fifty persons. He is kind enough to give us this accommodation, and at 8 o'clock the whistle blew and the train started Acca-ward. A piece of good luck favored me for I was sitting beside Aga Hossein Ash-tchee, who is one of the only two remaining persons who travelled in company with Baha'u'llah from Bagdad to Adrianople, then to Acca. He is a small, old man, and immediately I engaged him in conversation. I future letters I shall relate to you his fascinating story, when I hear it in full. I intend to make several trips to Acca for the purpose of talking photographs. He said, however, a little story about the Blessed Perfection, which I may repeat here, because it is en-rapport with the occasion. "One day", he said, "about six or seven pilgrims had arrived, and were in the Presence of Baha'u'llah. A number of {{p27}} believers were the also, amongst them this servant. He spoke for a time on the favors of this Great Day, and then gave us permission to retire. While we were

retiring, he looked lovingly toward the pilgrims, and raising his blessed Hands toward heaven cup shaped. He said: ‘Masha Allah! Masha Allah! The number of believers is growing yearly; they are becoming very numerous!’ See now how they have grown! They do not come only from Persia, as in those days, they come from the four corners of the earth, from America, Europe, India, Arabia, Turkey, Russia all bonded together in the common Purpose of Abha Unity of the human race. Praise be unto the Hand of the Center of the Covenant for this majestic power!”

Another Baha’i in front of me told another story about his early childhood. “My father was w Baha’i, and in his town known for his faith. The people circulated the most scurrilous stories about the members of this secret, atheistic faith, and filled the ears with their portentous monstrosities. When I was about eight years old, my mother used to send me to buy bread. The bakers, knowing that my parents were Baha’is, would not sell me bread, but would abuse me and beat me, so that I may curse Baha’is. I would not do it, and they would add to their cruelties. One day one of them told me; ‘Don’t you know the Baha’is have tales, but they hide them under their clothes for the utter shame of it. Now if you persist in growing in this queer faith you will have a tail too!’ I believed it, and hastened back to my mother. On the way, I often felt my back to see whether the tail had started to grow. I went right to my father and mother and asked them: ‘ Show me your tails. They tell me that each Baha’i has one, and that soon I will have one too!’ They laughed, and told me these are the calumnies that the enemies are fabricating against us all the time. You must not heed them”’.

{{p28}}

Another Baha’i told me this story: “Because of my faith, I was once taken by the authorities with a number of my Baha’i brothers. Heavy chains and fetters were put around purr neck and feet, and like the freaks of a circus they were parading us through the streets. The roofs of the houses and sidewalks were crowded with curious spectators, jeering and ridiculing us, and we were smiling and thanking them. In passing, I heard a little girl running to her mother and exclaiming: ‘ Mother! Mother! These Baha’is look exactly like other men. Father gave me such a dreadful description about then the other day that I was afraid to think of them.”’

A young man from Teheran, with a beautiful face and dreamy, penetrating black eyes, told me how the people are awed and transfixed when they hear about the news of the victories of Abdul Baha in Europe and America. “Formerly they used to tell us: ‘ Leave these simple folks alone. If your leader is giving us the truth, let him go to the east and conquer these strongholds of culture and civilization; let him solve the problems of their thinkers, let him converse with their philosophers and capture their minds!’” Now that our Beloved has accomplished all these things, nay, rather more than they could ever dream of, they are dumfounded. Their hate is changed into amity, their indifference into interest and their curiosity into genuine investigation. When they read the

accounts of those meetings, or his addresses, they wonderingly exclaim: ' How could he do it!"

I might go on and write you all these wonderful things, but I must stop somewhere. A stirring Baha'i poem composed by "Bassar", a blind poet of Rasht, was chanted with vim and spirit. Its refrain: "The Center of the Covenant has returned!" which was taken up by young and old. Its echoes reverberated through the mountain on one side and the sea on the other. After an hour of a ringing, singing jollification, our train stopped near the Gate of Acca. We {{p29}} entered the town; its heavy iron gate has not been closed since the Turkish Revolution. We passed through the streets, and bazaars, and reached the house of the Master, where Baha'u'llah and his family lived for many years. The house over-looks the sea, and is purchased by our dear sister, Mmd. Dreyfus Barney thus securing its future. The guardians are Zoroastrian Baha'is. We had our lunch here, and then departed for Bahajee, to visit the sacred Tomb of Baha'u'llah. There is a rest-house, in front of which is a lovely rose garden. It is built a few hundred feet below Bahajee. Here the pilgrims gather first, drink tea, chant Tablets and then walk toward the Sacred Tomb. In the Holy Tomb I kissed the Threshold of the room where the Blessed Perfection is buried, and begged confirmation and assistance for all our Western brothers and sisters. Before I give you a detailed description of these places, I would like to visit them several times, then I may be able to do justice to the subject We walked back to the station in rain and mud. The distance between the station and Bahajee must be at least about a mile and a half or two miles, a most pleasant walk on a fair day. When we reached the Station, we heard that the Master was coming on the next train to visit the Holy Tomb and stay in Acca for one or two nights. In the morning, while we were in the house, the members of the Hole Family and Khosro and Basheer arrived to prepare the rooms before the Beloved arrived. The believers were happy of course because assembled as they were in the station, they could see the Master when arriving in the train.

At last we could see the train in the far distance, speeding toward Acca. As soon as it stopped, the Master came down, followed by three believers. Esfandeyar, the driver of the Master, had the carriage ready. You can imagine how the believers flocked around him. Many of the officials had come out to greet him at the station, {{p30}} not as their prisoner as in the years gone by, but as their spiritual King, whose spirit had never been imprisoned but his body confined in that strongly fortified, military town.

The Beloved drove toward Bahajee, and our train brought us back to Haifa, rocked with songs and anthems. "O ye Baha'is! This time is our time!" was the refrain of one song. "May the eyes of all be illuminated" another; "Oh! Oh! How beautiful is His countenance!" a third; "How wonderfully He has appeared!" a fourth, and so on. As we reached the station in Haifa, a young Baha'i arose from his seat and waved his hands, shouted joyfully: "Viva the Baha'is of the world!" Our ascent of the mountain was a herculean task, in the blinding storm, and darkness, but was accomplished. As I ascended the stairs of the Pilgrims'

Home, I looked at myself, wet to the skin, and whispered to my heart: "I have had the most wonderful day in all my life! I shall never forget this experience, the blessings, the emotions and the joys of this day of all days!" ###December 8th, 1913 Baha'i Pilgrims' Home, Mr. Carmel, Haifa, Syria

Dear Friends:

The Master being away in Acca, and the rain continuing in sheets through all the day, I did not go out, except in the afternoon and evening. I called at the store of Mirza Anayetullah, who is a fine Baha'i and has been in Chicago and New York some years ago. He is very happy and contented soul, and asked about the health and the spiritual condition of many of our American Baha's. He told me of a Baha'i living in Acca who had a severe and painful trouble with his eyes. The pain has been so great that for 36 hours he could not sleep one wink, but when he heard about the arrival of the Beloved he became so joyful that he wept for one hour, and was going to leave his house and come to Haifa, no matter what would {{p31}} happen to his eyes. Finally after much protestation, the friends calmed him down and assured him that the Master would soon come to Acca, and he must keep quiet, so that his eyes may grow better. What love is this!

In the evening we went to the house of the Beloved, and there held a meeting. A young man chanted a long Tablet from the Beloved detailing the sufferings and persecutions of Baha'u'llah. The grandeur of his appeal, the beauty of his words, the sublimity of his passionate utterances, moved our hearts. Then the son of Foroughi chanted another Tablet by Baha'u'llah, which emphasized in a more emphatic degree than magnificence of his own woes and the intensity of his hardships. Then Foroughi himself sang with divine earnestness the stirring, soul-moving poems; "Rejoice! Rejoice! Oh, Glad-tidings!!" I wish I could translate this divine epic, revealed by the Blessed Perfection many years ago. It is so mystical and recondite! He became very enthusiastic, and then related to us, with fire in his eyes, and words, his long and dramatic conversation with the son of the grandfather of the present Shah about the Holy Cause. Really, this is a remarkable man, with so much energy and fire in his system. Everybody loves and admires him.

Our American sisters went with other members of the Holy Family to Acca, and returned in the evening. They are living in the Hotel Carmel. I have not seen them yet, except on the memorable night of our arrival. I saw fleeting pictures of them behind the glass doors. Those who returned from Acca brought the news that the Master is well, and has passed a busy day receiving the believers and the officials of the city. I was talking an hour ago with a believer, who told me: "Before I stood in the Presence of our Lord Abdul Baha, I was thinking that people have done something to give up possessions, name, fame and life for his sake; now that I have {{p32}} seen Him I have realized that they have done nothing." Often these shrewd, old Baha'is teach the young people a severe lesson by relating a story in an immaterial way. Eber Asdag told us the following; "In Persia there used to be in the reign of the former kings, races, and prizes

were offered. Several prizes were offered. The young, blooded horses, with young jockies, had to cover several rounds of the prescribed circle, and the fleetest horse got the highest prize. The other jockies, who had won many prizes in former races, would take a place in a corner of the field beside their horses, but the younger ones, filled with the pride of one or two rounds, would hardly look at the veterans." Another Baha'i said: "Once I was present at a meeting where several Baha'is were arguing pro and con about the higher proofs of the Cause; each one was eager to speak and show off his eloquence and knowledge. Amongst them there was an old man, who did not speak. 'Where were these conversationalists when they were pillaging our houses, destroying our properties, taking captive our children and throwing us into the dark prisons? Where were they? What is the use of all their futile arguments? Let them go and work!"

Another teacher of the Cause said: "Once I was speaking with an American Baha'i. I told her about the service rendered by the friends in the West, and extolled their firmness and steadfastness, their attraction and enkindlement. She looked at me half-amused, and said: 'Please don't give us any more such compliments. You are putting us to shame by talking like this. For more than sixty years you have promoted the principles of this Cause with your blood; you have unflinchingly sacrificed everything in the Path of this Reality. You pray for us, that the Blessed Perfection may likewise confirm us, so that when the time of tests and trials come, we may not fall like the leaves from the tree before the blowing of a strong wind. We hope to serve this Cause in a more substantial manner, than mere talking and teaching and writing. We must teach it through our lives and deeds."

All the pilgrims men and women have especially charged me to send tot their American and European brothers and sisters their wonderful Abha greeting. They say: "We are praying for each and all of you, so that day by day you may become more confirmed in the promulgation of the Baha'i Cause. Although we have not seen you our hearts are full of love for you, and we long to look into your joyful faces and shake your active hands with the feelings of fraternity and love established by Abdul Baha between the East and the West. ###December 9th, 1913 Baha'i Pilgrims' Home, Mr. Carmel, Haifa, Syria

Dear Friends: To live in the house that the Blessed Perfection occupied for many years, to sleep in the room which was hallowed by His Majestic Presence, to be surrounded by the sanctified atmosphere breathed by Him around whom all names revolve, is at present my portion and my unexpected happiness.

It was about one o'clock when I heard the Beloved has sent for me from Acca. I was at the Hotel Carmel, paying a visit to our American sisters. one of the believers knowing where I was, brought the word and immediately I was on my feet. I hastened to the pilgrim-Home, took with me a package of letters and petitions, and made my way to the station. Abnesdag was also summoned, and so together we purchased our tickets and at 2:45 the train pulled out of the station. Ebne Asdag is a most pleasant speaker and with his assistance one can find all the lost links to make a connected chain of incidents of the early

history of the Cause. If he stays here {{p34}} long, I shall surely take down his narrative for the benefit of future generations.

When we arrived at the house, they told us the Master has gone on foot to visit the Holy Tomb of the Blessed Perfection, and on his return will visit some of the prominent officials who have called on him since his arrival in Acca. The room of Baha'u'llah is made ready for the Master, and he is living and sleeping there; the room where in the Secretary of the Blessed Perfection used to live is now the parlor for the reception of the outsiders; the room in which the Tablets and writings were stored is prepared for the pilgrims and believers, and a room from the window of which I see the veranda of the room of Baha'u'llah is mu share. Let me tell you that what we now call the house of Baha'u'llah was in the beginning two houses, At first the Blessed Perfection lived in one of them; after some years, the other, fronting the sea, was added to the first, and as they were built side by side, the partition was taken away. Thus from the older house Baha'u'llah moved into the newer one, which has a most sublime, uninterrupted view of the sea, and takes the room the veranda of which I see from my window. It is said that often in the mornings and almost always in the afternoons the Blessed Perfection used to walk in the veranda; the believers and pilgrims, knowing the custom, would come and walk in the neighborhood, and if He would desire to see any one of them He would beacon to him with his blessed hands. It is now the room in the older house that the Master is living in. Both houses are large, and although their architecture their position, outward appearance and inside accommodations.

Ebne Asdag and myself were sitting in the reception room when we hear the voice of the Master coming up the stages. He entered the room, his face shining and his eyes bright with the light of {{p35}} heaven. There were other believers who came in. He welcomed us heartily and with genuine pleasures, as though he had never seen us before. Then he spoke: "As long as person is not separated from the sacred surroundings of the Threshold of Baha'u'llah, he does not realize the magnitude of his loss, neither can he conceive the grandeur of this bounty. He is like the man who has lived always beside the bank of the river, and does not know what thirst is. But when he is lost in the midst of a parched desert, with the hot sun blazing over his head. He will be glad to give up the dearest possession in his life for a drop of water; then he will realize what heavenly gift water is, and how the source of his life has slipped out of his hand. No matter how unhappy and sorrowful a person may be, when he arrives at the Divine Threshold of the Tomb of the Blessed Perfection, he forgets all. Another world and its calm influence are unfolded to him, and he remembers naught else save the Beauty of the Beloved. When I arrived at the city of Los Angeles, a point most remote from Acca, I said to myself; 'O Thou Kaaba of my hear! How far, how far away from me Thou art! I said: 'O God! Will there comes another day that I may put my head again at that Holy Court and worship there in Spirit and in Truth!' Now praise be to God that I have come and obtained the wish of my heart. How good it is! I went there all alone. I kissed the Blessed Threshold and put my head at that Court of Heaven, and rested, Oh! I rested

as I had not rested for a long, long time! The ground surrounding the Holy Threshold are very green and beautiful. A few days yet and the wild flowers shall bloom, carpeting the field with variegated, delicate colors. The hyacinth will appear first, and in its train there will be an endless variety of flowers. In America and Europe there are wonderful parks and gardens, but they are all the handiwork of man, the outcome of the artistic spirit of the inhabitants; {{p36}} but here nature reigns supreme, wild and primitive as God created it. The field, the gardens, the prairies will become laden with hundred petelled anemones, fragrant and beautiful. Every person can gather the rich and poor and adorn his room." Then he called Khosro to bring the big nosegay which he had gathered on his way home. He ordered him to give it to Ebner Asdag: "See how beautiful and redolent with perfume they are! I have picked them myself." "Since my arrival," he commenced after a few moments, "I have been meeting people and speaking with them at all times. My last days in Ramleh were not pleasant. I did not feel well, neither could I speak; but now there is a demand and God is supplying me with the needed force and energy. Just now I must go out and call on a family whose head died a few days ago. He was an old friend. I must be going to console them." Then before leaving he distated a cable: "Arrived safely Holy Land." to be wired to Washington, Chicago, New York, Montreal and San Francisco.

After an hour he was back. Already a number of the citizens of Acca and officials were waiting for him. When he entered the room they all arose from their seats and kissed his hand. They are not Baha'is, but they love him. Amongst these was a Sheik, learned in the religious lore of the East; so the Master addressed him in particular on the knowledge of God, how humanity is incapable of grasping the essence of divinity and how humanity is incapable of grasping the essence of divinity and how an inferior degree is out of touch with a superior degree, and how we are entirely dependent on the Manifestations of God for our knowledge of the eternal verities. Having satisfied the Sheik, he then spoke about America and the American people, their vast continent, their monumental cities, their well-built harbors, their educational institutions, their giant factories, their progressive civilizations, their great museums, their brilliant ideals, their large parks, their illimitable {{p37}} resources, their skyscrapers, their colossal railroads, their subways and elevated, their Dreamlands and Lunar Parks till I think they believed they were listening not to a fairy story far from it but to the story of a race of giants, superhuman beings walking on the face of the earth to conquer everything with their mysterious, irresistible will, bidding the elements to obey their wish. They looked at each other in amazement, wishing to believe all these tales but no doubt remembering the small town of Acca, with its narrow streets and cramped houses and stunted ideas, they preferred to remain silent. Finally one of them could contain himself no longer; "How did you conquer such people?" he asked, earnestly. And the Master came back with his dynamic answer: "God conquered them!"

They left the house, but others came, and the Master spoke with them about other things. The sea of his utterance was waving and these men high in position

and in honor listened to him charmed with the magic of his narrative and captivated with the sweet music of his voice.

###December 10th, 1913 Home of Baha'u'llah Acca, Syria

Dear Friends:

I open my eyes and find myself in the Home of Baha'u'llah. I look out of the window, and I behold the waving sea its waves battling against the rocks of ages. I strain my ears, quietness reigns over all. From these upper windows the Manifestation of the Infinite overlooked this strange scene many a morning. The abode of his physical body was this home, but His spirit flew away, over the world and ushered in the dawn of Peace and good will toward all men. He knew the requirements of this and the coming ages; He understood the spiritual needs of mankind and therefore He created a commonwealth; He pitched such a tent broad enough to include all the members of {{p38}} the human family. He was the sea of Reality, the sun of Truth and the promised One of all nations. He invited everyone to the Banquet of the Lord, and enjoined upon them all to love each other and to promote the Cause of Unity and Disarmament. With these thoughts I descended the steps from my room going toward the ruined fort and sea walls, with apertures for the now disused guns. I walked around for a while. There were thrown in heaps many ancient, large cannons, now rusty and red. In the walls you may see many shells, lodged in by the guns on the enemy from the sea; some of these walls being nearly two or three yards thick. Here Napoleon fought for many months and attacked the city furiously, laying a long siege; but he had to give up the idea of ever gaining victory. It was under these defying cannons, this impregnable fortress, this strongly fortified city, with now other opening but an immense iron gate, closed at sunset and opened at dawn with armed guards watching minutely the people entering and going out that Baha'u'llah, the Prince of Peace, formulated this Ideal of Brotherhood and Universal Conciliation. I assure you it was no easy task that while one is unjustly imprisoned and thus surrounded with all these military and naval preparations, that He may raise His voice in favor of Peace and summon all the pacifists to His Standard. No wonder they thought Him an Alarmist, and a danger to the established order of human slaughter and patricide.

When I returned, I heard the Master had called for me, and soon I was in his presence the Presence of Baha'u'llah for the two are one, especially now that he lives in the room of the Blessed Perfection. Many cables were received congratulating him on his safe arrival in the Holy Land. He dictated a tablet to a clergyman in the United States, which may be taken as his first pronouncement from Acca and having an accidental relation to my preliminary musings in this letter: {{p39}} O thou who art thirsty after the Sea of Reality.

Thy detailed letter was received, and its contents produced the utmost happiness. Your program was perused. I beg of God that these philanthropic aims of yours may play a great effect in this world. Each program of laws is the result of legislation, but in order to carry it out there must needs be the Executive



Power. Today the penetrative or Executive Power over the spirits, minds and souls is the love of Baha'u'llah, because he is the Promised One of all nations, the Heavenly Teacher of all the world and the Physician of the hearts and the souls. I hope that through the power of the love of Baha'u'llah thou mayest put into execution the philanthropic aims and promote the Teachings of Baha'u'llah.

Then he came down, and a long stream of the outsiders commenced to pour in. A man tall and sturdy who is the ringleader of all the toughest element of Acca, called and in the presence of the Master was like a lamb. Everybody is rejoicing over the return of the Beloved. An official said; "From the day of your departure we have been in great grief. Acca was not the Acca of former days. The city was empty. No one could hear the ringing voice of Abbas Effendi. The faces were gloomy. Now, praise be to Allah! Fortune has smiled upon us again. We are all the servants of this court. We are ever ready to do thy bidding" "Yes", he said, "I know every one of you and love all of you. I have lived forty years in this city, so all of you are my children. God has protected us always. Once there was an official who in order to intimidate me to bribe him came one morning and said: 'I shall write inflammatory letters and throw them into the window into your house; then shall send the police to search and seize these documents and thus you will be convicted.' I said: 'Very well, go and do whatever you please. I will leave the windows open. From {{p40}} the time I was born up to this hour I have been under the protection of God, and now He will take care of me. I am not afraid of these things. They shall make no difference to me. If they made any difference to me, I would not have accepted exile and incarceration,'"

After a while the Governor of Acca called with his officials, and they were in the presence of the Beloved for nearly an hour. Tea or coffee is served to every called. Rich and poor sit side by side, the man in tattered garb, almost a walking rag-bag and fashionably dressed Effendi, receive the same courtesy and kind greeting. The procession of callers kept on until 1 o'clock p.m. Then the Beloved went upstairs to take his lunch and a much needed rest.

About 3 o'clock he came down refreshed. Isfandeyar had the carriage, and he asked Mirza Jalal, Ebne Asdag, Sayad Ali Afanan and myself to ride with him to the Holy Tomb. I was longing for this golden opportunity, for I desired so much to worship at the Blessed Threshold with the Mystery of God. On the way, every one greeted the Master, showing the unspeakable reverence by which he is held by the people of Acca. From the city to the Holy Tomb is a matter of two miles, and one may walk for three quarters of an hour. At the rest house we left the carriage and walked toward the Tomb. Outside of the Tomb is a lovely garden, in the middle of which is an orange tree, at this time laden with fruit. Around the garden there are six tall cypresses, and many other orange, mandarin and lemon trees, with a profusion of flowers and plants. The Master took off his shoes at the door and entered the Holy Place with inspired devotion. There is a short corridor and when you turn to your right and walk, probably for fifty feet straight; in front of you face there is a door, before which is hung a pale green silk curtain. Behind that door there is a room, which is situated

in the corner, and in which few people are permitted to enter. Under the floor of that room there is a vault in which is buried the physical Temple {{p41}} of Baha'u'llah. The central space of the room is a little raised, shoeing the exact situation of the vault. The whole floor is covered with costly Persian rugs and silk shawls. There are beautiful candelabras of nine and seven candles, and lamps arranged on the floor for illumination. The outer court is roofed, but the sides are of glass, so that there is plenty of light coming in. In the center of court there is a rose garden, with orange trees, palms, shrubs and flowers.

When the Master reached the front of the Blessed Room, he threw himself o the floor and kissed the Threshold. I did the same. Then he arose and stood erect, reciting in his most divine pleading voice the vesting Tablet. It was as though the great General, returning from active campaign, was offering his victories before the golden throne of the king of kings. The history of the world does not show a more loyal son! What a heavenly relation exists between him and Baha'u'llah! With what indissoluble bonds they attached together!

Then he sat down and for many minutes he was praying in silence. He again kissed the Threshold and arose and walked backward toward the door in the opposite aisle, which opens to a room and court yard and many other rooms, wherein Sayad Ali Afnan lives. He is the husband of the sister of the Beloved, and the guardian of the Holy Place. Here he drank tea, spoke on a number of things and departed for the Garden of Rizwan and Ferdouss, which are near each other. I will write about these visits and the descriptions of these places in future letters.

On his return, all the believers had gathered in the house. The room was full. He gave them a beautiful talk about his visit to Green Acre, the assembled meetings, the beauty of the location and the ideals of Miss Farmer. Then he took them in imagination to Los Angeles, at the Tomb of Mr. Chase, and praised his character {{p42}} and his services to the Cause. Mr. George Latimer and his journey from Portland, Oregon, to Dublin, N.H. were touched upon also, with love and remembrance. Thus the Beloved praises the efforts of all the American friends! ###December 11th 1913 Home of Baha'u'llah, Acca, Syria

{{p42}}

Dear Friends:

Rain, hail, thunder and storm! This was the order of the day. When I came down, I was surprised to see a heavy fall of hail, because in this place the weather is so generally temperate. Last night the Master telegraphed to Haifa, giving permission to half of the pilgrims to come to Acca thus they will have to encounter another rough day, but they are going to do it with pleasure. Sure enough! The morning train brought a number, and they proceeded accordingly for Bahajee. Likewise a number of Zoroastrians have come from a village called "Adaseyah", where they are farming over a large tract of Land belonging to the Master. With their wives and children they are about thirty two. The Beloved grants them all the produce of the Land and also something extra so that they

may be happy and comfortable. In his talk with them this morning he gave them a few suggestions on agriculture and what kind of vegetables they must plant, and by what means they can reach the market. He promised to visit them in the not-far-distant future, over which they rejoiced greatly, and then told me to join the other pilgrims in Bahajee and he will come alone and he would come later.

A very funny thing happened the other day, which bears relating. When Mirza Jalal took the cablegrams to the Acca Telegraph Office, the Manager, after much searching through his books, could not find "San Francisco". "In which country is this city to be found" he asked. Mirza Jalal, thinking to play a joke on him answered "Persia" The Manager, knowing no better, went in search for it, and at last gave {{p43}} it up saying: "I cannot find this". "Tell me where is Montreal?" "In India". After ten minutes he was in despair. "These cities are not in my books! He said, gravely. Then Mirza Jalal explained to him that he had only been joking with him and himself found the cities and the rates and berated him for his lack of knowledge." And you are supposed to be the Manager of a Government Telegraph Office!" He promised to go home and look up his geography and study for a few days, and make a list of the cities of America, with their telegraph rates, for the sake of Abbas Effendi.

From nine to twelve the Master was out paying calls and visiting a long list of his friends. When he returned, he was very tired, and sat down on the sofa. Several young Baha'is were present. He opened his eyes, looked at them tenderly and asked: "My work is done. The tree of my life has yielded its fruits. I have set a fire in the world. Your duty is to add to its flame. My sons! It is now your turn. The members of my constitution are well-nigh disintegrated. You are young and your blood is pure, your intelligence is keen. You can bear the difficulties of this life. I like to remain silent for some time, and listen to the incoming news of those who try to spread the Fragrances of God. How far shall they succeed? How will they promote the word of God? How will they raise the melodies and sing the songs of Ya Baha El Abha? The Blessed Perfection is with such souls. They shall see with their own eyes the confirmations of Baha'u'llah, just as I saw them addressing large gatherings in Churches and Temples. I saw them hovering around like Birds of Paradise."

At two o'clock the carriage was ready, and the Master called me again to go with him and another old believer who was one of the travelling companions of Baha'u'llah from Bagdad. All the Zoroastrians, Jews and Mohammedan pilgrims were waiting for the arrival of the Master. Again the Master kissed the door, took off his {{p44}} shoes and chanted aloud the Visiting Tablet. It is here, more than anywhere else, that one is moved and thrilled by the spiritual quality of the voice of the Master. It is the outpouring of his innermost spirit, and the deep variations of the tragic music of his life; when he had finished reciting, he sat silent for a long time, and then he kissed the floor and motioned to the pilgrims to follow him in the other room to drink tea. He told them; "Thank ye God that ye have attained to this Most Great Bounty - that in these

glorious days ye are visiting the Blessed Tomb with me.” One could see in their eyes that they were appreciating it. These people love the Master for his own sake. They do not care so much for any other proof. Himself is the greatest of all proofs! The proof of the sun is its existence.

Then he told me to take the pilgrims to the city, send the Zoroastrians to Haifa, and keep the rest for the night, and tell Khosro to prepare dinner for them. After drinking tea, we all left and the Master stayed. It was about seven o’clock when he came. After supper he came down and spoke on the spiritual recognition of the Manifestation of God, and the interpretation of certain prophecies. As there were not enough beds in the house of the Master the believers of Acca were eager to entertain them and so there was a fine competition, each person trying to accommodate as many as possible.

In the evening someone asked Ebne Asdag whiter he has any sons. “Yes; I have three. They came to this world, and finding it not a fit place to live in, they departed for the other.”

When Mashgin Galam, the celebrated Baha’i calligraphist, in whose handwriting is all the Greatest Names, was very sick, often he would fall into a condition of unconsciousness. Coming back, a believer who nursed him during his last hours would ask him; {{p45}} “Janabe Mirza! Where were you?” “Oh I just took around trip to the other Quarter to find whether my place is cozy and warm, and have returned to bid you farewell. I am sorry did not go there earlier.” When he was very sick, his attendant would read to him the Beloved’s Addresses in America. He would weep and weep, calling on his Lord to come him. “Mirza! Please wait a few days longer! We have heard that he is coming soon!” but the poor man passed away a few months before the Master’s arrival. He was a nonagenarian.

Once a young Baha’i who loved to play jokes, went to the clinic of a newly arrived doctor in his city. At the appointed hour, the Dr. came. There were many patients. He looked at each, took their pulse and prescribed medicines. Three times he passed by this young man, took his pulse, looked into his eyes, examined his lounge and did not say anything. Finally the young man said: “Dr! You have treated everyone, why don’t you treat me? What sickness have I?” The Doctor laughed and out his finger on his forehead. Then both of them became good friends, and the young man taught the doctor about the Revelation. “I knew you had a deeper purpose than to play a joke on me!” ### December 12th, 1913 Home of Bah’u’llah, Acca, Syria,

{{p45}}

Dear Friends:

This morning while the Beloved was speaking with the strangers in the other room, I was holding a heavenly conversation with some old Naha’is, who were relating to me strange tales and heart-throbbing stories of martyrdom.

“Before taking Molla Ali Jan to the Arena of sacrifice from prison, he took his

executioner aside and told him that he knows of a treasure hidden somewhere, and would like to tell him the locality so that he may go there and unearth it. The cupidity of the man {{p46}} was of course excited and he was anxious to know the place. Mollah Ali Jan postponed it from day to day, till the hour arrived and they took him to the arena, followed and surrounded by hundreds of spectators. He then whispered to the executioner: 'I am now going to tell you the hiding place of the treasure; provided you may just scratch my throat with your sword, so that blood may flow.' When this was done, Mola Ali Jan filled his hands with his own blood, and raising his voice so that everybody might hear, he said: 'O ye people! With this blood I testify that this Truth is on the part of God!' Then turning his face to the executioner, he said;" "This was the treasure that I have promised thee. Now do thy work; I am ready!

"Some years ago a wave of religious fanaticism stuck the city of Yazd. More than 200 Baha'is were martyred. The mob ransacked the houses, pillaged the properties and killed the women with most dreadful tortures. They took a young girl and wrapped her between two counterpanes and whipped her so many lashes that the two sides of the counterpane were joined. While they were searching through the house, they heard the cry of a suckling babe. The father, mother and the other children were killed and the baby was left in the cradle. It was hungry. They took it to the Mullah. The Mullah said:"Oh! The child is hungry. It is crying for milk. Bring it to me. I will give it milk.' The Samovar was in the room, boiling with hot water. He takes child to it. Even the demoniac spectators were horrified when the idea dawned upon them what he was going to do. He opened the spicket and the steaming hot water poured down. Then he brought the innocent mouth of the babe near it; the babe thinking it was milk."

In these and similar ways your Persian brothers and sisters have spread and taught the Cause of Baha'u'llah. They have demonstrated {{p47}} in a concrete manner that they are dominated by the higher influences of the spiritual sacrifice. Now in America and Europe these things do not and probably will not happen, but they are called upon to serve the Cause in other ways to live and proclaim the Principles of Baha'u'llah. The Beloved prays for them daily at the Holy Threshold of the Blessed Perfection, so that they may arise with an inspired faith, a lofty courage, a serene conviction, to teach their fellowmen and bring them under the Canopy of the Oneness of the world of humanity. "I have been crying at the top of my voice," he said, "all these years. Now I prefer to choose silence and listen to the melodies of the nightingales of the Paradise of Abha and the strains of the birds of the Kingdom."

This morning the Master went out alone, and on his return he asked our pilgrims to return to Haifa, so that the other half may come. "Praise be to God! That you were confirmed to come here, so that we may worship together at the Holy Threshold. For the last four years I have been deprived of this Water of Life. Now that I have returned, I must drink deep from its well, so that my soul be satisfied. After a few days I will come to Haifa."

Ninety-five percent of the inhabitants of Acca are rejoiced over the return of the Beloved. One of them said; “Abbas Effendi has brought to us the material and spiritual blessings.” Another person, on hearing of the Master’s presence in Acca, exclaimed: “May God bless thee for this glad news! Both Moslems and Christians, as well as the Jews are expressing great joy over this great event.” “Acca is illuminated by your presence!” said a Minister of the Gospel. Even the children are happier. They talk amongst themselves while they are playing, about the return of Abbas Effendi and his love for them. One of these children confided a great secret to his playmates. “He loves only the children. He does not like grown-up people!”

{{p48}}

In the afternoon he went again to the Blessed Tomb. He sent the carriage to wait for him outside the gate and so he walked through the narrow streets, some of them thousands of years old. A few of the old believers were walking after him. How exactly similar to those days when the Christ was treading on these grounds, followed by His disciples! Before reaching the rest house, someone had passed on the news to the pilgrims that the Master was coming. Immediately they all poured out and walked for several thousand yards to welcome him. When the Master saw them coming He alighted from the carriage and spoke to them. It was a wonderful picture to see all these men young and old following their Master over this blessed, verdant field while the glorious sun was shining upon them and all intent upon one object to worship at the Threshold of the Supreme Manifestation. When they were inside the Beloved motioned to Mirza Mahmoud Foroughi to chant the Visiting Tablet. Again he chanted that wonderful Tablet, in which are enumerated the sufferings and hardships of Barah’u’llah. When it was finished, the Master motioned to them to sit down, and he chanted the Tablet himself, with penetrative voice, filling the Court with delicate vibrations of spirit.

On his return all the friends gathered in the room, and Foroughi gave a rousing, stirring speech, mentioning the 17 traditions about Acca and prophecies concerning the coming of the Lord Of Hosts on Mount Zion and the issuing forth of the law. It is always a treat to hear him recite poems. He becomes entirely unconscious of his surroundings. “If thou drinkest one drop from the Sea, thou shalt hear many mysteries and see many invisible things! Then he gave me a cup of his wines and I saw many worlds of light. I beheld a rose garden like unto the face of my Beloved. When He entered in my heart, it was as though the sun had risen.” When he sings, one becomes so excited that he would like to get up and dance. He does it! ###December 13th, 1913 Home of Baha’u’llah, Acca, Syria

{{p49}}

Dear Friends:

It has been a fixed custom for years that the “Companions” and the “Pilgrims” would gather every night in the reception room of the Master, and awaits his

coming. Unless there was an engagement, he would come and give them a long or short talk, or just sit silent for a few minutes and then go away. This was their daily spiritual food, reinforcing them to carry the heavy load of exile, banishment, ridicule and persecutions. This established custom was interrupted when the Master went out into the world to call mankind to the Kingdom of Abha. At first it went very hard with them. They could not stand this loss. They had accepted all these untold sufferings so that they might live near him and now he had left them. But when the wonderful connected story of his divine triumph in Europe and America reached these parts, they were partially consoled and waited every week for news from those far off unheard of cities where their General was carrying an active spiritual warfare. So as soon as he was back this custom was re-established, all by itself. Consequently, when the other night all of them were assembled in the room he entered unexpectedly and spoke to them as follows: 'How I longed for the reappearance of these divine nights! While away, I often asked myself; 'Will the time come when like those olden spiritual days I may sit in Acca and associate and converse with my beloved friends and companions in exile and prison?' Praise be to God that this object is attained. My last wish was to visit the Holy Threshold of the Blessed Perfection and to meet the friends, and this is now realized. Once away from the Blessed Land, the most charming spot does not attract a person! There is a place in America called Green Acre. As I was invited to go there, I went. It is customary that during the Summer months people of different creeds and religious beliefs gather there and the leaders of various movements and thoughts {{p50}} deliver lectures and addresses. Thus they have combined most effectively education and recreation. The significance and usefulness of this unique place lie in the fact that they offer a free and unrestricted platform to the citizens of every nation and the adherents of every religion. Thus every subject is discussed with that full liberality of conscience which is alone enjoyed in the United States. The Founder of these Conferences, wherein every nationality and religion is worthily represented, is Miss Farmer. TO her is due all praise and commendation for having thus initiated this wonderful plan, which must be carried out to its logical conclusion a universal platform for all mankind, irrespective of race, religion or nationality. A the name Green Acre is similar to the town of Acca, when I arrived there I was made very happy. I spent one week in that green and delightful Acca. They had a large meeting every evening, in which gathered many people and there I spoke to them on spiritual subjects. There I met many cultured and educated people. It is a most beautiful country place. Its water is pure, its air is fresh and its atmosphere is spiritual. Here they have many pine trees. There are a number of these old trees clustered together, under which people gather to hear Lectures. Mirza Abul Fazl, when in Green Acre, used to give hi addresses under some of these pines, and so they are known as "The Persian Pines". I went there one afternoon. Many people had gathered and I spoke on these teachings. All over America people know about this Cause, and are daily attracted to it. In far off cities and hamlets, the names of which are unknown to you, there are some who believe in this Revelation. When we reached one of the most remote cities of the United States Los Angeles there we

found many Baha'is all attracted and enkindled with the Fire of the Love of God. Lo! they are your brothers and sisters, closer to you than your own kith and kin. They are impelled by the same common idea Brotherhood and Peace, The Love of Baha'u'llah {{p51}} has united their hearts. In Los Angeles there is the blessed tomb of Mr. Chase. He died a few days before our arrival. He wrote me letters and wired me several times requesting me to go to California. Likewise the believers of God stormed me with letters and telegrams so I had yield to their passionate entreaties and go. A day after my arrival at Los Angeles, I visited his tomb. There were many believers of God with me. I offered a supplication and chanted a Visiting Tablet. Then we scattered flowers on his Tomb and kissed its ground. I have also arranged to place a stone over his tomb. In reality he is buried in a lovely spot. The cemetery is like a rose garden. All the American Cemeteries are like gardens and parks. These tombs are detached from each other, surrounded with flowers. Then I sent for his wife and son and consoled them by explaining to them the lofty station of Mr. Chase in the Kingdom of Abha. He was a blessed personage. In reality he was pure and devoid of any wish save that of the promotion of this Cause. He was sincere, and the servant of the Blessed Perfection. When I returned to San Francisco, there were many insistent demands from the believers of Seattle, Portland, etc. begging me to go there. Truly I say they were pleading and begging and I had not the heart to refuse them. However, I could not go any further. The entreaties of the Oriental friends and the intense longing to visit the Holy Threshold had taken possession of me. Many of them came. They were all wonderful Baha'is, attracted and are aglow. I may mention to you the name of Mr. George Latimer, who is a young, enthusiastic Baha'i. When I was in Dublin he travelled from Portland, Oregon, to see me. He was with me during my stay in San Francisco. Now he is a teacher of the Cause, and is travelling with Mr. Remey. He begged me to go to his city but I could not do it. One could never believe that in such places the Cause of the Blessed Perfection would so rapidly spread. The penetration {{p52}} of the Cause of God and the Potency of the Word of God are the cause of great astonishment to those who are not aware."

After a few moments of silence he left the room and you could see the faces of those tried believers were brightened by this news of the Conquest of the Cause for which they have undergone all manner of contumelies and derisions. What else do they wish in this world? Nothing!

This was a beautiful sunny day, and the carriage was ready at the door, to drive the Master to the Holy Tomb. Again he took me with him. On the way he looked at the shore, and said; "Look at these white, dancing, laughing waves. Hast thou ever seen the like of them anywhere? They are indeed very beautiful." After the declaration of the Constitution in Turkey, the inhabitants have bored several large holes in the impregnable wall surrounding the city, and are building houses outside in the plain. There are already many modern homes and others in the course of construction, especially a large building for the school. The Master, noting these signs of progress, said; "Were there a Construction Company with enough capital, they could build a thousand houses in one year, pave the roads



and avenues systematically, and then sell the houses by the installment plan to the people. Such a Company would undoubtedly be greatly benefited and at the same time benefit the community.”

Half-way he alighted from the carriage and walked toward the Blessed Tomb. I was walking behind him. Having reached a fence, he put his blessed hand on a stump and stood there thinking for several minutes. Then he walked through an immense olive grove, which is nest to the Rest House. The ground was black with olives and he asked the gardener: “Why don’t you gather them?” The Master entered the Court, and this was a day for the women pilgrims, I loitered around until he came out. As it was going to {{p53}} rain, he asked Isfandeyar to drive quickly, so that before the sun is set in the west he may return and bring back the women, who are going to be the guests of the Holy Family tonight. When we arrived home. Haji Mirza Haydar Ali and Mirza Mohsen and come from Haifa. As the Master loves the former very much, he bade him sit beside him. “Talk to me! Since my arrival I have not yet had time to entertain you.” “I have nothing to say. I am filled with the wonders of the journey of our Lord. It took him forty months to bring this voyage to an end!” “Yes”, the beloved said: “I was forty years in prison and for every year I had to travel one month.”  
### December 14th, 1913 Home of Baha’u’llah, Acca, Syria

Dear Friends:

Out of the mysterious East there hath arisen a great Light to scatter the legions of darkness and illumine the horizons of the world. Out of the inaccessible mountains of the Orient there hath issued forth a limpid stream, which is gaining velocity and volume as it rushes on to irrigate the parched ground of humanity. From the mighty Sea of Reality there hath branched a great river, along the bank of which gardens and orchards are springing up. From the Heaven of Divine Majesty torrents of rain are descending to cause the growth of the hyacinths of idealism and anemones of spiritual susceptibilities. From the heart of humanity fervent prayers are ascending to the Throne of the Glory to usher in the era of Brotherhood and Universal Amity. Out of the half-uttered cries of the people a feeling of confraternity and independence is evolving, to smother forever racial and religious prejudices. Baha’u’llah underwent unbearable calamities and hardships for half a century to instruct mankind that love is better than hate, peace is more excellent than war, conciliation is profitable rather than discord, amity is better than animosity, union is more {{p54}} potent than division, the love of the world is a higher attainment than the love of one’s country. We say these are old teachings. True enough; but how few of us practice them, and how many of us embody them in our lives! It is only in this Century that the eternal realities of the moral precepts are being driven home, on account of the appearance of a universal consciousness. In the past, the light has been burning in the hearts of but a few souls; but now because the Sun of Reality is shining, many people in many countries have realized the great fundamental principle. The Baha’is are in the vanguard of this ever increasing army of humanitarians and they must always keep a pace with this growing sentiment and meet their

struggling brothers halfway, in order to lend them a helping hand.

One of the most interesting and withal significant sights of Acca is when our Beloved walks through the narrow lanes and streets. Clad in his long flowing robes, with his soft dark yellow Aba and white turban and white beard and compelling figure and soul searching eyes and towering forehead, he walks as an imperial sovereign with divine rights and prerogatives. Here are a number of children playing hide and seek. They stop their play and salute Effendi. There are many boys coming out of school. They see Effendi from afar. They wait with a deep reverence, and as he passes on, their hands are on their lips and heads. There are a number of men sitting in the restaurant or cafe'; immediately they are on their feet to pay their homage. The shop-keepers are busy wrangling with their customers in their crude, small stores; Oh! they see Effendi and silence is cast over them. They all pay him their respects. The soldiers standing in front of the barracks and the Government buildings are on their feet with their muskets to offer him their thanksgiving. {{p55}} The wild Arabs driving their camels in the streets, the modern young men with their European clothes, the learned Sheikhs with their silk garments, the poor men with their multicolored patched robes, the veiled women with their babe in their arms all, bow down before Effendi, salute him, kiss his hands and honor him as their superior master. You ask them: "Why do you do this?" It is their love for him that prompts them to do this. Not even the Governor of the City is held in such respect and honor by the people. Now and then the Beloved stops in his march as he sees a poor man approach him. He knows him and inquiries about his health. To each and all he says: "How are you? How is your health? Are you well? Are you happy? May God assist and protect you!" and then their faces are wreathed in smiles and happiness appears on their brows. Thus the King of Spirit and the Light of the world walks through this earth, creating order out of chaos and levelling all social inconsistencies.

All the pilgrims who have come from Haifa are permitted to depart, making room for others who are longing to come, just to look in the faces of their Lord. "I have travelled for thousands of miles not to hear the Master expound any philosophical or scientific questions nor have I loaded my mind with questions nor I have I brought with me a package of petitions. I have come just to look in his face and hear him say: 'Marhaba! Khosh-Amedeed!' This is the reward of both worlds in my estimation." From morning until night the Beloved was now in, now out, always busy looking. While he was absent, two Catholic priests called to see him. They waited for half an hour, but departed before his return. Their presence in the house set one of the friends to tell me how some of the Missionaries are converting these "Heathens." "There is a poor man in the Bazaar of Acca who sells little ware for his sustenance. One day as I passed by I heard him arguing with man. He was telling him: 'No! I cannot do it. {{p56}} It is too little. You must either raise it or I will not accept'. Finally he was left alone. I went to him and asked him: 'What were you talking about?' He said: 'Oh! This man wants me to become a Christian for two Majeedis (\$1.75) Now my friend, I am a poor man. I cannot afford to become a Christian for

two Majeedis. I told him if he gave me five Majeedis I will be glad to accept his proposition, but less than that it is not worthwhile to change my religion.”

Toward the evening I was in my room. Bahram, the keeper of the house, came with the news that the Master has been in the reception room for the last ten minutes. I hastened and when I entered the word; “Germany”, so he was talking to them about the friends in that country. “In reality the German Baha’is are embodiment of attraction and enthusiasm. They are Baha’is by deeds and actions. The days that I spent in Stuttgart I shall never forget. Each one of these friends is like a bright candle, and a luminous star. Mr. and Mrs. Consul Schwarz are two wonderful Baha’is, full of love and kindness. When I was in Stuttgart they invited me to take an automobile ride to their country place, Morgenthei,. The place is the outer symbol of the proverbial Paradise. There are such wonderful, tall trees, and on their branches are perched many nightingales, ever singing the songs of joy and bliss. It is a most charming and delightful place. A magnificent hotel with all the modern conveniences is built there. There are many baths for various kinds of ailments, and the country is green and verdant. We stayed only one night, and next morning returned to Stuttgart. The distance is probably more than a hundred miles; but they were so loving and kind that the fatigue of the journey did not affect us at all. Mrs. Schwarz is one of the kindest and most hospitable women! She is a believer and assured, firm and steadfast in the Faith. Mr. and Mrs. Herrigel are likewise confirmed in spreading the Glad tidings of the Kingdom of Abha. {{p57}} They are busy day and night in the service of the Cause, and the door of their home is open to all. Miss Ala Knobloch is another teacher of the Movement. She is in Leipzig, engaged in the service of the Kingdom. She has a sister in America, Fanny Knobloch, who not only teaches the Cause but works and supports her sister in Germany, so that she may devote her time entirely to the fragrances of the rose garden of peace. In short, I was most pleased with the believers of Germany, and uninterruptedly do I supplicate for their confirmation. They are my sons and daughters and your brothers and sisters.”

For supper he has invited to the home of Saleh Mohamad, a prominent citizen of Acca, where the Motosarref and other officials will also be present, and so he left us to attend the feast. One the friends carried a light one of the innovations of modern regime is to occasionally hang on oil lamp at long intervals. The lanes are infested with dogs and when the night comes around they fill the air with their howls and barks. ###December 15th, 1913 Home of Baha’u’llah, Acca

{{p57}}

Dear Friends:

The Garden of Rizwan a mile outside of Acca is a historical and interesting place. It came into the possession of Baha’u’llah about eight years after His incarceration in this city. It originally belonged to a woman, and was bought from her by the Master. Two streams of water flow through it. I do not think

the garden proper is larger than an acre, but the eyes of the whole Baha'i world are upon it. Abul Gasem has been and is yet the gardener from the very beginning. Once Baha'u'llah told him: "God created the heavens and the earth, but He has chosen for himself the Garden of Rizwan and this He hath given to you." Consequently Abul Gasem and Rizwan {{p58}} are inseparable. You cannot think of them separately. When the garden of Rizwan was turned over to him, it had no flowers and trees. The soil consisted of a kind of soft, black mud, called in Persian "Lajen", which kills the root of every species of plant life. But his perseverance, ingenuity and industry overcame this difficulty. Inch by inch he dug out the mud and filled its place with sand and fertilization. In his own words: "Often I was in the mud and water up to my neck", This herculean task was accomplished with no other instruments but a few spades and shovels. Consequently, the old prophecy that the desert shall blossom like unto a rose became literally true. Today the Rizwan is one of the garden spot of the earth and Abul Gasem is proud of it, and all the Baha'is rejoice with him. His heart is a garden of flower; he speaks in the language of flowers, he is a flower himself. Would you like to listen to him, just for a minute or two? "Because the Beloved has returned to Acca, the whole world has become a rose garden, spreading its fragrances all around. I am radiantly happy because the imperishable rose of my heart has come back. It has filled Europe and America with its delicate odor, and all the nostrils are perfumed. This is the thorn less Rose, planted in the Rizwan of perfection by the hand of the Beauty of Abha. He is the Gardener of this Rose, and he has taken care of it and watered it until it has now reached to this state of comeliness and grace. The eyes are lightened by beholding it. Just to look again at this Rose has been the secret longing of my heart. During the lifetime of the Blessed Perfection, one day the Master was going to Trye. He wanted to take me with him, so he sent me to Bahajee to fulfill some errand. When I reached there the Blessed Perfection sent for me. 'Where are you going?' He asked. 'The Master is going to take me with him to Trye!' I answered. 'Very well; always listen to the Master, however the Master speaks, I speak, and however I speak the Master speaks.' At another time someone called {{p59}} one of the sons of the Blessed Perfection by the name 'Master'. He sent for him and rebuked him severely. 'We have not many Masters here. Everyone has his own name. There is only one Master and he is the greatest branch, the mystery of God!'

"Whenever the Master came from the Acca to Bahajee, Baha'u'llah would see him from the window and call aloud to all his sons and secretaries: 'The Master is coming! The Master is coming!' Everyone must hurry downstairs and out in the field to welcome him. "One day I went to the Blessed Perfection and begged Him to come to the Rizwan. 'Abdul Gasem', he said, 'We are very busy.' I answered 'Your work is never finished, so it is better to honor the Rizwan and have a rest! 'We have received many petitions and these must be answered,' 'Will there be an end to these petitions?' The Blessed Perfection laughed and came to the Rizwan that very afternoon.

"At another time I killed 19 partridges and prepared them for roasting. Then

I took them to the Bahajee. I sent them to the kitchen with the message ‘To roast them well for tomorrow, because I am going to entertain the most honored guest in the world.’ They sent back word that they would not do it without the permission of the Blessed Perfection. Someone went to Him and told Him, and so He sent for me. ‘Abul Gasem, I hear you are going to entertain a most honorable guest. Who is he?’ ‘He is the Blessed Perfection!’ ‘Well! I did not know it. However, your invitation is accepted.’ Then he ordered that the birds be roasted and other dishes be prepared. The next day He was in the Rizwan and stayed for seven days.”

There is a room in the Rizwan in which Baha’u’llah lived whenever he went there. All the furniture, especially the chair upon which He sat, are objects of veneration.

The first night that I arrived in Acca, Abul Gasem came to me and said: “Please do something that the Master may come to the Rizwan. {{p60}} The trees and flowers have also a share. They are longing to meet him. I would love to give the great feast when he comes, but I cannot do it now. During the days of the Blessed Perfection I used to give many feasts, but now the times are changed,”

The industry of Abdul Gasem is so great that out of one onion of a certain flower he made 2000 and one pomegranate tree is the mother of 500 trees. In the Rizwan there are about eight peacocks and other animals. Abul Gasem has had a pet scheme for years, but he has not been able to realize it. It is this: He would like to build a long hall in the entrance of the Rizwan so that when the pilgrims come from all parts of the world, as they are doing nowadays, there may be a fitting place for feasts and entertainments.

“When I heard” he said, “that the Master is coming to Acca, I worked for days to have everything in order; have cleaned the rooms, dusted and washed the windows and cleared the roads. Now I am waiting for him to shower his blessings upon my endeavors.”

Today we have heard from Haifa that more pilgrims Mohammed and Jews and Zoroastrians have arrived from Persia and the Pilgrims Home is filled with these Baha’is of various nationalities and religions. Another delegation of Zoroastrians arrived from “Adadeyeh” and were in the presence of the Beloved for several minutes. In the morning he was out for two hours, and the evening he entertained many strangers. We are probably going to stay in Acca for another week, then return to Haifa. “I am feeling very much better. God willing, when we return to Haifa we will engage in work answering the letters of the believers. The letters are piled up!” the Master said. Our Mirza Mahmoud arrived in the afternoon, and will be my roommate the rest of our stay in Acca. Mirza Nouredin, the brother of Mirza Moneer, will arrive tomorrow. I hear that our four American sisters have also permission to come tomorrow thus we are anticipating their arrival.

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These heavenly days of Acca are golden and never to be forgotten. They are like so many leaves out of the Book of Life. ###December 16th, 1913 Home of Baha'u'llah

{{p61}}

Dear Friends:

When the sea is lashed by the blowing of the winds from the four corners of the earth, its surging waves ascend to the vault of heaven, and the voices of the many waters reach the ears, it overrides all man-made barriers and dashes to a thousand splinters the Titanic. Its storms and hurricanes harass all the mariners of experience, and its impetuous tornadoes bring to the verge of despair all veteran captains.

God has intended that the life of every human being be like unto a sea: Some of these seas are beaten into a fury of a storm through the blowing of the winds of lust, passion, greed and frivolity, and thus you observe on their surfaces derelict ships of hopelessness and their shores strewn with the wrecks of despair. One is truly aghast by looking at the wreckage of so many lives! Everybody pities them, but very few are willing to risk their lives to save them. On the other hand, there are seas which become tempestuous through the blowing of the winds of providence love, faith, knowledge and wisdom. The ships sailing on these divine seas are never wrecked, but reach their harbor safely. The mountainous waves of these spiritual oceans do not obey, but confer life. Those voyagers who trust their lives into the Captains of the ships travelling on these seas shall have no cause to regret, but will gain their destination in due time.

Bah'u'llah has wished that every Baha'i may become a Captain of the Ark of Salvation, and with the chart of salvation and the compass of keen susceptibilities sail over these seas and save all {{p62}} those souls whose lives are wrecked with the contrary winds of negligence and indifference. They must ever be busy and not idle, alert and not lazy, diligent and not negligent, active and not indolent. Hourly they must proclaim the coming of the Kingdom of Abha, the appearance of the Sun of Unity, the surging of the waves of the Sea of Brotherhood the dawn of the age of the Purity of thought and the shining of the effulgence of the orb of the realities of life. From this Home the Blessed Perfection for many years enlisted and drilled the army of light and the transferred the Supreme Command into the hands of Abdul Baha, and departed for the Kingdom of Eternity. On the eve of His departure one could hardly point out one soldier of Light in any part of the West, but now through the uniting and untiring activities of the present Commander there are many thousands who are already enlisted in this invincible Army and the recruiting officers are busy and must get busier every day in every part of the Occident. Many years rolled by and the Commander in Chief, after carrying every stronghold of opposition and attracting to the Standard of Baha'u'llah the public opinion of the civilized world has returned to the Home of His Father. Almost of the same age, and his beard and locks as white as the whiteness of snow, he lives in the same room

that his glorious Father lived in. Again from this vantage ground he directs the ever-increasing hosts of Light. The various regiments of this Indomitable Army are maneuvering in different parts of the world and his eyes are upon all of them. Daily he expects to receive the news of new soldiers enlisted, new forces gathered around the Flag of Truth, new regiments formed, new energies unfolded, new daring revealed and new victories won. Are we not going to make his heart happy during these last days of his life? Are we not yet capable of performing some great services? Are we not yet seasoned enough to achieve our signal triumphs? Will ever press to our hearts the petty plans and {{p63}} insignificant devices of all minds? Are we not really able to free ourselves from the fetters of self-deception and truly characterize our conduct with the attributes of the Beloved? Are we not endowed with the qualities of awakening the souls from their sleep and causing them to soar with the luminous wings of the Baha'i Ideals towards the apex of Divine Perfections? Are we after all so callous and deaf as not to hear the ravishing music streaming down from the heavenly orchestra? Are we so sluggish as to turn our backs to the golden opportunity offered to us by the Hand of God? Has the effect of spiritual apathy so stunned us that we cannot make the slightest move toward the right direction? Is our ambition so atrophied that we cannot raise it above the standardized level marked by the narrowness of stunted minds? If so, then let our lives be perished and our names be effaced from the calendar of the Baha'i world. Let us hide our faces, covered with shame and disgrace. Let us forbid ourselves from association with the spiritual congregation. Let us not soil the refulgent Revelation of Baha'u'llah with the clay and water of our foolish ideas. Let us not bring in harmony where harmony was intended, discord where unity is the divine clarion, envy where love is the dominant note, quarrels where peace is the prime object.

It is hoped that each one of us will of his very utmost to win the good-pleasure of Abdul Baha. His good-pleasure is won through living in accord with the commandments of Baha'u'llah, to be cleansed from all selfish aims, to become the embodiment of heavenly characteristics to serve the Cause of divine civilization, to diffuse the fragrances of the Paradise of Abha. to announce the Glad Tidings of the Kingdom of God and to be the means of the illumination of the world of humanity.

Today the Beloved received many people from morning till noon, letting loose the flood of his utterances in every direction and rising to the shining heights of majestic inspiration when he addressed the {{p64}} Mohammedan Sheik who dared to show signs of prejudices because there were a few Christians in the room: "My Friends! How long these prejudices? How long this dogmatic superiority? How long this fanatical attitude? How long these superannuated ideas? How long this ignorance? How long this alienation? How long this reclusiveness? How long these stilted conceptions? How long, how long, these dark clouds of separation? Oh! My friends! Rend asunder these flimsy coverings and let the One Sun of Unity shine upon you. Forget these imaginations and hold fast to the strong Rope of Fellowship. Banish these worthless rituals and envelope ourselves with the warm rays of Universal Ideals. Abandon these phantasmal nightmares

and let your hearts become the rose gardens of spiritual brotherhood. You are all the children of on God, you are the sheep of one shepherd; the servants of one Lord; the pearls of one sea; the fruits of one tree. Why this enmity? Why this strangeness?"

Our American sisters arrived from Haifa about noon. After dinner and tea, they went with the Holy Family to visit the Blessed Tomb of the Blessed Perfection. Although it rained all day, they did not mind it at all. They are the guests of the family for tonight and will return tomorrow to Haifa and await the further return of the Master.

In the evening the Master came down, and for more than an hour he spoke, first with the Believers and then with the strangers. He described to them the wonderful Banquets given to him in Washington and New York, and how the faces and the hearts were radiant on those occasions. Then he spoke about the sacredness of the Holy Land, the rarity of its atmosphere, the beauty of its memories and the wholesomeness of its water. The very fact that God gave this land as a heritage to Abraham and his descendants shows that it is sacred ground. Moses, all the minor and major prophets and His Holiness Christ appeared from {{p65}} this land and filled the world with the lights of heaven. "While I was travelling in the West, of ten I prayed in the middle of the nights; 'O GOD! Confer upon me the joy of again visiting the Holy Land! And he granted my supplications!"

###December 17th, 1913, Home of Baha'u'llah

{{p65}}

Dear Friends:

The more I live in this Holy Home, the greater becomes the feeling of my unworthiness and the deeper my recognition pf Divine Graces. Now we are too near the source of all the Bestowals to realize in all their bearings the meaning of these events, but what will be the emotions of the pilgrims of the future generations who shall come from all parts of the globe to visit these luminous spots with their sacred remains! We are living daily in a Movement while its history is being shaped by the Center of the Covenant and he is laying the foundation of a universal Religion adaptable to the needs and requirements of all people. The Master has lived amongst a people who not only do not care to bother their minds with these universal Ideals, but they go to sleep if one starts to explain to them. They are as far from these world-conceptions as the dead man is from life; yet the Master knows exactly how to entertain them and how to conceal his real thoughts from them; thus not throwing jewels before swine, neither filling old bottles with new wines. This I may illustrate by the following incident I heard today.

A year or so ago, there was held a meeting of the prominent citizens of Acca, and one of the Persian Baha'is (the one of the prominent it to me) was present. It so happened that one of these men, having lived in Europe for many years,



had mastered the intricacies of the English language; therefore our Baha'i friend having just received a package of New Papers containing long articles on the Principles of the Movement and extracts from the addresses of the Beloved, handed it to him. The {{p66}} man, reading the headings: "Oriental Prophet", "Persian Wise Man", became interested, and continues in its perusal. For three hours he read. Then he raises his head and says; "Gentlemen! I must confess that I am astonished. Abbas Effendi has lived amongst us for forty years, and we did not appreciate him! See! How he has stormed Europe and America with his grand ideas, and how professors, ministers, politicians and reformers are literally sitting at his feet to learn from him the ripest results of his inspired intellect. How blind we were all these forty years, to his true station! And yet he walked amongst us, talked with us supported our poor, stimulated our thoughts, extended by words and deeds the boundaries of our hearts, refreshed our spirits by the geniality of his presence and consoled our despondent lives. Oh! How blind we were!" Hence you observe that the effect of the Beloved's voyage to the West has had the most unexpected outcome in the most peculiar manner. This is, of course, just the beginning, the glimmering lights of this glorious dawn, the rising of this divine sun from the West. The reports of those wondrous meetings are permeating slowly throughout all the start of the Eastern Societies. Every pilgrim who leaves the presence of the Beloved takes back his own version of the story, the newspapers are doing their part in teaching, the heralds of the Cause are contributing their share of propaganda. The friends are fired with new resolution and are co-operating with their Western brothers and sisters in this spiritual crusade.

I heard three other little stories which I hope will bore no one if I incorporate them herein. One of the inhabitants of Acca, owing to some financial reverses, contemplated suicide. After sunset he went to his room, shut the door, sat down behind his desk and wrote a long letter of explanation, in which he expressed the hope that the community would forgive him when they came to learn of his rash act.{{p67}} Having finished his letter, he sealed it and took his revolver out of a drawer. He was trying to fill it with powder and cartridges when he heard a tap on the door. His heart stopped beating, and caused him to change his preparation. Then, having heard a louder knock, he hid the revolver and hastened to open the door. Lo and behold it was the Master. He went in and without letting him know that he suspected something, goes on talking and strange to say consoling him. Little by little the man saw the pendulum of his suicidal thoughts swinging the other way, and found himself in a more cheerful mood. After an hour the Master left the room, and without telling him anything lay on the table he fell back into his former despondent mood. Restlessly he got up to walk around so that he might come to a final conclusion, when his eyes fell on the purse. He grasped it eagerly, opening it he found enough English Pounds to pay off his debts and start life anew.

There was another man in Haifa who had a large family. Having been out of work for some time, he was at his wits end how to support them. He sold and pawned everything of value in order to keep the wolf from the door. Then he

started to borrow money from his friends. At last he came to the point where he had nothing left to sell, no more friends from whom he could borrow money and no work whereby he could earn money to feed his people. One day, just before sunset, he turned his face toward heaven and begged God to come to his succor. That night all of them slept without any dinner; not even bread to eat. Early in the morning somebody knocked at his door. It was Basheer, sent by Abbas Effendi. When the man came to the Master he inquired about his health and was told that yesterday before sunset he came into his mind. After some more talk the Beloved gave him enough money to cover all his debts, got his property from the pawnbroker and founds work for him.

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A foreigner desired to meet the Master. He was a learned man, and of course he had many questions to ask. It so happened that at the time he could not find an interpreter. Finally after much search he found an Arab. Apparently he wished to have his own interpreter. When he entered the presence of the beloved he started to speak, and to his astonishment the Master answered all of his questions one by one without the need of his asking one question. He was perfectly satisfied, and went away with much wonder in his heart, because he had not breathed his question to a single soul.

All day and night the Master was speaking to the believers and strangers. In the afternoon he called us into his own room, and I read to him a package of letters just received from America. Our American sisters left Haifa. He said: "As soon as we arrive in Haifa we will begin to answer these letters. They are now accumulating. My visit to the Holy Threshold of the Blessed Perfection bestowed upon me good health. Now I am ready for work. "In the morning, in his own room, he spoke at length to our American sisters and then chanted for them the Visiting Tablet. ###December 18th, 1913, Home of the Baha'u'llah

Dear Friends:

Ten pilgrims, comprising three religions Jews, Mohammedans, and Zoroastrians, now united in the bond of the Baha'i spirit, have arrived from Haifa. They have been anxiously waiting for the summons. Save two of them, who are middle aged, the others are young men, full of faith and hope. Looking at these fine young men, one is more than ever convinced of the tremendous vitality displayed by this movement in fusing together the opposing elements of religious and social customs. From a wider standpoint, these ten men represented ten thousand or hundred thousand. Travelling in the Orient is extremely difficult, and often {{p69}} fraught with danger; yet these men toil and labor till they reach the object of their heart's desire. The more marvelous it is that these young men a few years ago would never have dreamed of sitting beside each other, or partaking of the sam dish; but now such a miraculous transformation is wrought in their lives that they associate with and serve each other with the utmost joy and pleasure. They bring us the fragrances of the Love of God and impart to us the news of the progress of the Cause. They have travelled

through many cities before reaching here; hence they have interesting things to tell us. Everywhere in the Orient the masses of the people are awakened to the importance of this Divine Revelation, and like unto souls parched with thirst they flock around this clear foundation. "What news do you have from our brothers and sisters in America? What are they doing in Europe? Are new souls attracted to the Cause of the Blessed Perfection? Are there many teachers? What kind of proofs do they uphold while teaching? Are there many eloquent speakers?" They ask these questions and many others. My answers must be proportionate with their activities, and with the news that is received from those distant parts. When the pilgrims come to visit the Beloved they desire to equip themselves with all kinds of weapons so that they may go out into the world with a new vigor to teach the Cause of their Lord. The Eastern believers are looking to the West for examples of service and initiative, just as the Western friends are inspired and made firm in the Path of Faith through the sacrifice of possessions and lives by the Eastern friends. Thus through this exchange of spiritual ideas there will be set into motion a strong current of progressive activities in a geometric ratio in the Baha'i movement. The West will be kept in close touch with all the Baha'i works, and the East will be invigorated by the news of moral conquests from the West. This in a measure is one of the greatest services that can be rendered at the present juncture to the Cause. The stage is set, and let us hope the proper actor or actors will step on the platform and that each character will play his part with dignity and consummate art. It is results that we desire to see, and not the words, as it has often been the case that those who are loudest talkers are the smallest doers. One small deed is better than an ocean of words.

All morning the Beloved was out calling on many old friends whose circumstances and names we may never know, but who are people of minds and hearts just like you and myself. Meanwhile the pilgrims were entertained to the best of our ability. When the Master came, he welcomed them with a few words, and went up. Then lunch was served and at one o'clock the Beloved sent for the carriage so that the pilgrims might be sent in two parties to the Holy Tomb. Afterward the Master himself came down, and told us he was going to the Government house to meet the Governor and other officials, and that when the carriage arrived we might go there and wait for him. This was done, and we had to wait for him about an hour before he came out. It was truly wonderful to see how these highest officials pay the greatest respect and honor to him. The Governor came down from his room and followed the Master to the door.

For the last few days there has been a constant downpour of rain, and so the road was quite muddy and the horses had to made through the pools of water made with rain. Finally we reached the Holy Tomb, and after the performance of the preliminary ceremony, Mirza Mahmoud started to chant the Visiting Tablet. When he finished, the Master entered quietly from the inside door and taking the bottle of rose water from the table, he went around and filled that palms of every hand. Then he commenced to chant most sweetly himself, his sacred voice now rising now falling, now tremulous, now in a tone of

supplication and again in a strain of ecstasy; our hearts were filled in turn with these emotions. When he had finished, we were in the Seventh Heaven of joy, because the Angel of Melody was revealing to us the mysterious harmonies of the Kingdom of Abha. Then he motioned us to follow him into the other room to drink tea. He sat at the end of the veranda and I looked out of the window over the lovely garden surrounding the Tomb and beyond that over the green prairie, he said:

“I have seen many meadows in America and Europe, but seldom have I seen a place more spiritual, more divine, more inspirational. The spirituality of the plain of Acca is peerless and incomparable. The flowers are natural, godlike. For miles that plain will be covered in a few days with fragrant anemones and wild, variegated flowers. Bright illumination, divine spirituality and sublime beauty are witnessed in all directions. All other plains in comparison to this are sterile and unproductive. Here it is luminous (and with his blessed hands he waved toward the plain). Oh! How wonderfully bright it is! Praise be to God you who are believers of God have attained! You have crossed mountains, deserts, countries and seas, and now you are visiting this Sacred Spot with me.”

During the evening, many strangers came to the house, and the Master became eloquent describing some of his interesting experiences in Denver, Salt Lake City and San Francisco. Amongst the ten pilgrims there is one Zoroastrian Baha’i who sings most beautifully. His name is Ardeshir Shahreyar; so he sung for us until late in the night, Tablets and poems. The Beloved met with them a few minutes before he went up to partake of his supper and rest.

###December 19th, 1913, Baha’i Pilgrims’ Home

{{p72}}

Dear Friends:

Of course you did not expect that I should say in Acca all the time, and that I should have the pleasure of writing you every day from the “Home of Baha’u’llah” a privilege that is rare but not permanent, divine not human, celestial not material. The Home of the Blessed Perfection is heaven on earth; its atmosphere is spiritual, its blessings are manifold, its lights are manifest, its sacredness is felt, its beauty is supernatural, its mute vibrations are eloquent and its innate worth is priceless. Its view of the sea is matchless and the panorama of Mount Carmel in the far-off is sublime. The wonderful days are ever memorable and the beauty and holiness of my experiences will never be forgotten. I wish they could last forever; but their memories shall never be forgotten I shall ever treasure them in the casket of my heart and make of them stepping stones for further advancement of spiritual life and enriching entail and intellectual experiences. God has been most gracious and bounteous, and in order to thank Him most befittingly for his Graces and Bounties we must incorporate them into our constitutions and make them live in us with greater emphasis and accentuation; otherwise we shall be considered like dried trees, irresponsible to the wistful touch of the spring and the wafting of the gentle breezes. The purpose of creation is and

has been that every one of us might become as fruit bearing trees; otherwise we shall be good only to be cut off and thrown into the fire. Hence those who have had the privilege of living in the Blessed Home, leave it most reluctantly , but their hearts are inspired with a new spirit, their minds illumined with a new light and their feet more steadfast in the Cause; because they have had at least a dim realization of the irresistible vitality of this Movement, having gained a clearer conception of what it means to be a Baha'i! What a weighty responsibility it is! Thus for the {{p73}} present the scene is changed from the Home of the Lord of Hosts in the White City of God to the Baha'i Pilgrims' Home on Mount Carmel.

When I awoke this morning, the thought that was presented to my mind was that of the departure from Acca; but when I came into the other house and spoke with the pilgrims and listened to what they had to say, a change came over me. When everybody was present, the Master came down, and after giving a short talk, which will be reproduced toward the end of this letter, he said that the pilgrims after eating their lunch should go to the garden of Rizwan there to visit the room of Baha'u'llah, see the avenue through which He walked and chanted Tablets and Supplications. Then Abdul Baha shall serve them tea and ten pomegranates grown in the Rizwan. From the garden they should proceed directly to the station, and depart for Haifa, and he would come himself tomorrow. Mirza Mahmoud, Haji Mirza Heydar Ali, Mirza Nouredin and this humble servant were also included in the party.

I did not go to the Rizwan, because I had some writing to do but I was present at the station half an hour before the time set for the departure of the train. By and by all the pilgrims were gathered and there were 14 happy souls who faced the beautiful Home on Mount Carmel. After an hour we filled out of the train and we were walking again through the muddy streets and climbing the steps of the mountain. In one place there are about 80 or 90 steps to ascend, a difficult task for the old men. When we reached the house, all the believers hailed us with open arms and warm greetings. Each person was anxious to know when the Master will come, and how is the condition of his health? At present the Pilgrims' Home is filled with pilgrims. There are more than thirty of them, and only four sleeping rooms. Of course there are one or two beds in each room but that is not enough for all these people. The floors of the rooms are covered with mats and rugs, and thus they sleep on the floor. There are no mattresses and no coverlets. In the room where I sleep, there are ten {{p74}} more persons. When we all sleep, there is not a place for even a pin to drop but we sing and chant prayers and supplications till long after midnight. These people have no other idea, entertain no other hope, think of nothing else save the Cause and its propagation! I had joined with them in the singing of a Baha'i song; when an incident related by the Master came to my mind, when he said how at one time in Baghdad seven or thirteen believers lived in one room and were notwithstanding joyful. When I heard this story I little dreamed that this historical event would be exactly duplicated and that I should be a happy participant in it. The happiness of these young Baha'is is truly infectious.

They are satisfied with so little, and I am cultivating their habits and idealistic aspirations. They certainly do practice plain living and high thinking. They set themselves in accord with the will of God. Of themselves they have no will, and welcome even misfortunes with serene brows and calm countenances.

At last the Beloved was talking for more than two hours about his American trip, this morning he referred to it:

"Last night some of the people asked me about my experiences in America, and I spoke to them in detail. In reality the present religionists are very unjust and unfair toward us; for from the day of the appearance of His Holiness Christ up to the present date there has appeared not a single person who could come out boldly in the Synagogues of the Jews and proclaim unequivocally that Christ was the Word of God and the Spirit of God, and that Mohammad was the Prophet of God. When we were in New York we met a distinguished gentleman from India. They day we delivered an address in a Church, he happened to be present and listened to the proofs establishing that validity of the Mission of Mohammed. He was beside himself with joy, and could not believe that such a thing was possible in the West. Not only this, but people without any prejudices heard the address {{p75}} the Minister afterwards expressing his gratitude and the audience their approval and pleasure.

"During this voyage, although in a state of outer weakness, yet the Confirmations of the Blessed Perfection were waving like unto sea. Whenever we entered and started to speak, we observed that the Doors of Inspiration were opened from all directions, and the rays of the Sun of Reality were shining upon us. Before entering a Church, a Synagogue or a Meeting, I turned my face toward the Kingdom of Abha and for a few minutes supplicated divine aid and succor. Then when I entered I beheld the Confirmations of the Blessed Beauty waving over that meeting and urging me to speak. Then I spoke."

Thus the Beloved brings to these thirsty ones the fresh water of spiritual wisdom and knowledge. They listen to him with joy and happiness, and carry away with them his words. Many of them write accounts of their experiences, especially the Jewish Baha'ism who are alive to the exigencies of this day and eager to spread the fragrances of God.

###December 20th, 1913, Baha'i Pilgrims' Home, Mount Carmel

{{p75}}

Dear Friends:

A perfect day of sunshine and cloudless sky and ambrosial air. From one hour before sun rise to the time when it set behind the Western horizon, tinting the heavens with rose and pink I had a glorious grand time doing simply nothing. My own "sunrise porch" is attracting the attention of other pilgrims, because they find me every morning feasting my eyes and soul. "What are you doing there?" they ask me, as they step up. "I am contemplating the divine beauty of this sublime panorama." I answer them. Indeed, all the great travelers who

have seen a great deal of the world, when they come to Mount Carmel are inspired with its scenic grandeur and its natural panorama. Mountain and sea, plains and meadows, sunrise and sunset, wild flowers, hills and green dales are closely interlaced together, each adding a charm and attraction to the other and heightening the artistic effect of the whole in a marvelous and magical manner. I drink my tea on the “sunset porch” and then drink the nectar of the imperial scenery stretched all around me. I pray there and then chant the Communes. The spirit of holiness pervades every part of this sacred mountain, and on every turn one is constantly reminded of the lives of those godlike men who have brought the Gospel of light to a world lost in the darkness of unbelief and bigotry. Thus if one is truly thoughtful he cannot help but fashion his life after the roughhewn and sturdy lives of those patriarchs of old, and enrich the store houses of his existence by adapting in a modern spirit their self-sacrificing examples and sterling principles. As they have been the guides of humanity, they have availed themselves of every plan to humanize it and energize it with the higher ideals of the Kingdom. If the pure rivers of their teachings were not muddied with human ideas, they would have even today allayed the thirst of those who are searching after Truth.

Thus we see that the majority of people are swimming in the sea of superstitions and catching eagerly at the counterfeit lifesaving boats to keep them afloat longer in the stream of false religious events flowing from priest craft sources. Their journey is not conducted on the terra firma of spiritual verities, and often you see them so thoroughly at sea as to find them wandering into the wildest latitudes, with no other pilot than tradition. They are delighted to have credulity pulling at their oars, the variable and fluctuating breezes of imitation filling their sails, and their rudder in the hands of various ecclesiastical authorities distinguished for nothing but their religious prejudices and hatred for each other, and who would be without distinction of any kind if they were divested of their prejudices.

This may be counted one of the reasons why we are repeatedly admonished in this revelation to hold fast to Reality and be ever open-minded {{p77}} to hail the Light, no matter from what horizon it dawns; to love the rose, no matter in which soil it has grown, to admire the beautiful no matter in what form it appears; to be always thirsty even if we are living beside the River of Life and be always hungry although we are sitting around the Heavenly Table.

Today a large number of the Pilgrims went to the Monastery, where it is said Baha'u'llah stayed three nights. The room in which he lived is known only to a very few believers. Therefore I am waiting for a better chance. Meanwhile all morning I was longing in the sun and listening to the thrilling story of Ebne Asdag about his father and his own services in the Cause. I have asked him to write them down, so that I may take hold of them in a tangible form.

In the afternoon Mirza Mohsen brought the good news that the Master will arrive in the evening, and will welcome all believers in his home. While Mirza Mohsen was here, he recalled the time, 35 or 40 years ago, when none of the hundred houses of today existed. “In those days only one steamer a month

stopped in Haifa. There was hardly any business transaction going on. After some years and the appearance of the signs of Activities, the schedule was extended to one every two weeks; but what a contrast with our present conditions, that often seven vessels are anchored in the harbor, and four or five steamers stop every week to load and unload merchandise. In those days when a steamer stopped in Haifa once in every fifteen days the Pilgrims' arrival and departure were so arranged that they might leave at the end of two weeks. At one time one of the teachers of the Cause, when the hour of his departure arrived and the steamer was going to sail away, not to return until fifteen days had passed, sent word to the Blessed Perfection that fifteen days' visit was not enough for him, that he was yet thirsty and longed for permission to remain longer. Baha'u'llah accepted his request, and thus he knew that for two weeks he would not have to disturb his thoughts. When {{p78}} his time came to an end and the steamer loomed large in the horizon he went straight to Abdul Baha and begged him to go to the Blessed Perfection and supplicate in his behalf another permission to remain until the next steamer. The Master did so, and the consent was given. Of course this particular teacher was exultant over the privilege, and probably was evolving other plans in his mind when three days before the arrival of the Steamer Baha'u'llah sent for him. 'Now' He said, 'You have no other excuse you have asked me and the Master twice for the postponement of your trip, and permission was granted you. Now there is no one else to intercede for you. You must leave with the coming steamer.' The teacher was of course all submission, but had one story to illustrate his case. 'In the time of Haroun-er-Rashid there was a man who claimed to be a prophet, and that God sent to him many revelations. The authorities got hold of him and brought him before the Khalif. Looking at his ragged appearance, the Khalif realized that his pretension to revelations were more through hunger and starvation rather than vanity; so he ordered his men to take him to the Royal Kitchen and spread before him a sumptuous repast and provide him with toothsome viands. A month or two elapsed over this incident, and one day the Khalif remembered the Prophet. He sent for him, and when he appeared in the audience chamber he observed that the man was well dressed and had grown to be very good looking. 'Well! the Khalif said, 'Tell me; hast thou received any revelations from on high these days?' 'Yes, my Lord! he answered. The Khalif became astonished, and for a minute his conscience smote him that perhaps he has cruelly created a real prophet. Gaining, however, his poise, he asked; 'What has been the nature of thy recent revelation?' 'My Lord! God through His Mercy revealed this injunction to me: Do not move from the household of the Khalif, for it is a cozy and snug place for tired, old man like thee'. {{p79}} Baha'u'llah laughed over the story, but insisted upon the departure of our dear teacher, and he had to depart, no matter how reluctantly."

In the evening all the believers and pilgrims gathered in front of the door of the house of the Beloved. They were deployed into two long columns, on the two sides of the garden, and as he alighted from the carriage and walked between the two regiments of the soldiers of the Kingdom, they bowed to him and greeted



them with his heavenly word; “Marhava! Marhaba!”In the reception room he spoke to them a few minutes, telling them the cause of his rather long stay in Acca and describing the charm and the beauty of the plain around the Tomb of the Blessed Perfection. ###December 21th, 1913

{{p79}}

Dear Friends:

When the Beloved was in Acca, a very important meeting was held in his home, the echoes of which reached my ears today and as he was busy from morning till evening receiving important functionaries and I did not see him except in the afternoon for a few minutes, I will devote the next few pages to the description of that meeting. Sheikh Asad is the Acca-Haifa representative in the Turkish Parliament. He is a lively, intelligent man, and a firm friend of the Master. On his return from Constantinople, and passing through Alexandria, he called on the Beloved with the Representative from Damascus. It seems that after the arrival of the Master in Acca one night Sheikh Asad gathered together many civil and official men of the city, and called on him to welcome his arrival. At first an orator of note delivered an eloquent address of welcome, eulogizing the Master’s virtues and greatness. When he had finished the talk, Sheikh Asad rose from his seat and gave a thrilling talk the purport of which may be summed up as follows: {{p80}} If the followers of religions interpret the contents of the heavenly Books in accord with science and reason, they will find them filled with predictions concerning the appearance of His Holiness Baha’u’llah and His Holiness Abdul Baha. But because the theologians of every religion have interpreted these Holy Books in the light of their imperfect reasoning, they have missed the true meanings and thus have caused a source of difference and prejudices. Consequently in order to prove to you the greatness of the station of Abbas Effendi I shall not quote to you the verses of the Divin Books, but shall satisfy you with presenting for your careful consideration one single fact logical and reasonable. It is this: It is one of the cardinal principles of the Faith of the Islamic world that His Holiness Mohammed was the Prophet of God. He conferred moral education and trained the wild tribes of Arabia. The Arabian Civilization in Spain and Baghdad became so brilliant in its traces that Europe was a great borrower, and the Mohammedan Conquerors and Sovereigns carried their conquests to the heart of Europe. Notwithstanding all these signs of power and might, you do not find in history even an isolated case that such and such a person mentioned the name of Mohammed with honor and respect; how much more to prove that he was a prophet. Yet His Holiness Abbas Effendi for the last three and a half years, while travelling all over Europe and America and delivered lectures in Churches Synagogues, meetings and Conventions, etc., has unequivocally established the validity of the Prophethood of Mohammed and has upheld the Cause of Islam. This simple, yet irresistible argument, proves to you how great is the knowledge, the courage and the power of Abbas Effendi. God through His Bounty had given this peerless and matchless bestowal to the people of Acca, but we did not realize his spiritual worth, nor did we

recognize him. We had to wait until he went away from us, filling the world with his thoughts, thus the swift-winged Press bringing to us the echoes of his achievements. Now it is indisputable proven to us that the presence of this Blessed Being was for no other but our tranquility and comfort. Having returned to us after this long journey, we beg of God to assist us in the performance of that which is pleasing to him, and that we may amend the past by diligently working for the future."

After a few preliminary remarks, the Master said; "During the Dispensation of Mohammed, there lived two poets in Mecca. One composed a great eulogy praising Mohammed; the other wrote a satire. When the two poems were presented to him, he highly praised both, and commended the endeavors of each. Those who heard him were rather astonished, and did not know what to make of it. They said: 'This man has extolled you, the other has condemned you. How is it that you commend both?' Mohammed answered; 'Both of these men have reflected their own feelings, and disclosed their inner states.' Similarly the praise that you have mentioned in your talk is the reflection of your own hearts."

While I was listening to the recital of the above talk, Ebne Asdag was present, and he also remembered a story of one of his former visits to Acca. "One day" he said, "we followed the Master to the Holy Tomb of Baha'u'llah. When he finished chanting the Visiting Tablet, someone knocked at the opposite door. The Beloved went in, and after a few minutes emerged, a gentle smile playing on his face. When he went out he asked me: 'Did you know what I was smiling for? There was a person inside who called me. When I entered he said: 'Two years ago I came to you and exclaimed that you are the chief of all the infidels. Now I want to tell you that you are not an Arch-infidel. 'Then the Master laughed and said: 'In either case he has not understood. He is just revealing {{p82}} the state of his own consciousness. We must be kind to such people.'"

Haifa and Acca are full of stories, were I to know how to get hold of them.  
###December 22nd, 1913

{{p82}}

Dear Friends:

Have you ever walked on the Mountain of God, with trillions of stars looking down and shining over you? The gentle breezes whispering into your ears? The silent thoughts of many ages past communing with you? The Divine Idea of the place enveloping you? The sacred reflections pushing you on and on? Night! Ah, me! It is not night with all these stars illuminating your path. Alone! You are not alone while you are surrounded by all the invisible hosts of the angels of friendship! Lonely! No indeed! A few thousand feet from where you are living the Beloved of your feet is living. Then continue you walk through rocky roads and narrow by ways and let your spirit be immersed in the ecstatic sea of the spiritual atmosphere of this holy spot. God has chosen this spot, this Mountain for His Own, for this later day revelation, so that He may crown its past history with the present Diadem for all the future generations.

It is about midnight, and I have just returned from a long ramble over the mountain. All the pilgrims and the believers are asleep, and I am communing in spirit with those far Western friends. Out of the darkness of this night there has dawned a glorious Luminary of Love and affection, encircling all the hearts with the golden chain of eternal friendship. The hear bursts forth into songs of gladness, the joy of peace overflowing and the gardens of Ideal Conciliation adorned. The power of the spirit of Abdul Baha is uniting us in a twinkling of an eye even if we are thousands of miles {p83} apart. We live and move and have our being through His will. In the time of darkness and sorrow, he is the staff of our comfort. When the silent enemies put their wits together in order to misrepresent our motives, we cry to him for succor and aid. When the bitten tongue of criticism circulates false reports against us, we pray to him for light. When the seeming friends do their utmost to poison the minds against us by allusions and insinuations, we supplicate him to forgive them. Jealousy and envy force some people to do most ungrateful things to those they called their friends, and they will let no grass grow under their feet until they aim their poisonous arrows toward the object of their envy. They probably do not realize that these arrows dart back to themselves without inflicting the slightest harm to the object at which they were aimed. They destroy the foundations of their own veracity with the battle axe of envy, and they kill their own veracity with the battle axe of jealousy. Those who have made up their minds to work for the Cause will not become disheartened by such events, nor the bickering of the enemies will decrease one iota of their resolution. The moon will not stop silvering the landscape because the dogs are barking; the lamp will not become extinguished because the blind man cannot see; the nightingale will not become silent because the raven is croaking; the sun shall not declare "I will arise no longer from the East. because the black stone does not reflect my rays!" the rose will not refrain from diffusing its fragrance because there is no one to inhale its perfume, and the rain will not decrease its downpour because out of the salty ground nothing shall grow. Weak indeed is one's faith if he turns his back upon the Truth because so and so from his hiding place has criticized him or fabricated false reports about him. It is better {84} for such people to conceive in the light of the day their waspish and underhanded tricks, and double dealing will not avail them; for the unerring judgment of the wise will see through their gossamer excuses. Straightforwardness, and faithfulness sincerity and open-handedness will add to their character, suffering them to be loved by all and hated by none. The secret motives of everyone will become manifest and the popular hero of today may be dragged down from his high pedestal tomorrow; except those servants who have no will of their own and who are longing to attain to the station of humility, nothingness, evanescence and complete severance.

From early morning till 6 o'clock the Master was busy receiving Gaemmagan, Mofti and other high dignitaries of Haifa, and in turn paying back their calls. About seven o'clock all the pilgrims were in his home. As there were more than eighty men, he sent word downstairs that they may be divided into two parties.

The large room was filled with the first contingent. He said: "From morning till now I have been continually speaking. Sometimes speaking on certain occasions and for some people becomes obligatory, and then of one chooses silence he becomes responsible before God. This was one of those days. It was incumbent upon me to speak with these men in detail in order to neutralize and set at naught the effect of false reports and fabrications which had preceded us. These people have been harboring the idea that we are the enemies of all the prophets, especially Mohammed. Now it is made clear to them that we uphold them about the religious procession in Denver, and its contrast with the early simplicity of Christ's life. When he tells the people this dramatic story they are moved {{p85}} to tears. This was most enjoyed by all the believers. Then the next party came in, and again the room was filled." "O God! Increase their numbers!" he said, as he looked over all the upturned faces reflecting his joy. "I have been feeling very well. I am now sleeping regularly." Then he told them again, with much detail, his conversation with the Persian Princess in Paris on "What will be the future of Persia?"

When we returned home, all the Pilgrims were clamoring for copies of these two talks, because they were by far the longest informal talks they have had the privilege to hear. More than 12 young men sat around the table, and I dictated to them from my notebook. When I told them I would dictate tomorrow morning, they drowned me with a unanimous shout of "No!"

At present there Arabs, Turks, Jews, Mohammedans, Zoroastrians and Persian Baha's living together in the Pilgrims' Home with the utmost of love and unity. ###December 23rd, 1913, Baha'i Pilgrims' Home, Mt. Carmel

{{p85}}

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 blushingly 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 {{p86}} 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. Abdul Baha 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 {{p87}} 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 Baha'u'llah and Abdul Baha 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 Baha 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:

Abdul Baha Abbas, c/o Ahmed Yazdi, 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 {{p88}} 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 Abdul Baha. Except through these pages, we shall communicate in no other way. Write everything direct to Abdul Baha, 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 Abdul Baha 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, Mohammedan Sheikhs 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 a 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 {{p89}} 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, Rouhi Effendi, Mirza Ĥabibu'llāhollah Khodabaksh and a few of the girl students arrived from Beirut to pass their Christmas Holidays in the Presence of the Beloved. ###December 24th, 1913, Baha'i Pilgrims' Home

{{p89}}

Dear Friends:

Mirza Jaffar Shirazi, a Baha'i 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 Baha'i Pilgrims' Home. When Baha'u'llah was in life and lived in Acca, 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 though 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 Mirza Jaffar Shirazi to come out and beg the Master to give him the privilege of building the first distinctly Baha'i 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 Bab. Then the foundation was laid, and was finished in due time {{p90}} 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 Baha'i 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 Baha'is very grateful and happy. When the building was finished it was opened to the Baha'i 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 Bab 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 Baha El Abha!" "Say, O! Thou Mystery of GOD!" and many wonderful greetings. Often one is {{p91}} startled out of his sleep by its voice repeating the commanding word "Declare" ever so many times, and at the end, "Ya Baha El Abha!", 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. Aga Mohamed Hassan, as the Khadem of the Pigrims' 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.

{{p92}}

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 Acca 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 Abha. 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 Acca, and thus Haifa was deprived of its light. The only person that the Master took with him Basheer.

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. ###December 25th, 1913, Baha'i Pilgrims' Home, Mt. Carmel Haifa, Syria

{{p93}}

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 Acca, 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 Acca 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, {{p94}} 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 Acca, 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 Baha'is 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 Mirza Ḥabíbu'lláhollah Khodabaksh, a Jewish Baha'i I am descending the mountain. We enter the garden of the Master's House, and I request the gardener, Ismail Aga, 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 Baha'is for their Occidental coreligionists.

Yesterday before the Master departed for Acca, he left the word that half the pilgrims may go to see him today, Thus about {{p95}} 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. Abdul Baha, 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. Bagdadi Hossein Egbal, with his son and another Baha'i, arrived tonight. I was most happy to see them. They will go with us tomorrow for Acca 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 Baha'i world.

{{p96}}

"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 Baha'u'llah: 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 Baha El Abha 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 Abha. 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. {{p97}} You are the trees planted by the hands of Baha'u'llah 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 Baha'i in the world.  
 ###December 26th, 1913, Baha'i 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 Baha'u'llah. Seldom have I seen a memory more remarkable than his. He has committed to memory long Tablets by Baha'u'llah and Abdul Baha, 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 Acca, 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 {{p98}} 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 my 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 they 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 Mirza Jalal, Shougi Effendi and Rouhi 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 betrayed 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 Baha'is. In the other room he spoke only a few words: "How wonderful it is that {{p99}} 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 Baha'i 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 Abha. 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 bcak, because there was little time left. With Mirza Ḥabību'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 Baha'i Pilgrims' Home, they were all anxious to know the news, and exclaimed how fotunate were those who were left behind!

When the Baha'i students were in Ramleh, the Master encouraged them to form an oratorical club, so that they may practice public speaking. Mirza 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 Baha'is as possible. {{p100}} 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 Baha'i receptions; thus they may realize what a Western Baha'i spirit of hospitality means.

The monthly organ of the College contains a fine article on the Baha' revelation. I hope to get a copy and translate its contents for you.###December 27th, 1913, Baha'i Pigrims' Home

{{p100}}

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 whirr 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 Acca. Thus the ancient world is now and then attacked by the instruments of modern civilization.

Today Maji Mirza Hedar Ali asked Aga Mohammed Hassan 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 {{p101}} 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 Baha'i world and framed so lavishly. It would, I am sure, make the heart of the noble Editor joyful to know this 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 Baha'i 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 a 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.

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In the evening, Foroughi and other pilgrims arrived from Acca 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: Mohammedans, 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 Baha'i 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 Abdul Baha and it is hoped that each one of them will become a great teacher of the Cause.

A striking manifestation of the Baha'i Love I have witnessed in Mirza Mohammad, 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 Ishkabad, and whose name is Mirza 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 Baha'i who serves {{p103}} heartily and faithfully. Thus the duties of Aga Mohammad Hassan 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.

###December 28th, 1913, Baha'i Pilgrims' Home

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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 Acca, 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 Abdul Baha? 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 Abdul Baha 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 . 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. Mirza Mahmoud and Ebne Asdag had permission to go to Acca and so they left early this morning.

In the evening, a long letter was read, written by Mirza Ali 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 Babel-Bab, 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 Baha'i 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 Baha'u'llah. Likewise it is certain that this is also the yearning of the friends. A Baha'i 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 "Baha'i"? One must be Baha'i 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 exceptional {{p105}} 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 Abha, 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”Abdul Baha” 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, ###December 29th, 1913, Haifa, Syria

{{p106}}

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 Mirza Ḥabību'llāhollah Khodabaksh we were walking toward the store of Mirza Jalal, when we saw coming from the opposite direction a carriage, beside the driver of which was Basheer. By this time the carriage came near and passed by. As we hoped, inside we saw the Master and two Baha'is. Naturally we were most happy, and started to return {{p107}} 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 Acca also a Baha'i 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 Baha’u’llah, 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 Bab. 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 Mirza Heydar Ali, and on his left Mirza Mahmoud 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 Bab 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 Abdul Hamid 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 head-quarters. In reality to bring the remains of the Bab 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 Baha’is, 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, <109> 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 (BAB) 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 Baha'u'llah 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. {{p110}} You observe that the Temple of the Cause of God is surrounded from every direction by the enemies. From one part the Mohammedans are carrying on their attacks, the dogmatic Christians are assailing us from the opposite direction. The 'Yahya-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 Baha'u'llah. 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. {{p111}} Let us work and work, strive and make an effort to protect the Fortified Fortress of the Cause of God from the on slaughts 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 Mohammed was the Prophet of God. Notwithstanding this, these unkind Ministers have circulated around that the Baha'is 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 ungratedulare 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 Mohammed. 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 Baha'is 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!” ###December 30th, 1913, Baha'i 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 Khosro and Basheer 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. Haji Mirza Heydar Ali 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 Teheran imprisoned a number of the most prominent Baha’is. Amongst them was Haji Ameen. As these Baha’is has influential and noteworthy relatives, they used to cook for them the most delicious dishes and bring them into the prison. Haji 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 Haji 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, {{p114}} 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 Abdul Baha’s Tablets:

‘The teachings of Baha’u’llah, 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 Abha; 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. {{p115}} 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.

###December 31st, 1913, Pilgrims' Home, Mount Carmel

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Dear Friends:

The spirit of an old Baha'i, about eighty years of age has just soared toward the Kingdom of Abha. His name was Sheikh Abdul Gasem; He had lived in Acca for many years before the departure of Baha'u'llah. He had seen in his life many blessed days before and after the passing of Baha'u'llah, so, like unto a nightingale, his spirit soared out of this mortal cage toward the rose garden of Abha. 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 was {{p116}} 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 Sheikh Abdul Gasem. He was one of the blessed souls

in the Cause. His end has been very good. He was a very old Baha'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 Baha'i was there, and after the performance of the simple ceremony the body was taken to the Mosque and the Mohammedan prayers were offered. There were a number of Sheikhs walking ahead of the hears, and chanting the formula: "There is no God but God and Mohammed is His prophet!" The Baha'i 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 Mohammedan Mullah 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 Makers of heaven and earth; Mohammed 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 Baha'is with their wives, as well as our Baha'i 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 radiancy 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 their new of Victory and Triumph in the propagation of the Word of God.